



Ministry of Education and Science of Ukraine
Sumy State University
Academic and Research Institute of Law

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Ukrainian Studies

Lecture notes

Sumy
Sumy State University
2019

Ministry of Education and Science of Ukraine
Sumy State University
Academic and Research Institute of Law

Ukrainian Studies

Lecture notes
for students of specialties “International Economics”
and “Business Analytics”
for all courses

APPROVED

by the session of the Department
of Constitutional Law, Theory
and History of State and Law
as lecture notes on the discipline
“Ukrainian Studies”.
Minutes № 9 of 19.04.2018.



Sumy
Sumy State University
2019

Lectures on the course of Ukrainian studies / compiler
N. V. Lobko. – Sumy : Sumy State University, 2019. – 114 p.

Department of Constitutional Law, Theory and History
of State and Law of the Academic and Research Institute of Law

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Topic 1

Introduction to Ukrainian Studies

1. Subject and sources of Ukrainian Studies.
2. History of Ukrainian Studies.
3. Ukrainian research institutes.

1. Subject and Sources of Ukrainian Studies

Ukrainian Studies is an academic discipline in the course of humanitarian education of students to provide their understanding of the historical development of the territory in which they live.

Ukrainian Studies is an interdisciplinary field of research dedicated to Ukrainian language, literature, history and culture in a broad sense.

The role of the subject can be considered in terms of understanding mentality and culture of Slavs and Ukrainians as well as broadening cross-cultural cooperation.

Sources of Ukrainian Studies are such sources as manuscripts, books, archaeological findings and other artefacts available for researchers found both in Ukraine and other countries,.

Sources can be divided into six groups – written, material, ethnographic, linguistic, and oral sources as well as films, sound

recordings, and photographs. Historians also make use of data from such sciences as geography and anthropology.

Historical sources are sparsest for the primitive period; for the most part, these are material sources studied by archaeology. We can include objects such as utensils, war material, artefacts, instruments and means of transport.

Written historical sources, including handwritten documents (on rock, birch bark, parchment, paper) and the printed documents of more recent periods, constitute the largest group. These written sources differ in origin (archives of the state, patrimonial estates, factories, institutions, and families), in content, and in purpose (for example, statistical economic materials, juridical documents, administrative records, legislation, diplomatic and military papers, documents from court inquests, and periodicals and newspapers). Documentary historical sources reflect isolated facts. For example, legal documents set down economic or political contracts, agreements between private individuals, or agreements between private individuals and the state. Such historical sources are especially trustworthy. Only the aggregate of legal, statistical, legislative, and other historical sources permits reconstruction of a picture of the society of a given period. Narrative historical sources, such as annals, chronicles, and historical tales reflect historical events in the way they were perceived by the author. The information

provided by narrative sources is often less reliable, but it does represent a coherent account of historical events.

There are many important historical data about daily life, customs and traditions, which are often missing from written sources and which ethnographers collect from other sources. The data provided by language sources are studied by linguists, and orally transmitted sources such as “byliny” (epic folk songs), fairy tales, songs, and proverbs are examined by folklorists. Some historical sources may be only arbitrarily classified in a particular group. Thus, there are ethnographic sources that are studied by both archaeologists and ethnographers, and anthropological sources stand on the border between natural science and history. Social development results in a greater variety of written historical sources and in the emergence of completely new types of sources. For example, the invention and use of sound-recording devices, cameras, and motion-picture equipment has led to the creation of the special category of historical sources, comprising films, sound recordings, and photographs.

The audiovisual sources are the set of sound recordings, films and photographs that have been made by both professionals and amateurs about some cultural event.

Filming and radio recording can only help to reconstruct the history of the recent past.

Published Documents. Some primary sources are published documents. They were created for wide audience and were

distributed widely. Published documents include books, magazines, newspapers, government documents, non-government reports, literature of all kinds, advertisements, maps, pamphlets, posters, laws, and court decisions.

When reviewing published documents, remember that just because something was published does not make it truthful, accurate, or reliable. Every document has a creator, and every creator has a point of view, blind spots, and biases. Also, remember that even biased and opinionated sources can tell us important things about the past.

Unpublished Documents. Many types of unpublished documents have been saved, and can be used as primary sources. These include personal letters, diaries, journals, wills, deeds, family Bibles containing family histories, school report cards, and many other sources. Unpublished business records such as correspondence, financial ledgers, information about customers, board meeting minutes, and research and development files also give clues about the past.

Unpublished documents often come from community organizations, churches, service clubs, political parties, and labour unions in the form of membership lists, meeting minutes, speeches, financial and other records. Government at all levels creates a variety of unpublished records. These include police and court records,

census records, tax and voter lists, departmental reports, and classified documents.

Unlike published documents, unpublished records may be difficult to find because few copies exist. For example, personal letters may be found only in the possession of the person to whom the letters were sent. Letters of famous or remarkable people may be collected and eventually published. Keep in mind that letter writers did not intend (and perhaps could not imagine) that their letters would be read by more than one person. Because unpublished documents were seldom meant to be read by the public, they provide interesting clues about the past.

Oral Traditions/Oral Histories. Oral traditions and oral histories provide another way to learn about the past from people with first-hand knowledge of historical events. Recently, spoken words that make up oral histories have gained importance as primary sources. Historians and others find out about the lives of ordinary people through spoken stories and tales. Oral histories provide important historical evidence about people, especially minority groups, who were excluded from mainstream publications or did not leave behind written primary sources.

Oral histories are as old as human beings. Before the invention of writing, information passed from generation to generation through the spoken word. Many people around the world continue to use oral traditions to take knowledge and wisdom.

Interviews and recordings of community elders and witnesses to historical events provide exciting stories, anecdotes, and other information about the past.

Visual Documents and Artefacts. Visual documents include photographs, films, paintings, and other types of artwork. Because visual documents capture moments in time, they can provide evidence of changes over time. Visual documents include evidence about a culture at specific moments in history: its customs, preferences, styles, special occasions, work, and play.

Like other primary source documents, a visual document has a creator with a point of view such as a painter, sculptor, or a filmmaker. Even photographs were created by photographers, using film and cameras to create desired effects.

2. History of Ukrainian Studies

At first, there was accumulation of knowledge information about Ukraine and Ukrainians taken from the works of foreign authors (Greek, Roman, Byzantine, Arabic, and others). Among them, there was the oldest description of the territory of Ukraine, entitled “Scythia” of the ancient Greek historian Herodotus. Important too are the domestic chronicles and other works of the period of Kyivan Rus’ and Halychia-Volyn principality.

During the period of the Lithuanian-Ruthenian state, the Cossacks and the Hetmanate (in the middle of the 17th - the end of

the 18th centuries), there appeared “Cossack” chronicles (Samovidtsya, Grabianka, Velichka).

In 1798, I. Kotlyarevsky published “Eneyida”. This book is the first printed work written in the modern literary Ukrainian language. It introduced the Ukrainian people to the world: their history, language, traditions, faith, ethical and aesthetic views, based on the social life of Ukraine of the late 18th – early 19th centuries.

N. Tsertelev, M. Maksymovych, P. Kulish and O. Bodiansky collected Ukrainian folklore, traditions and songs.

P. Kulish, M. Kostomarov, I. Sreznevsky, M. Maksymovych, V. Antonovich, A. Metlinsky, P. Zhitetsky, M. Drahomanov, and M. HRus’hevsky studied Ukrainian history, culture and language.

The term “Ukrainoznavstvo” was introduced by M. HRus’hevsky, who launched Ukrainian studies in 1902 in Lviv.

In 1918, Ukrainian National Academy headed by V. Vernadsky, decided to establish a department of Ukrainian Studies (Ukrainoznavstvo) and to lay the foundation of Ukrainian Studies of the Academy as a methodology, objectives, philosophy and integrative principle.

In 1920, the first edition of “Ukrainoznavstvo” by academician S. Yefremov was published.

Ukrainian Studies did not develop in the Soviet Union.

A new stage in the development of Ukrainian Studies is associated with the restoration of the independence of the Ukrainian

state. It is characterized by the introduction of Ukrainian studies in science, education, culture and public administration.

3. Ukrainian Research Institutes

The Shevchenko Scientific Society is a Ukrainian scientific society devoted to the promotion of scholarly research and publication that was founded in 1873. Unlike the government-funded National Academy of Sciences of Ukraine, the society is a public organization and it was re-established in Ukraine in 1989 during the fall of the Soviet Union. Being exiled back in 1940, it now has its branches in countries around the globe, the United States, Canada and Australia. The organization has been named after famous Ukrainian poet, writer, artist and public figure, and it was established soon after another cultural society better known as “Prosvita”. Throughout most of its history, it had three sections: history-philosophical, philological, and mathematically-medical-natural scientific. During this period, one of its most prolific contributors was the poet, folklorist, and literary historian Ivan Franko, who headed the philological section. Also during that period, the society created several museums and libraries. By 1914, the society published several hundred volumes of scholarly research and notices, including over a hundred volumes of its “Zapysky”.

The First World War interrupted the activities of the society, particularly during the Russian occupation in 1914–1915. After the war and the Polish-Ukrainian conflict, the West Ukraine belonged to

Poland. During that time, the society lost its government subsidies, but managed to carry on a precarious existence. Its major contributors were the historians Vasyl Shchurat and Kyryl Studynsky.

One of the most important projects of the society was the publication of the first general encyclopaedia in the Ukrainian language. The Soviet Union annexed the part of the Second Polish Republic including the city of Lviv. Upon their occupation of Lviv, the Soviets dissolved the society, many of its members were arrested and either imprisoned or executed. Among the perished members were such academicians as R. Zubyk, Feshchenko-Chopivsky, a Ukrainian parliamentarian Petro Franko, Kyryl Studynsky, and many others.

During the Nazi occupation, the society still was not able to function openly. In 1947, on the initiative of the geographer, Volodymyr Kubiyovych, it was re-founded as an émigré scholarly society in Munich. Later, the Society European Center moved to Paris. Other branches were founded in New York City, Toronto, and Australia.

During the period of emigration, the encyclopaedia again became the main project of the society. The last compilation, published in Canada under the title Encyclopaedia of Ukraine, is available on-line. In 1989, the society was reactivated in the Ukrainian homeland and once again undertook a large-scale research

and publication program. Its branches were soon founded in other Ukrainian cities and membership exceeded a thousand. The chief editor of the society's periodical "Literaturno-naukovy visnyk" was Ivan Franko, and since 1905 – Mykhailo HRus'hevsky.

The main research institutes in Ukrainian studies – I. Krypiakevych of Ukrainian Institute of Ukrainian Studies National Academy of Sciences of Ukraine, Ukrainian Studies Centre of the Philosophy Faculty of Taras Shevchenko National University of Kyiv, Research Institute of Ukrainian Studies of the Ministry of Education and Science of Ukraine (Kyiv).

There is a number of research institutes outside Ukraine focus that on Ukrainian studies. The major centres include Harvard Ukrainian Research Institute at Harvard University, Ukrainian Studies Centre at Columbia University, Canadian Institute of Ukrainian Studies at the University of Alberta and Ukrainian Free University in Munich.

Topic 2

The Origin and Ethnic History of the Ukrainian People

1. The concept of ethnogenesis, Ukrainogenesis, ethnicity, and nation.
2. The origin of the Slavs and Ukrainogenesis.
3. Ancient History of Ukraine.

1. The Concept of Ethnogenesis, Ukrainogenesis, Ethnicity, and Nation

Ethnos is a historically developed on a certain territory a population group as having a common descent, or having a common national or cultural tradition.

Ethnos is formed under the influence of a certain geographical environment, climatic conditions, landscape, flora and fauna. All this affects the peculiarities of life and culture, the nature of people, their traditions and customs.

Ethnic traits – common language, culture, origin, heritage, mentality, territory and lifestyle.

Ethnogenesis – the formation and development of a new ethnic group.

Nation – a large body of people united by common descent, history, culture, or language, inhabiting a particular state or territory.

Features of a nation:

- origin

- territory
- language
- culture
- economy
- national morale and national identity.

National Identity. National identity arises from personal self-determination shared with others based on a common language, cultural and family traditions, religion, and historical and mythical heritages. There is a lively reassessment of these elements in contemporary Ukraine at a new stage in the development of identity.

2. The Origin of the Slavs and Ukrainogenesis

Theories of Ukrainian origin

Let us remind the basic points of view:

1. **Migration theory** – Ukrainians have come to Ukraine nobody knows whence.

2. **Autochthonous theory** – the proponents of this theory believe that the Ukrainian people are the successors of the ancient inhabitants of the Ukrainian land, despite the migration of different tribes, their merger or mixing.

According to autochthonous theory (by Mikhail GRus'chevsky), ethnic basis of the Ukrainians was founded by the population of upper Paleolithic.

In modern literature, however, it is considered that the nation has its genesis in the period of Kievan Rus', though it was not completed at that time. Then, because of adverse historical circumstances, it was interrupted and renewed at the full capacity in XV–XVII centuries. This is a specificity of the ethnogenesis of the Ukrainians.

Ukrainian ethnos was finally formed at the edge of XVI–XVII centuries. The catalyst for this process was fear of physical destruction emerging from the steppes (there was the Crimean Khanate – a vassal of the Ottoman Empire) along with the national oppression by the Polish gentry (Shlyakhta). National consciousness was forming on the wave of the national struggle.

The difficulty of the ethnic history of the Ukrainians was reflected in a variety of self-names (ethnonims), names taken from other ethnoses as well as the names of the country and state.

Since the birth of the Ukrainian ethos, Rus' has been a key concept.

Different varieties of it were dominating through different periods: VI–XI centuries – Rus'; from 1395 – Malaya (Little) Rus'; in XVII–XVIII centuries – MaloRussia; in XIX – beginning of XX centuries – Ukraine-Rus'. Name "Ukraine" (first mentioned in 1187) was recognized in the XVII century, but it existed together with another name – "MaloRussia" that became widespread after inclusion of Ukrainian territories under protectorate of the Moscovite

state. Ethnonim “Ukraine” became most commonly used at the beginning of XX century.

Origin of the name “Ukraine”

As for the name “Ukraine”, there are two meanings of its origin: either from “kray” (the borderland) or from “kraiyna” (the country).

The word “Oukraina” was first mentioned in the Hypatian Codex in 1187 as the name of the border territory of Pereyaslav principality.

Nowadays, Ukrainian scientists debate this etymology, stating that Ukraine name originates from the word “kray”, “kraiyna” (Eng. country, land) in the meaning “state”, “land populated with its people”, and “ukrayinets” (Eng. Ukrainian) means “countryman”.

A self-name “Ukrainian” was unpopular; in many respects it is possible to explain it by difficulties of ethnosocial development.

The self-name “Ukrainian” was finally confirmed only under conditions of national renaissance in the second half of XIX century.

Today, Ukrainians form the most of the Ukrainian population. It is one of the biggest European nations and the second by number in the Slavic World.

3. Ancient History of Ukraine

Archaeology divides primeval society into the following periods:

1. The Stone Age.
2. The Bronze Age.
3. The Iron Age.

The Stone Age is divided into three separate periods – Paleolithic (“Old Stone”) Period, Mesolithic Period, and Neolithic Period.

The first people (archanthoripinae) appeared on the territory of modern Ukraine about one million years ago during the Stone Age. Archanthropinae probably came from the western regions of Southern Asia and the Balkans. Soon there have appeared Neanderthal men (about 135–150 thousand years ago) who were more mentally and physically developed and had family relationships. Then about 35 thousand years ago, came Cro-Magnon, the first representative of Homo sapiens.

Paleolithic Period (“Old Stone Age”). The Paleolithic Period is the longest period of human history. Stone tools of that period consisted of hammer stones, stone cores, made by chipping the stone to form a cutting edge and fashioned shard stone flakes that were struck from the stones. Hand axes were the typical tool of those early hunters and food gatherers.

They built pit houses, the first man-made dwellings, sew clothing to wear, and that was the time from which sculpture and painting originated. The ancient people used bone, horn, and ivory and made necklaces and other personal ornaments. They carved the so-called Venus figurines, ritual statuettes of bone, and made outline drawings on cave walls.

Mesolithic Period. After about 10,000 BC, the climate gradually became warmer again. Many large animals, with the arrival of cold weather, left to the North. Some animals, like mammoths, elks, woolly rhinos and bisons went extinct. These changes were the beginning of a new age: the Middle Stone Age. The bow and arrow were invented during the Mesolithic age. It also allowed them to start hunting for larger animals. People hunted, fished and gathered wild plants and herbs. During the Middle Stone Age people domesticated animals. Microliths, the typical stone implements of the Mesolithic Period, are smaller and more delicate than those of the late Paleolithic Period. Among the best known Mesolithic sites is Kamiana Mohyla (Melitopol region, Zaporizhia oblast).

Neolithic Period or the New Stone Age. The Neolithic Period was characterized by the development of agriculture and pottery manufacturing, the establishment of sedentary settlements based on agriculture, the use of polishing techniques for stone tools, the emergence of increasingly complex systems of religious beliefs, and the growth of tribal social orders. Agriculture and cattle breeding

enabled people to get more food out of a small environment. They made beautiful decorated pottery, which they used for cooking, fetching water or storing provisions.

By far the most developed culture of that period was the agrarian Trypillian culture, which existed throughout the most of the Right-Bank Ukraine until the Bronze Age. The Neolithic Period ended with the introduction of metal technology during the Eneolithic Period or in the Bronze Age.

Trypillian Culture. The Trypillian culture extends from the Carpathian Mountains to the Dniester and Dnieper regions, centered in nowadays Moldova and covering substantial parts of western Ukraine and north-eastern Romania.

The Trypillian culture received its name from the village Trypilia in the Kyiv region and it was discovered by Vikentiy Khvoyika in 1898.

About 2,000 Trypillian sites have been found in Ukraine. These include settlements, burial grounds, and barren grounds. Archaeologists have found thousands of masterpieces of ancient art and artifacts, which help uncover the ancient history of this culture.

The major economic activities of early Trypillians were primitive agriculture and animal husbandry, supplemented by extensive hunting, fishing, and food gathering. They sowed wheat, millet, and barley were on the land tilled with mattocks made from antlers or with digging sticks with sharpened points. They harvested

crops using bone sickles with flint blades and the grain was ground by stone querns. Horned cattle, together with pigs, sheep, and goats, were the most domesticated animals. Deer, wild boar, and roe deer were the animals most commonly hunted. Animal husbandry was the most important economic activity in the middle and late periods.

The basic tools of the Trypillian culture were made of stone, bone, and flint. Some small bronze items, especially fishhooks, bracelets, and rings, have been found at Trypillian excavations. Weaving also developed, although the looms remained rather primitive.

The Trypillian culture is especially known for its ceramic pottery. Large hand-built pear-shaped vessels for grain stored, various types of pots, plates, spoons, colanders, and the like ones were common in the early period. Earthenware was used to make figurines of women, scale models of houses, jewelry, and amulets. Inscribed ornamentation in the form of spiraling bands of parallel double lines decorated the outer surface of the pottery. The same type of ornamentation decorated most figurines. The figurines, house models, and amulets had ritual significance associated with an agrarian cult of fertility and prosperity.

The Trypillians initially had a matriarchal clan order, when women engaged in agricultural work, headed households, manufactured pottery, textiles and clothing, and played a leading role in societal life, while men hunted, tended to cattle, and prepared tools

out of flint, stone, and bone. Later on, with the increased importance of animal husbandry, a patriarchal order developed in the society.

At the beginning, their settlements were small, from seven to fourteen buildings, but with time, there appeared cities with thousands of building. The walls were made of wood or rods coated with a mixture of clay and bran. This type of dwelling originated from the Trypillian epoch exists in the forest-steppe regions of Ukraine even today.

The researchers found clay models of dwellings and temples made by the Trypillians. There were both single and double storied models among them. The Trypillian warmed the living rooms with open fires and stoves.

As a result of incursions by other cultures into Ukrainian territory in the mid-3rd to early 2nd millennium BC, many characteristic Trypillian traits changed or disappeared altogether.

The Trypillian culture is perhaps the most investigated archeological culture in Ukraine. When scientists search for roots of the people who lived on the territory of Ukraine, they look to Trypillian times. Trypillia is the first bread, the first metal, the beginning of a new philosophy in the area that is now known as Ukraine. The creators of the Trypillia civilization made an important contribution to Ukrainian tradition as well as to the formation of European civilization.

Bronze Age. The term Bronze Age refers to a period in human cultural development when the most advanced metalworking (at least in systematic and widespread use) included techniques for smelting copper and tin from naturally occurring outcroppings of copper ores, and then smelting those ores to cast bronze.

Iron Age. In archaeology, the Iron Age refers to the advent of ferrous metallurgy. The adoption of iron coincided with other changes in some past cultures, often including more sophisticated agricultural practices, religious beliefs and artistic styles.

Nomadic tribes on the territory of Ukraine. Cimmerians, Scythians, Taurians, Sarmatians, Goths, Greek city-states of the northern Black Sea coastal area and the Crimea left a notable trace in the history of our country and promoted the cultural enrichment of neighbouring tribes, with the Slavs among them.

During the Iron Age, the land was inhabited by Cimmerians, Scythians, and Sarmatians. They all were nomads.

The oldest known main inhabitants of Ukraine were Cimmerians. According to the Histories of Herodotus, Scythians expelled Cimmerians from the steppes. By the end of V century BC, the Kamianka fortified settlement, near present-day Nykopol, was established as the capital of Scythia. That was an aggressive militant society. The Scythians left no towns or fortresses.

The Scythians reached their apex in IV century BC under King Ateas, who eliminated his rivals and united all the tribal factions under his rule.

Scythian archeological sites in Ukraine include the Bilsk fortified settlement, Kamianka fortified settlement, Chortomyk, Haimanova Mohyla, Kul-Oba, Solokha Kurhan, and Tovsta Mohyla.

Sarmatians. In the III century BC, the Sarmatians conquered Scythians in the Crimea. The Sarmatians cult of the sword and fire was represented in their art, jewelry, and metal ornamentation for armor and weapons.

Their political might was broken by the Ostrogoths in the III century and the Huns in the IV century. Some of the Sarmatians migrated west with the Huns and even reached as far as Spain and northern Africa. Those who remained behind intermingled with the indigenous Slavs and other peoples.

Later, a number of Greek city-states established colonies along the Black Sea coast, including Tyras, Olbia, and Hermonassa that continued as Roman and Byzantine cities until VI century. The Goths stayed in the area but came under the sway of the Huns from the 370s AD.

Slavs. In the first millennium BC, Slavs played a leading role in the development of ethno-Ukrainian society.

First written information about them one can find in Roman sources. Pliny the Elder, Tacitus, and Ptolemy gave the information

about them. Later, Byzantine historians Jordan, Procopius Caesarean also mentioned Slavic tribes. In written sources, they are known as Anthes and Scavs. They shared a common language, similar way of life, similar customs and beliefs. However, there were different tribes, each having its own chiefs.

Numerous artefacts discovered during excavations testify to the existence of an alliance of Slavic tribes. One of them known under the name of the State of Antes (IV century B.C.) occupied a large territory and has signs of a state structure in the form of democracy. It is evident that the history of the Ukrainian nation dates back to this time, the primitive Ukrainian civilization and state. There have been discovered very few native Rus' documents, dating before XI century. The earliest major manuscript with information on Rus' history is the Primary Chronicle, written in the late XI and early XII centuries. It lists the twelve Slavic tribal unions who, by IX century, settled between the Baltic Sea and the Black Sea. These tribal unions were the Polians, Drevlyans, Dregoviches, Radimiches, Vyatiches, Kriviches, Slovens, Dulebes (later known as Volhynians and Buzhans), White Croats, Severians, Uliches and Tivertses. They lived on the territory of modern Ukraine.

Polians was one of the largest East Slavic tribes. The future capital of Ukraine, Kyiv, was founded in the late V – early VI centuries and became the center of tribal alliance of the Polians. In the late IX century, the first prerequisites appeared for the formation of early feudal states in the territories of Slavic settlements.

Topic 3

State Building Processes in Ukraine

1. The princely period of the Ukrainian state creation. Kyivan Rus'.
2. Statehood on the lands of Ukraine in the Lithuanian-Polish times.
3. Cossack period of the Ukrainian state creation. The National Liberation War in Ukraine.
4. Ukrainian lands under the power of Russian and Austrian Empires.
5. Ukrainian state building in XIX century.
6. The Ukrainian National Revolution (1917–1921).
7. Soviet Ukraine.
8. Independent Ukraine.

1. The Princely Period of the Ukrainian State Creation. Kyivan Rus'

The VIII century was marked by the formation of a number of tribal alliances such as the Polians, Siverians, Drevlians, Dulebs, Tivertsians, and Uliches. They lived on the territory of modern Ukraine. One of the largest East Slavic tribes was the Polians. Kyiv, the future capital, was founded in the late of V century, and it became the center of tribal alliance of the Polians. Oleh, the Prince of

Novgorod, united Kyiv and Novgorod lands and established himself firmly in Kyiv in 882. Thus, the State of Kyivan Rus' was created.

Theories of the creation of the Kyivan Rus' state:

– **Normanist theory.** According to the Normanist theory, Varangians, German-Scandinavian nation known as Vikings or Normans on the west, have founded Kyivan Rus'. The theory's first proponents were XVIII century German historians of Russia - Hotlib Byer, Herhard Miller and August Ludwig Schlozer.

– **Anti-Normanist theory.** Since the Normanist theory was subjected to sharp criticism by many scientists. In particular, Mikhail Lomonosov was a known adversary of the theory, who wrote an irate answer to German historians. He proved a top-priority role of Slavs in the establishment of the Kyivan Rus'.

In the early XX century, Mikhail Hrushevsky contended that the Normanist theory had no historical basis and was simply unnecessary for explicating the origin of the Ukrainian Rus' state. However, he did not reject the fact that the Varangians contributed, to a certain extent, to the creation of the Kyivan Rus' state.

Kyivan Rus': the Policy of the Princes

Historians divide the existence of Kyivan state into three periods:

1. The period of formation and evolution of Kyivan Rus', when the process of statehood formation took place.

2. The period of the extensive growth and development of Kyivan Rus' (end of X – the middle of XI century).

3. The period of political disintegration of Kyivan Rus'.

Askold and Dir were the first Kyivan princes. The exact dates of their life are unknown; unclear is the origin of the two princes.

In 882, Askold and Dir had been swindled out of the city and killed, accused in power usurpation.

Prince Oleh (reign years **882–912**) established the Kyivan state proper in 882. Oleh settled in Kyiv, proclaiming it “the mother of all Russian cities”.

The first period of Kievan Rus' history can be characterized as the era of expansion, when Kyiv extends its authority over all of the East Slavic tribes.

Kyivan Rus' included almost the entire territory of modern Ukraine, Belarus', and a part of modern Russia. During the X and XI centuries, it became the largest and the most powerful state in Europe. Kyiv, the capital of modern Ukraine, became the most important city of Rus'. According to the Primary Chronicle, the Rus' elite initially consisted of Varangians from Scandinavia. Later the Varangians became assimilated into the local Slavic population and became a part of the Rus' first dynasty, the Rurik Dynasty. Kyivan Rus' was composed of several principalities ruled by the Rurik princes. The seat of Kyiv, the most prestigious and influential of all

principalities, became the subject of many conflicts among the Ruriks as the most valuable prize in their quest for power.

The prince's military retinue turned into an influential political force. With its help, the prince conquered new lands and collected tribute. The most experienced warriors together with the court aristocracy formed a boyar council, which became a permanent body under the rule of princes. This led to the decline of the “veche” (the people's assembly), which earlier used to solve the most important problems of the Kyivan state. Afterwards, the prince convened veche only when he found it necessary.

The nobility gradually shaped a class of big landowners – boyars – whom prince granted land in return for their service.

In the sphere of foreign policy, the first Kyivan princes (Askold, Dir, Oleg and Igor) gave top priority to military campaigns against Byzantium. Prince Oleg's foray of 911 into Constantinople was one of the most successful. As a result, Kyivan Rus' signed a beneficial agreement. In accordance with it, Russian merchants were not only granted the right to duty-free trade in the capital of Byzantium but were also guaranteed half-year overall maintenance by the Byzantine government.

Prince Ihor (reign years **912–945**) became a follower of Oleg, in 912. He not only continued external raids but also had to fight insubordinate tribes of the Ulitches and Drevlians. Ihor was killed while collecting tribute from the Drevlians in 945.

His wife Olha (945–962) avenged his death by brutal suppression of Derevlans. In 964, she became a Christian and established her son Svyatoslav on the throne. Olha carried out first “reforms” in the Kyivan Rus’ clearly defining the lands, which after certain time period, could render tributes. In foreign relations, she preferred diplomacy instead of wars.

Ihor’s son **Svyatoslav** (reign years **962–972**), one of the most romantic heroes of annalistic tradition, ended the heroic period of Kyivan Rus’ formation. He was a brave and easy-to-handle prince. He did not attack the enemy unexpectedly, but always threw down a challenge: “Came against ye!” Svyatoslav, above all, was a warrior prince

After successful war operations on Slavic lands, Svyatoslav concentrated on the Balkans. In 968, he agreed to help Byzantines in their war against the Bulgarian Empire. At the head of a large army, he invaded Bulgaria, annihilated the enemy and seized rich cities. Svyatoslav died on the battlefield. He divided his state between his sons, and then continued with his expeditions and battles. When he died in 972, his sons fought between themselves.

In 980, Prince Volodymyr defeated all his brothers and unified the country into one powerful state with Kyiv as the capital.

The second period associated primarily with the reigns of Prince Volodymyr the Great (978–1015) and Yaroslav the Wise (1019–

1054) was the era of internal consolidation of Kyivan Rus', which became one of the preeminent states of Europe.

The creation of the Old Rus' nation state took place during the reign of Prince Svyatoslav's son, Prince Volodymyr (978–1015). The economic and political might of the state, the authority of the Prince's rule, and the organization of the law considerably increased during his reign. The successful military raids of the Prince expanded the borders of the Rus' territory.

The Baptism of Rus' (988)

Prince Volodymyr adopted Christianity in 988 and started to baptize the population, who earlier believed in Pagan gods. Force He often used forced against those who resisted. After having introduced Christianity in Kyivan Rus' the impact of Byzantine culture increased. Christianity facilitated the development of education, the enrichment of Russian culture with the best achievements of the Christian world, and the establishment of humane relations in society. It also promoted closer international ties between Rus' and the Christian world.

Economic relations with the Byzantium Empire developed. Prince Volodymyr produced silver and gold coins with his portrait on one side and the trident on the reverse side (The trident is Coat of Arms of present day Ukraine). In History, he is known as Volodymyr the Great or Saint Volodymyr.

The death of Volodymyr caused a new fratricidal war between the Rurikids. After the period of long wars and political uncertainty had been finished, Yaroslav ascended to the throne and became a single ruler of Rus'.

Yaroslav the Wise (1019–1054) consolidated almost all territories of his father's lands and became one of the most powerful rulers in Europe. Yaroslav the Wise set up close ties with many European states through a number of dynastic marriages. Under Yaroslav the importance of cities in economic and cultural life of the state had increased, and relations between the different regions revived, which helped to raise the trade, agriculture and handicrafts. Kyiv became the capital of a powerful European state.

Yaroslav the Wise founded a number of schools and libraries. The first code of the Old Rus' state – a collection of Laws “Rus’ka Pravda” – was created at that period.

In 1036, he finally defeated the Pechenegs; after that the formidable nomads that once posed a serious threat left the borderland of Rus' for good.

After the death of Yaroslav the Wise (1054, internecine wars began. Kyivan Rus' became weaker and broke down into separate provinces.

After Svyatopolk's death and the insurgency of Kyivites in 1113, Volodymyr Monomakh ascended to the throne (1113–1125). During his reign, Monomakh succeeded to renew the political unity

of most of Russian lands. His son Mstyslav (1125–1132) continued the policy aimed at integration of the Russian lands. But he was the last of Kyivan princes, who could retain the unity in the Kyivan state.

Gradually, Kyiv lost its power and influence; many principalities separated.

The state existed from about 882 until sometime in the middle of the XIII century, when it disintegrated. It is believed that the Mongol invasion of 1237–1240 greatly contributed to that event. Kyivan Rus' was conquered; its lands became dependent and laid under severe tribute. The Golden Horde rule of lands of Ukraine continued for almost 250 years.

Thus, in the XIII century the Kyivan Rus' practically ceased to exist.

Halytsia-Volhynian Principality

A successor state to Kyivan Rus' on part of the territory of today's Ukraine was the principality of Halytsia-Volhynia. This new, more exclusively a Ukrainian predecessor state was based upon the Dulebian, Tiverian and White Croatian tribes.

In 1199, Prince Roman Mstislavich united the two previously separate principalities, Halytsia and Volhynia, conquered Kyiv and assumed the title of grand duke of Kyivan Rus'.

Territorial possession of the principality considerably increased in the XIII century under the descendant of **Danylo Romanovych in 1238–1264**. The internal and foreign policy of Danylo, Prince of

Halytsia, favored the increase of his popularity in the eyes of the world community. Rulers of European countries considered it an honor to be associated with Danylo Romanovych.

In 1253, Danylo Halytskyi was crowned by Pope Innocentius IX in the town of Dorohychyn. This act confirmed the recognition of the Halytsia-Volhynian principality as a subject of the international law. Notwithstanding, the partial economic and political dependence on the Golden Horde, the principality leaders managed to keep to their own foreign policy. But the constant exhausting struggle with foreign and home enemies gradually weakened the Halytsia-Volhynian principality. At the end of the XIV century, the lands of the former strong state were divided between Poland, Lithuania, Hungary, Moldavia and Moscow.

2. Statehood on the Lands of Ukraine in the Lithuanian-Polish Times

XVI–XVIII centuries were extremely difficult for the people of Ukraine. After liquidation of a Mongol-Tatar yoke in the XIV century, people of Ukraine did not manage to create the national state.

The military and political movement of Lithuania and Poland to Ukrainian lands began in the 1330–1340s. Halytsia proved to be under the power of the Polish King. The Podillia, Kyiv, Siver and Pereyaslav principalities also became parts of Lithuania.

Having possessed about a half of the territory of Kyivan Rus' and smashed the Tatar-Mongol army in the struggle by the Blue Waters River in autumn of 1362, Lithuanians guaranteed stability for a new state formation and protection from foreign invasions for some period of time.

The local population did not resist Lithuanian expansion to Ukrainian lands. Lithuania did not try to break traditional socio-political institutions and the economic system, which existed at that time. Expressing respect to local orders, Lithuanians often proclaimed, "We do not change old traditions and do not introduce new ones". The state did not want to meddle in the spiritual life of Ukrainian lands. Moreover, the Lithuanians intensively assimilated Ukrainian cultural and religious traditions. The political and cultural influence of the local princes and boyars in the state was too considerable. In particular, Ukrainian language was the official language of the chancery of Lithuania. Traditional norms and bodies of self-administration were in force in the country. Lithuania also had to reckon with the interests of the Ukrainian reigning elite when performing their home and foreign policy. All this determined the relative internal stability of the Lithuanian-Ruthenian state.

Forced to resist the onset of German Knights and Golden Horde Khans as well as the home opposition, the Lithuanian and Polish governments created an international union, validated by the dynastic marriage (1385 – Union of Krevo).

In 1569, the Grand Duchy and the Kingdom of Poland signed the Union of Lublin: on equal terms, the Duchy and the Crown united in a federative state – Rzecz Pospolita.

Rzecz Pospolita had a jointly elected king, the Sejm (parliament), the currency, taxes and a single foreign policy. Pidlyashshya, Volyn', Kyiv and Bratslav region got under the ruling of Poles.

The harsh conditions of Polish rule led many Ukrainians to flee serfdom and religious persecution by escaping beyond the area of the lower Dnieper rapids. There they established a military order called the Zaporizhian Sich ("clearing beyond the rapids"). Those fugitives became known as Cossacks.

3. Cossack Period of the Ukrainian State Creation. The National Liberation War in Ukraine

Cossacks. The Emergence of Zaporizhian Sich. The first written mention of Cossacks appeared in the late XV century. The appearance of Cossacks played an outstanding role in the historical fate of Ukraine. Cossacks represented a social standing of free people who defended their land and guarded its borders against Turkey-Tatar aggression.

Cossacks were originally members of military communities in Ukraine. Their origin is a subject of scholarly dispute.

In the middle of the XVI century, the Cossacks created their own military-political organization “Zaporizhian Sich”. It had the original military-administrative system based on the principles of Cossack democracy. The Cossacks founded specific political institutions such as institutions of military councils, the Zaporizhian Army Kish as the higher executive-legislative organs, and their own legal proceedings.

Cossacks had a great influence in all areas of Ukrainian life of XVII–XVIII centuries: culture, administration, military, and in many others. The Cossacks were not just a military organization, but also rather a mixture of public and political society. Later their legacy gave roots to such society as Sich – a military organization.

Zapoizhian Host was headed by Hetman, aided by a head secretary, head judge, head archivist and the supreme government body called the Sichova Rada (council). Some sources refer to the Zaporizhian Sich as a Cossack republic; the highest power in it belonged to the assembly of all its members, who elected their leaders.

Hetman Bogdan Khmelnytsky headed a war of national liberation in 1648–1657 – an uprising against the political authority of Rzecz Pospolita. Because of this war, Ukrainian statehood was restored.

The Liberation war in the mid. XVII century became an event of great significance that fundamentally changed the further

development of Ukrainian history. Its most important result was the formation of the independent Ukrainian state. It was a mass revolt under the leadership of Bohdan Khmelnytsky. The revolt transformed into a liberation war for the right of the nation to determine its fate. The war was caused by the merciless feudal-manorial and national-religious oppression to which the Ukrainian people, especially the peasantry, were subjected.

The Main Causes of the National Liberation War

Political Causes: On the eve of the National Liberation War, Ukraine had not its own state. Most of the Ukrainian lands were part of Rzecz Pospolita and Ukraine virtually had no prospects for political development. Moreover, the Seim of Rzecz Pospolita had confirmed an ordination which caused a limitation of Cossack self-government and a cutback in the register.

National religious causes: Ukrainians had not an opportunity to hold public offices and work in the form of city government. There were restrictions of orthodox nobility's interests, Ukrainian language and culture. Besides, there was a mandatory tax on the population for maintenance of the Catholic Church.

Social causes: Destruction of natural resources in the Ukrainian lands; increased compulsory services for a landlord; increased taxes; intensified exploitation of peasants.

This nationwide movement was a movement of national liberation, religious and antifeudal, by its nature. The driving forces

of the National Liberation War were Cossacks, peasants, tradesman, artisans, orthodox clergy and some of Ukrainian nobles.

The purposes of the National Liberation War were elimination of Polish political, national, religious and social domination in the Ukrainian lands, the formation and development of Ukrainian national state and the elimination of serfdom.

The National Liberation War (started in 1648) was a war between Ukrainian Cossacks and Poland. The leading role in the national-liberation movement played the Cossacks. Meanwhile peasants, Ukrainian nobles and clergy took an active part in the struggle.

In 1647 Bohdan Khmelnytsky went to Zaporizhzhia where, on the island Tomakivka, he began to unite forces for a military campaign. On January 25, 1648, Bohdan Khmelnytsky was elected Hetman of Zaporizhian Cossacks. Hetman sent decrees from the Zaporizhian Sich, exhorting Ukrainian population to nationwide rebellion. Furthermore, he joined the military-political alliance with Crimean Khan.

The detachment of registered Cossacks headed by Pototsky was sent to suppress the uprising. In May 1648, Bohdan Khmelnytsky's forces together with horde clashed with Pototskiy's army at Zhovti Vodu. The Polish Army was defeated. The next battle was near Korsun, where the Zaporizhian Cossacks defeated their enemies. This battle put Rzecz Pospolita in a difficult situation. On

September 9, 1648, the battle near Pyliavtsi took place, where the Cossacks gained a victory.

Then Bohdan Khmelnytsky aimed his next blow at Lviv. In October, the detachment headed by M. Kryvonis captured Vysoky Zamok and even got to Zamostya. After the election of a new Polish king, Bohdan Khmelnytsky agreed a truce with him and returned the Cossack army to Kyiv.

On December 23, 1648, Cossacks solemnly entered Kyiv. According to historians, here the hetman changed his view on the general purpose of the struggle. Until now he defended the interests of the Cossacks, but then he understood his obligation to all people. During the negotiations with the Poles, he announced his intention to emancipate all Ukraine and Ukrainians from the Polish authorities. The hetman reinterpreted the lessons of last year's fight and formulated the basic principles of the national state idea.

Actually, the Polish government did not want to compromise, and the continuation of the war was inevitable. On August 5–6, 1649, the battle near Zboriv took place, where through the mediation of Crimean Khan Zborivskiy peace treaty was signed. The content of the Treaty actually meant that the Polish government for the first time recognized the autonomy of Ukrainian Cossack state within Rzecz Pospolita in three provinces – Kyiv, Chernihiv and Bratslav. The new military-administrative and political system began to form, and Ukrainian National state was forming. The power was in hands

of the Cossack host – starshina. According to terms of peace treaty, the register of Cossack Army was limited to 40,000 Cossacks.

The Treaty of Zboriv did not satisfied the Cossack army nor the government of Rzecz Pospolita. Both sides began to prepare actions for a new phase of the war.

Operations were renewed in 1651. In June 1651, Cossack army and Polish troops clashed near Berestechko in the Volhynia region. Because of Crimean Khan's betrayal, Cossacks were in great difficulties. I. Bohun organized the retreat of Cossack regiments from the battlefield. After suffering a defeat, Cossacks were forced to retreat to Bila Tserkva, where the Treaty of Bila Tserkva was signed. According to the terms of the peace treaty, Cossack register was reduced more than twice, the territory was also scaled down and hetman's foreign policy functions were limited. Nevertheless, the Polish Sejm did not confirm the Treaty of Bila Tserkva, and in 1652 the hostilities renewed.

In May 1652, Bohdan Khmelnytsky defeated utterly the 30-thousand Polish army in the battle near Batoh. Virtually, the Zborovskiy peace treaty was renewed. The fighting continued in the Moldovan campaigns and in the battle near Zhvanets (October–December 1653).

The longer the war lasted, the more Bohdan Khmelnytsky and the starshina were convinced that they could not overcome Poland by themselves, without outside help. One of the possible allies was the

Turkish Sultan. But he was an unreliable ally. Bohdan Khmelnytsky was more convinced that a reliable ally could be only the Russian Tsar. On October 1, 1653, Zemsky Sobor in Moscow decided to take Zaporizhian Army “under the high sovereign’s hand”. On January 8, 1654, the Pereyaslav Council took place, where Bohdan Khmelnytsky and a part of the starshina made unilateral oath of allegiance to the Moscow Tsar. It was decided that Hetmanshchyna should come under Russian protectorate, but basic rights and liberties of Zaporozhian Army would be kept.

The Pereyaslav Council

During 1648–1653 Ukraine was weakened by military campaigns and needed a powerful ally.

Muscovy was the most powerful neighbor at that time, and it was a Christian country. **In 1654, the Pereyaslav Agreement between Ukraine and Muscovy was signed.** It was a new military alliance.

As a result of the treaty Ukraine became a protectorate of the Muscovite Tsar, who in turn recognized Hetman and the Zaporizhian Host as the only representatives of the Hetman state and its government. Ukraine, headed by a freely elected Hetman, retained its independency and autonomy both in foreign and internal policies. The rights and freedoms of the Cossacks, nobility, burghers, and clergy were guaranteed. Muscovy was obligated to defend Ukraine militarily, to send troops to defend Kyiv. The registered Cossacks of

Bohdan Khmelnytsky's armies were to be paid by the tsar from taxes gathered by local governments in Ukraine, and their number was fixed at 60,000. In view of the state of war, the Ukrainian government agreed not to conduct negotiations with either Poland or Turkey without the tsar's permission.

The limitations and formal character of the treaty led to differing interpretations of it by both sides. The Ukrainian government, particularly under Bohdan Khmelnytsky, considered it a temporary political and military alliance. Muscovy, however, particularly after Khmelnytsky's death, used it to justify its increasing interference in Ukraine's internal affairs, whereby it limited Ukraine's sovereignty and eventually nullified the treaty's provisions.

It was a big mistake of Cossack leader, Bohdan Khmelnytsky, who held those negotiations, because after Pereyaslav Agreement Ukraine was occupied by Russia and Russia started to transform Ukraine into a province of the Russian Empire.

Pereyaslav agreements, signed by Bohdan Khmelnytsky on January of 1654 with the Moscow tsar remain up to nowadays(today) one of the most debatable episodes of the Ukrainian history. Nevertheless, the Pereyaslav agreement had epochal consequences. However, the help of the Russian tsar turned into the subordination of Ukraine, and the liberation war gradually evolved into the war of Moscow with Poland for Ukrainian lands.

The Moscow state and Rzecz Pospolita agreed to a Vienna truce in 1656. On Polish-Russian negotiations, the Ukrainian delegation was not admitted. In Ukraine it was taken as a betrayal.

In order to create an anti-Polish coalition, Bohdan Khmelnytsky signed agreements with the Swedish King Karl X Gustav and the Transylvanian Prince George Rákóczi II.

At the beginning of 1657, Ukraine and Transylvania began military operations against Poland. The Cossack army conquered Volhynia, Turov-Pinsk and Brest. The Swedes captured a large territory of Poland. Soon failures began, and the anti-Polish coalition collapsed.

The latest events hit the Hetman hard and they were one of the reasons of his premature death on 27.07.1657.

The war of national liberation headed by Bohdan Khmelnytsky caused the restoration of Ukrainian statehood, had a decisive influence on its socio-economic and political development, and the formation of a national-statist idea and its implementation.

Formation of Ukrainian Hetman State and its Policy the Ukrainian state was created during the National Liberation War. The Hetmanate as the Cossack state in the Central Ukraine existed between 1649 and 1782. The official name of the Ukrainian state was Zaporizhian Army. Its inhabitants referred to it in Ukrainian as “Ukraine” or “Vkraine”. In Russian diplomatic correspondence it was called “Little Russia”; in Polish, Ottoman and Arab sources – as

“Ukraine” or “Cossackia”. The historiographic term “Hetmanate” was coined in the late XIX century.

It was an autonomous Cossack region within the territory of Rzecz Pospolita. The Hetmanate state consisted of most of what are now central Ukraine and a small part of today's Russia. Specifically, its territory included the territories of such modern provinces of Chernihiv, Poltava, Sumy, the left-bank territories of Kiev and Cherkasy, as well as the western part of Bryansk oblast of Russia. The lands of the Zaporizhian Host had a certain degree of self-government with their own administration.

Hetman was a ruler of the state. The first Hetman and the ruler was Bohdan Khmelnytsky. Hetman was at the head of the administrative body, the army, finances and law. He convened the Council, issued laws and held international negotiations. Khmelnytsky followed an independent policy in all spheres. He negotiated with Turkey, Crimea, Russia, Poland, and Moldavia. Khmelnytsky built a new government system and developed military and civilian administration.

The Orthodox Church obtained equal rights with the Catholic Church.

The Hetman state in Ukraine that Khmelnytsky created had great potential for independence. However, this potential was not realized for many reasons. It was not until the late XVII century when the domestic problems that tore Ukrainian society apart

became more definite as a result of the policy of tsarism. The brutal struggle between some hetmans and claimants of the Hetmanate broke out immediately after Khmelnytsky's death. The country was drawn into the vortex of civil war, political crisis and economic displacement for many years.

In the XVIII century, the territory of the Hetmanate was limited to the Left-Bank Ukraine. In 1782, Catherine II officially abolished the autonomy of the Cossack state.

The Ruin. The Ruin is a period of Ukrainian history from the death of Hetman Bohdan Khmelnytsky in 1657 until the ascension of Hetman Ivan Mazepa, in 1687. This period is characterised by continuous strife, civil war, and foreign intervention of Ukraine's neighbors.

The complete territory distribution of Ukraine between two states was confirmed by the Andrusiv Truce of 1667 between the Moscow State and Poland. The Left-Bank and Kyiv with surrounding territories stayed with Moscovy, the Right Bank remained under Poland, and Zaporizhia was subject to both states. Sometime later, the clauses of the so-called Eternal Peace Treaty of 1686 confirmed the territory dismemberment.

In 1686, Russia and Poland signed the Perpetual Peace and the alliance against Turkey. Poland recognized Kyiv as the Russian territory. Zaporizhia passed into the hands of the Russian tsar. The

division of the Ukrainian territory provided for in the Andrusiv Truce was confirmed.

Thus, under the difficult conditions of the period called “The Ruin”, the benefits gained by Bohdan Khmelnytsky were lost largely. Ukraine was divided between the powerful neighbors. Tsar preserved autonomy only in the Left-Bank Ukraine, though being substantially limited.

The institutions of the Ukrainian state system, formed in the years of Liberation War, still functioned in the second half of the XVII century within the borders of the Hetmanate. However, the Russian government began the limitation and later liquidate traditional military-political system of Ukraine. The offensive of Moscow also touched the Ukrainian Orthodox Church, which was the subject to the Moscow patriarchy from 1686. The decades after 1654 gave the impetus to gradual but inflexible processes, when the Ukrainian state lost its ethnic features – all socio-political institutions were liquidated.

4. Ukrainian Lands Under the Power of Russian and Austrian Empires

Russia obtained the Left-Bank Ukraine and territories to east of the Dnieper River, including Kiev. Poland retained Right-Bank Ukraine. Hetman Ivan Mazepa, presiding over a diminished Cossack state, sought once again to free Ukraine from Russian domination –

thus he joined Sweden against Russia in the Northern War (1700–1721). After the battle at Poltava by Tsar Peter I in 1709, Mazepa escaped to Moldavia and sealed the fate of Ukraine. Mazepa's fall crushed the last hopes for Ukrainian independence and led to further curtailment of Ukrainian autonomy.

The last of Ukraine's hetmans was forced by Empress Catherine II to resign in 1764; the Zaporizhian Sich was razed by Russian troops in 1775. Thus Ukraine and its political autonomy terminated, and it was divided into three provinces. In 1783, Russia annexed the khanate of Crimea. The Polish partition treaties of 1772, 1793, and 1795 awarded Podolia and Volhynia to Russia, thus reuniting the Left-Bank and Right-Bank Ukraine; Halytsia went to Austria. As a result of Russian-Turkish Wars the Ottoman Empire's control receded from south-central Ukraine, while the rule of Hungary over the Transcarpathian region continued.

That was a period of liquidation of Ukrainian autonomy and Ukrainian State by Russian absolutism. The position of Ukrainians in the lands subject to the Russian and Austro-Hungarian Empires in the XIX century was difficult. The population of Ukraine (mainly peasants) suffered from economic and social oppression and from ethno-national restraints.

5. Ukrainian Statehood Formation in XIX Century

Eastern Ukraine, occupied by the Russian monarchy, included the lands of the Left Bank, Slobodian, Right Bank Ukraine, and the region of the South. During the XIX century, Eastern Ukraine was subject to general imperial laws of social-political and economic development. The action of Russian laws, the administrative and territorial division, and executive personnel expanded on these territories.

The absolute power in all nine provinces (Eastern Ukraine was divided into at the beginning of the XIX century) was delegated by a decree to the Governor-General, who performed administrative and supervisory functions.

Russian Tsarism pursued a course of Russification of the Ukrainian population of Eastern Ukraine.

The liberation traditions of Ukrainians began their renaissance in the early XIX century. It first began in circles of national intellectuals – Ukrainian writers in particular. The activities of the Kharkiv romantics, Ukrainian subjects in works by M. Hohol, were of great significance for preserving the spirits of the Cossacks victories.

In the future, their cause was continued by Ivan Franko, Lesya Ukrainka, Pavlo Hrabovskyi and Taras Shevchenko. The Ukrainian national cultural renaissance was marked by the opening of the Kharkiv (1805) and Kyiv (1834) Universities by the

foundation of a popular paper “Ukrainskyi vesnik” (1816–1863), the scientific literary journal “Osnova” (1861–1863), and the first historical paper in Ukraine “Kyivskaya starina” (1882–1906). Scientific activity of well-known Ukrainian historians was directed at maintaining wide circles of public and historical memory about old traditions of the national liberation struggle of Ukrainian people for state independence and social justice.

The activities of the Brotherhood of Saints Cyril and Methodius in Kyiv played an important role on the path for consolidation of the national liberation movement. That was a non-legal political organization created in Kyiv in 1846 by representatives of the Ukrainian national intelligentsia. Taras Shevchenko also spread the national liberation ideas through his poems. The attainment of state independence of Ukraine and the establishing of it as an equal member of the confederation of independent Slavic countries, with Kyiv as a political center, was the goal of the Brotherhood activities. The Brotherhood members demanded the liquidation of the monarchical system in the Russian Empire and the abolition of serfdom. The practical activity was concentrated on education and search of the way to raise the economic development of Ukraine. Russian tsarism savagely punished the Brotherhood members.

Notwithstanding the Draconian laws of Tsarism of 1863 and 1876 with regard to the Ukrainian language, the development of

Ukrainian culture rose to a new level. It became an important factor of national renaissance. The creative work of M. Hrushevsky, (e.g., the multi-volume “History of Ukraine-Rus”), works by B. Hrinchenko, A. Krymskyi and M. Arkas were noticeable literary landmarks. Pressing social and national considered in the writings of many Ukrainian poets.

The state of Ukrainians in the lands subject to the Austro-Hungarian Empire in the XIX century was as complicated as of those in the territory of Eastern Ukraine. The population of Eastern Halychyna, Northern Bukovyna and Transcarpathia (mainly peasants) suffered from economic and social oppression as well as from national restraints.

In the XIX century, there were certain changes in the socio-political life of the region. The activation of the enlighteners' ideas and promotion of the ideology of Romanticism, caused by the rise of the liberation movement in Europe, favored the intense processes of national renaissance. The first cultural and educational circles appeared in Peremyshl and L'viv. Interests in history of the land, language and folklore considerably increased at this time. However, the decisive part in the development of the national movement at that time belonged to the socio-cultural association “Rus'ka triitsia”. Motives of the liberation of the region could be seen in the pages of publicists' articles, almanacs, and school textbooks.

The development of the national liberation movement in Western Ukrainian lands was not isolated but in close relations with analogous processes in Eastern Ukraine. There occurred an intense exchange of opinions and ideas, of literature and periodicals. People of Ukrainian territory separated by borders considered themselves to be one nation.

6. The Ukrainian National Revolution (1917–1921)

Next period of Ukrainian History is connected with the World War I. Many changes in political, economic, national and international life took place after that war. World War I was a military conflict that lasted from 1914 to 1918 and involved most of the world greatest powers, assembled in two opposing alliances: the Allied Powers (centered on the Triple Entente) against the Central Powers. The tragedy of Ukrainians during the World War I was that they were in different Empires: Russian and Austrian. These empires were enemies in the World War I. Therefore, Ukrainians were forced to kill each other. That War was one of the reasons for National Revolution in Ukraine, which took place in both Empires where Ukrainians lived: in Austrian Empire and in Russian Empire.

With the collapse of Russian and Austrian empires, following World War I and the Russian Revolution of 1917, Ukrainian national movement for self-determination reemerged.

During 1917–1921, several separate Ukrainian states briefly emerged: the Ukrainian People's Republic, the Hetmanate, the Directorate and the pro-Bolshevik Ukrainian Soviet Socialist Republic (or Soviet Ukraine). They successively established territories in the former Russian Empire, while the West Ukrainian People's Republic and the Hutsul Republic emerged briefly in the former Austro-Hungarian territory.

Following the overthrow of the tsarist regime on **March 3–4, 1917, the Ukrainian Central Council (Tsentralna Rada) was established in Ukraine.** It was the first Ukrainian Parliament. Mykhailo Hrushevsky was elected a chairman of the Ukrainian Central Rada in Kyiv, and guided it from Ukrainian national autonomy within a democratic Russia to completely independent statehood. Mykhailo Hrushevsky was the first President of the Ukrainian People's Republic.

The Central Rada (Council) published four laws in Ukraine called “universals” and proclaimed the formation of the Ukrainian National Republic. According to those laws, the Ukrainian Government and program of reforms for each branch of the state were created. Thus, in 1918, Ukraine gained its independence.

In the First Universal (June 23, 1917), the Central Rada proclaimed autonomy of Ukraine (‘from this day on we alone will create our life’). It stated, ‘without seceding from all of Russia ... let the Ukrainian people have the right to manage its own life on its own

soil,' and called for the creation of a democratically elected all-Ukrainian people's assembly, which would have the sole right to draft laws that would be confirmed later by the All-Russian Constituent Assembly.

In June 1917, it formed a government (the General Secretariat) with Volodymyr Vinnichenko as a Prime Minister and Simon Petlura as a War Minister.

The Second Universal (July 16, 1917) reflected the results of the July 12–13 negotiations between the General Secretariat and Provisional Government representatives in Kyiv. Addressed to the “citizens of the Ukrainian land” instead of “the Ukrainian people” as it was in the First Universal, it proclaimed that the Central Rada would be expanded to include representatives from the national minorities, and would thereby become “the single supreme body of revolutionary democracy in Ukraine.”

The Third Universal (November 20, 1917) was issued after the Bolshevik coup in Petrograd. **In November 1917, the Ukrainian People’s Republic was proclaimed.** Addressed to “the Ukrainian people and all the peoples of Ukraine,” it proclaimed the creation of the Ukrainian People’s Republic within a federated Russia of equal and free peoples. The Ukrainian People’s Republic would be governed by the Central Rada and General Secretariat of the Central Rada until the convocation of the Constituent Assembly of Ukraine.

The Fourth Universal (January 22, 1918) was issued after the Ukrainian-Soviet War. Denouncing the Bolshevik aggression and expressing the desire for peace, it proclaimed the Ukrainian People's Republic as an **“independent, subject to no one, free, sovereign state of the Ukrainian people”**.

On February 9, 1918, the first Peace Treaty of the World War I between the Ukrainian People's Republic and four states of the German block was signed in Brest-Lyтовsk, so-called “peace for bread”. A day before the signing the agreement, the Soviet Army entered Kyiv and the Tsentralna Rada had to recognize that it needed immediate military help. On February 18, German and Austro-Hungarian troops began to occupy Ukraine. According to the Peace Treaty concluded on March 3 between Russia and Central States, the Sovnarcom committed to recognize independence of the Ukrainian People's Republic and started peace negotiations.

After the signing of the Peace Treaty of Brest-Litovsk, the German army took over the Ukrainian territory that had been occupied by the Bolsheviks, but conflict ensued between the Germans and the Ukrainian People's Republic because of German interference in the internal affairs of Ukraine. On April 29, a coup supported by the German army took place, and Gen. Pavlo Skoropadsky was proclaimed Hetman of the Ukrainian State. Hetman Skoropadsky dissolved the Central Rada and the Little Rada by an edict and revoked the laws that had been passed by them.

The Ukrainian State, sometimes called **the Hetmanate**, was an anti-socialist government that existed on most of the territory of modern Ukraine (except for West Ukraine) from April 29 to December 14, 1918. Ukraine turned into a provisional dictatorship of Hetman of Ukraine Pavlo Skoropadsky, who outlawed all socialist-oriented political parties, creating an anti-Bolshevik front. It collapsed in December 1918 when Skoropadsky was deposed and the Ukrainian People's Republic regained power in the form of a Directorate.

The Directorate was a provisional collegiate revolutionary state committee of the Ukrainian People's Republic.

In January 1919, the Ukrainian People's Republic ceremoniously united with the Western Ukrainian People's Republic (it was formed on the territory formerly under the Austro-Hungarian Monarchy Empire) with L'viv as its capital.

Unfortunately the alliance of Ukrainian lands was short-lived. Troops of the Western Ukrainian People's Republic were defeated by the Polish interventionists who attacked Halychia, and the troops of Soviet Russia who seized Kyiv. Soviet power was established in Ukraine in November 1921.

According to the Peace of Riga (also known as the Treaty of Riga) signed on March 18, 1921 by the Soviets and Poland, Western Ukraine was officially incorporated into Poland, who in turn,

recognized the Ukrainian Soviet Socialist Republic, in March 1919. In 1922 Ukraine was officially included into the Soviet Union.

7. The Soviet Ukraine

The Union of Soviet Socialist Republics was a constitutionally socialist state that existed on the territory of most of the former Russian Empire in Eurasia between 1922 and 1991.

The capital of Ukraine officially moved to Kharkiv, which became colloquially to be known as “The First Capital”.

The Civil War that eventually brought the Soviet government to power devastated Ukraine. It left over 1.5 million people dead and hundreds of thousands homeless. In addition, Soviet Ukraine had to face the famine of 1921. Seeing the exhausted society, the Soviet government remained very flexible during the 1920s. Thus, under the aegis of the Ukrainization policy pursued by the national communist leadership of Mykola Skrypnyk, the Soviet leadership encouraged a national renaissance in literature and arts.

Starting from the late 1920s, Ukraine was involved in the Soviet industrialisation and the republic's industrial output quadrupled during the 1930s.

The industrialization laid a heavy burden on the shoulders of the peasantry – demographical backbone of the Ukrainian nation. To satisfy the increased need for food and to finance industrialization, Stalin instituted a program of collectivization of agriculture as the

state combined the peasants' lands and animals into collective farms and enforced the policies by the regular troops and secret police. Those who resisted were arrested and deported, and the increased production quotas were placed on the peasantry.

The collectivization had a devastating effect on agricultural productivity. As the members of the collective farms were not allowed to receive any grain until unrealistic quotas were met, the famine in the Soviet Union became more common. In 1932–1933 millions starved to death in a famine known as Holodomor or “Great Famine”. Scholars have divided in the opinion as to whether this famine fits the definition of the genocide of Ukrainians, but the Ukrainian Parliament and about 30 other countries recognize it as such.

After a relative tolerance from Moscow towards the Ukrainian culture – tolerance aiming to “convince” the population mostly peasantry, of the validity of the proletarian revolution – came the days of Stalin’s repression, accompanied by persecutions and famines. In the fight against bourgeoisie and peasantry, Stalin tried hard to repress all kind of identity or religious affirmation – deporting or executing 4/5 of the Ukrainian elite. To bring into line the peasantry, which resisted to the collectivization, exceptional and unworkable quotas of production on harvests were established. This policy turned into the biggest drama in Ukrainian history: the Holodomor. The years of famine between 1932 and 1933 caused

death of more than 7 million of Ukrainians and are not still recognized genocide by Russian government.

Western Ukraine Between World War I and World War II

By 1921, most of Ukraine had been taken over by the Soviet Union, while Halytsia and Volhynia were incorporated into independent Poland. A powerful underground Ukrainian nationalist movement rose in Poland in the 1920s and 1930s. It was represented by Ukrainian Military Organization and the Organization of Ukrainian Nationalists (OUN).

The Organization of Ukrainian Nationalists (OUN) is a Ukrainian political organization, which was originally created as a national movement in 1929 in western Ukraine (at the time of interwar Poland). The OUN accepted violence as an admissible tool in the fight against foreign and domestic enemies of their cause, as a revenge for the occupation of Ukraine by Poland and Russia. The OUN's immediate goal was to protect the Ukrainian population from repression and exploitation by parts of Polish governing authorities in particular; its ultimate goal was an independent and unified Ukrainian state that would include some Polish, Soviet, Romanian and Czechoslovak territories. In 1940, the OUN split into two parts, with old and more moderate members, supporting Andriy Melnyk (OUN-M), and the younger and more radical members supporting Stepan Bandera (OUN-B). The latter group headed the nationalist movement in western Ukraine, including the OUN's military wing,

the Ukrainian Insurgent Army (UPA), which was the major Ukrainian armed resistance movement there.

The movement attracted militant followers among students and harassed the Polish authorities. Legal Ukrainian parties, the Ukrainian Catholic Church, an active press, and business flourished in Poland. Despite the fact that the economy had improved in the 1920s, the region suffered from the Great Depression in the 1930s.

Ukraine during World War II. During the first stage of World War II, from 1939 to 1941, western Ukraine was occupied by the Soviets, who proceeded to impose totalitarian rule, including arrests, mass deportations, and executions.

At the second stage, from 1941 to 1943, Nazi troops occupied the entire country, and Nazi leader Adolf Hitler's policies to exploit Ukraine in full were implemented with exceptional brutality. At the third stage, from 1943 to 1944, the Nazis retreated, destroying everything possible in their wake, and the Soviets reimposed their control.

The human and material losses in Ukraine were among the highest in Europe. As a result of the Soviet victory, ethnically Ukrainian lands in the west were incorporated into the Ukrainian republic. Poland ceded the regions of Halychyna and Volhynia, while Czechoslovakia ceded Transcarpathia. The southern and northern parts of Bessarabia, as well as northern Bukovina, all ceded by Romania, were also incorporated. In 1954, Soviet leader Nikita

Khrushchev ceremoniously transferred the Crimean Peninsula from Russia to Ukraine, marking the 300th anniversary of the Treaty of Pereyaslav.

After the World War II Soviet Ukraine during postwar reconstruction, Ukraine became even more industrialized and urbanized.

After Stalin died, de-Stalinization was initiated by Khrushchev to allow for the development of heavy industry, coal mining, agriculture, culture and even Ukrainian identity. However, that cultural renewal was limited by counterproductive repression policy.

The Brezhnev era was marked by a period of political stagnation and economic decline. Grain importation became necessary to feed the Ukrainian people. Repression of dissidents increased greatly. Because of economic and political importance of Ukraine for the USSR, the Soviet control was particularly severe and recurrent dissent was suppressed quickly, particularly in the 1970s and 1980s. Economic stagnation was established by the 1980s.

After USSR leader Mikhail Gorbachev introduced political and economic reforms in the mid-1980s, Ukraine was slow to reform, largely because of the reactionary policies of Volodymyr Shcherbitsky, the head of the Communist Party of Ukraine.

8. Independent Ukraine

Following the Chernobyl disaster on April 26, 1986, the Ukrainian population was indignant; the government's incompetence and disregard to the well-being of the Ukrainian people became obvious.

There were two nationalist movements in 1989 that played a fundamental role: the Shevchenko Scientific Society and the Rukh movement. The latter enjoyed electoral success in its support of the independent "Democratic Bloc" during Supreme Soviet elections of March 1990. However, the independents remained a minority and it was only due to an alliance with a part of the communist elite that they persevered.

It was actually under the pressure of student movements and other forms of street protests in Kyiv in the autumn of 1990 that this one part of the communists, displeased with "perestroika", joined the independents and made a vote for independence possible. The Declaration of State Sovereignty of Ukraine was adopted on July 16, 1990: Ukraine was one of the last soviet republics that passed declaration of sovereignty. The role that certain communists played in the assertion of Ukrainian independence allowed for a peaceful transition, but it also ensured that they maintained control of government institutions even after independence.

Finally, **the Declaration of Independence**, voted on unanimously by Parliament on **August 24, 1991**, superseded the rule

of the Communist Party and marked Ukrainian as the official language in official statute of the newly independent country. This independence was confirmed on a larger scale by the referendum of December 1, 1991, which granted Ukraine international recognition. L. Kravchuk was elected a President of Ukraine on the same day.

Ukraine officially declared itself an independent state on August 24, 1991, when the communist Supreme Soviet (parliament) of Ukraine proclaimed that Ukraine no longer follows the laws of the USSR, but the laws of Ukraine, declaring a de facto Ukraine's independence from the Soviet Union.

The constitutional process, which began in July 1990 by adopting the Declaration on State Sovereignty of Ukraine, became the most important element in the creation of the state. This document ratified the principles of sovereignty, democracy, inviolability of the territory of Ukraine, power division into legislative, executive and court branches, equality of citizens and state guarantee of their rights and liberties.

The Constitution of Ukraine was adopted on June 28, 1996 after a long-term political struggle. The Constitution created a strong legislative foundation for the regulation of public relations, development of sovereignty and a democratic state.

The democratic system went through its first serious trial in June 1994 when, as a result of free elections, the power was given up to Leonid Kuchma – the new President of Ukraine.

The disagreements and discussions concerning the future of Ukraine remain. Different ideas as to the desirable rates, orientations and even the expediency of the market reforms still exist among the political elite and in the society. However, this struggle should be carried out by political methods and in the constitutional field. When deciding economic and political problems, Ukraine has always had the support of the world community.

Topic 4

Ukrainian Culture Creation Process

1. Historical Conditions and Sources of Ukrainian Culture.
2. Adoption of Christianity and Medieval Culture Ukraine.
3. Ukraine and West-European Cultural Influences.
4. The Phenomenon of Ukrainian Baroque.
5. Ukrainian Cultural Revival (late XVIII – early XX centuries).
6. Ukrainian Cultural Development of the Newest Period (XX – early XXI centuries).
7. Leading Trends of Modern Ukrainian Culture.

1. Historical Conditions and Sources of Ukrainian Culture

The history of mankind is the history of cultural development. Every nation has a most interesting point – its culture. Culture is a qualitative characteristic of social life. Nations are strong if they have a developed culture.

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

Each culture, country, people or nation existing in the world is unique, and they are an integral part of the world culture.

The sanguineous development of ethnic culture is influenced by a wide range of factors such as history of the nation, isolation or interference with other nations, social, economic, ecological conditions, cultural policy of the country, etc.

The history of Ukrainian culture is divided into several periods:

1. Culture of the East Slavs of pre-Christian period (from the first people of this territory of Palaeolith 35–40 thousand years ago – up to baptizing Kyiv Rus' in 988.

2. Culture of Kyiv Rus' (IX–XIII centuries).

3. Ukrainian culture in XV–XVII centuries. Ukrainian Renaissance.

4. Culture of Ukrainian people in the second half of the XVII – the end of the XVIII centuries. Ukrainian Baroque.

5. Development of Ukrainian culture in the second half of the XVIII – the first half of the XIX centuries.

6. Formation of modern Ukrainian culture of the second half of the XIX century.

7. Development of Ukrainian culture during the formation period of the state independence in 1917–1920.

8. Culture of the Soviet Ukraine (1920–1991).

9. Features of the formation of Ukraine in the second half of the XX century. Culture of independent Ukraine.

Sources of Ukrainian Culture. Historical Preconditions for Cultural Formation of Ukrainian

A big variety of sources for learning the history of Ukrainian culture, we divide into several groups:

- oral folk creativity (fairy-tales, legends, myths, epics, songs, dumy, etc.);
- objects of material culture: archaeological finds (Trypillian, Zarubyntsi, Scythian, etc.);
- irrigation systems, urban centers, business, cult and household architecture, home design, furniture, clothes, agricultural and handicraft tools, technologies of production, etc.;
- written sources – chronicles, different kinds and genres of literature, laws and state documents;
- and painting as symbiosis of material and spiritual culture.

So, sources for learning 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.

Sources of Ukrainian culture we can find in primitive time. Our culture is one of the most ancient European cultures. Primitive arts started to form at that period: mostly sculptures in the round and relief sculpture, music, painting and dance.

Among autochthonous (aboriginal) sources of Ukrainian culture, we should mention Trypillian culture of IV–III millennia B.C. and Cimmerian-Scythian-Sarmatian cultural symbiosis of II–I millennia B.C.

In the III–V millennium B.C. a Trypili culture was widespread on Ukrainian territory. A Trypilli settlement consisted of houses, placed in a circle. Red and black paints were used in art. Trypillian people adhered to the cults of bull, goat and snake, and performed heathen rituals.

Ceramic production was highly developed. Trypillian people made ceramics by hands (they did not know the potter's wheel). Beautiful ornaments, original small plastic and wonderful ceramic forms are the evidence of high level of spirituality of Trypillians.

It should be emphasized that all elements of Trypillian culture – economy, topography of settlements, decorating houses with painting, a way of life, cuisine, clothes, and the nature of decorative ceramics – are an organic part of Ukrainian culture.

In the primeval epoch such religious beliefs, fetishism, magic, animism and totemism appeared in their primeval forms. Mythology dates back to the time of Neolithic.

Animism is a primitive belief in existence of spirits of nature, animals, plants, etc. There was a specific burial cult, cult of ancestors and posthumous existence of the soul and life in the heaven. According to animism, each thing has a soul (anima).

Totemism is a complex of beliefs and rites of fraternal society, connected with imagination of close ties between groups of people and their totems (plants or animals).

Fetishism is a worship of an inanimate object for its supposed magical powers.

Mythology is a collection of myths (stories about gods, heroes, demons, spirits, etc.), which reflects fantastic imagination of people about the Universe, nature and human beings.

Cimmerians were the most ancient people on Ukrainian territory. Cimmerians had nomadic stock-raising, high culture of bronze and ceramics with colorful inlays. Cimmerians started to smelt iron. Invasion of Scythian nomadic tribes from Iranian territory interrupted their continued development.

Scythian culture had some characteristic features: ceramic with geometrical ornaments; in painting there was of specific animalistic style. Among those animals that Scythian artists presented most often, were a deer, a sheep, a horse, a wildcat, a fantastic gryphon, and a rock he-goat.

Sarmatian tribes captured and assimilated Scythian ones. Sarmatians accepted some Scythian traditions.

As we know, the Slavic people appeared on historical arena in the I century A.D. and by the V century, there was formed a group of East-Slavic tribes that was named Rus'. Archeological and

ethnographic data, national legends and first written sources are the sources of information about East-Slavic culture in ancient times.

Religion played a big role in culture of East Slavic people. In those times paganism – the nature worship was widely spread. Slavic people believed that people depended on gods and spirits.

The major God of Eastern Slavs was Perun (the God of thunder and lightning); Dazhbog – the solar god, who cared for the harvest; Strybog – the god of wind and weather; Svarog – the fire god; Lado – the goddess of home fire; and Veles – the god of animals. With the help of gods, Slavs cognized the world, understood changes of seasons, and built their relations with nature.

Sculptural portraits of the gods were usually made of wood and rarely of stone. They were placed not in the temples, but in open sites like river coasts, called “kapischa”.

After religion was changed to Christianity, there began the next period in cultural development of Rus’ and new processes emerged.

2. Adoption of Christianity and Medieval Culture Ukraine

Culture of Kyiv Rus’ is a specific phenomenon in European medieval culture of IX up – mid. XIII centuries. It had been formed and developed in the world context and had original features. Political, social, household, and artistic achievements of that period became the basis for the further development of Ukrainian culture.

The development of the East Slavs' productive forces and the formation of their statehood promoted cultural progress at large. A number of archaeological discoveries indicate the existence of primitive writing in Rus' before its conversion to Christianity. After 988, it gave way to the Cyrillic alphabet which soon became the most widespread system in Rus'. It was created especially for the Slavs by monks-enlighteners Cyril and Methodius, the prominent preachers of Christianity.

Kyivan Rus' was notable for a large number of educated people. It was advanced by various schools, the first of which was established at Prince Volodymyr's court. Under Yaroslav one of the leading centers of education was St. Sophia's Cathedral, which also comprised a school, a library and a workshop for translating and rewriting books. The second half of the XI century saw the rise of monastery schools in Rus'. The school at the Kyiv-Pechersk Monastery ranked top among them.

Surveying the development of Old Russian literature, it is worth mentioning such significant works as "The Sermon on Law" and "Grace" by Metropolitan Illarion, "Precepts for Children" by Volodymyr Monomakh, "The Lay of Igor's Host" as well as "A Tale of Bygone Days", also known as "The Russian Primary Chronicle", a manuscript composed by a monk of the Kyiv-Pechersk Monastery in the early XII century and regarded as one of the outstanding medieval European chronicles.

The architecture of Kyivan Rus', rooted in the best Byzantine and Slavic traditions, was also unique. Kyiv boasted such beautiful masterpieces of architecture as St. Sophia's Cathedral, the Church of the Tithes (Desiatynna Church), the Golden Gate with the Church of Annunciation, the Church of Dormition at the Kyiv-Pechersk Monastery, St. Michael's Golden-Domed Monastery, Archangel Michael's Cathedral at the Vydubychi Monastery, etc.

Desiatynna Church was the first cult building in Kyiv. Prince Volodymyr initiated its construction in 989 (it was finished in 996). Specific name of the church is explained by the fact that 1/10 of all Prince's profits were directed to its construction.

Iconography was widely spread in Kyivan Rus'. It was one of the most important fine arts there. In Kyiv-Pechersk monastery, there was the biggest icon workshop.

The decorative-applied arts were also spread in Kyivan Rus'. Kyivan goldsmith masters were very skillful. They made golden and silver wedding earrings, rings, crosses, bracelets, coral beads, cups, goblets and bowls. Masterpieces of Kyivan goldsmiths were famous abroad in Scandinavia, Bulgaria and Byzantine. There is an interesting fact that there were more than 40 handicraft specializations in Kyivan Rus'.

Music art was also spread in Rus'. At that time, among professional performers, there were singers of bylines (Russian traditional heroic poems that were popular in X century). Boyan was

one of the most prominent court singers and a musician of the period of Prince Sviatoslav. Among professional musicians, there were popular buffoons or fools, called “skomorokhi”.

3. Ukraine and West-European Cultural Influences

At the second half of XIV century, the major part of Ukrainian lands was incorporated to the Great Lithuanian Principality. The population had not resisted the occupation, because Lithuanians followed the rule there: “we do not break old traditions, and do not set the new ones”. The Russian language was official. The sphere of use of the Ukrainian language expanded.

The Orthodox Church saved its position. There were no religious conflicts in Great Lithuanian Principality, because the leaders of the State were tolerant to different confessions.

The situation in Polish lands was different. The position of the Catholic Church there was stronger than in the Lithuanian lands. Orthodox believers had freedom of religion, but their confession was rated lower than the catholic one.

Lithuania and Poland connected Ukraine with Western Europe. We could notice the western influence in Latinization of Ukrainian elite as well as humanization and Reformation of the society.

European culture influences affected Ukrainian culture through the students, who were studying at European universities.

Ukrainians were among students of Bologna, Padua, Basel, Heidelberg, Leiden, Leipzig, and Wittenberg universities. Some of Ukrainian students started working in Europe. They made a great contribution to European culture. Yurii Kotermak (more famous as Yurii Drohobych) got high-level education in astronomy, medicine, and philosophy. In 1481–1482 he was a rector of Bologna University. In 1482, he got the rank (title) of Doctor in Medicine. He was the first Ukrainian who made postmortem examination for searching the causes of diseases and finding the best ways of treatment. He had own medical practice. For his great contribution to the national culture, he was awarded the title of a citizen of Bologna.

Prince Constantine-Basil Ostrozky was one of the most influential Ukrainian magnates, who cared for culture and charity. Prince Ostrozky supported the idea of cultural and religious autonomy of Ukrainian and Belorussian people, patronized Orthodox institutions, medical and educational enterprises. He organized the literary circle in his private town Ostroh, founded schools in Turov (1572), Volodymyr-Volynskyi (1577), a school with a printing press in Ostroh (1576), the Ostroh Press (1578), and the Press at the Derman Monastery (1602).

At that period (late XVI – early XVII centuries), there was a cultural and national movement in Ukraine. It was based on the idea of preserving cultural traditions and language (especially Ukrainian language as the language of education, science and literature).

Education. The level of spiritual culture of any nation is defined by the level of education and by how scientific knowledge is disseminated in society. The period of XVII–XVIII centuries was the period of spiritual progress of the Ukrainian people.

In 1578, one of the most devoted to the Ukrainian culture person – Prince Constantine-Basil Ostrozky – opened the Ostroh Slavic-Greek-Latin School (Ostroh Academy) in Ostroh.

The Ostroh Academy was the first institution of higher education in Ukraine. The students learnt “seven free arts” there: grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy. People called the Academy “a three language gymnasium”, because it featured education in the Slavic (Ukrainian), Greek, and Latin languages. The Ostroh Academy halted existence after the death of Prince Constantine.

L’viv University was founded in 1661 on the basis of L’viv Jesuit school-college. The language of teaching was in Latin, and after the incorporation of Halychia (in 1722) to Austrian-Hungarian state – in German and then, under Polish rule, in Polish.

By late XVI – early XVII centuries there started to form Brotherhoods – particular associations in Ukraine. These were national-religious and public cultural communities. They began to form as soon as Rzecz Pospolita occupied Ukrainian lands. 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 and teachers, cared of historical and cultural monuments, chronicles and books, supported poor people, paid ransoms for Ukrainian people who appeared in Turkish captivity, and participated in funeral ceremonies of the Brotherhood members. Brotherhoods presented national consciousness of Ukrainian people.

Pedagogic principles of Brotherhood schools based on humanism. In the Statute of the L'viv Brotherhood School (1586), there was a principle of the value of each person regardless of his origin or wealth.

Cossacks played an important role in the social life of society at that period. Talented hetman Petro Konashevych-Sahaidachny, together with his entire 20 thousand hosts, became members of Kyiv Brotherhood. He supported that Brotherhood with money. Thanks to Cossacks' support, Kyiv Brotherhood turned into a strong organization of national liberation and cultural movement.

By the beginning of XVIII century, there were many schools in Ukraine: in particular, on the Left-Bank Ukraine, there were more than 1000 schools. There were schools in practically every large village and city. Children of all estates, including orphans, studied free of charge in them.

Petro Mohyla was a prominent Ukrainian cultural and public figure (1596–1647). He was a founder of Ukrainian high education. In autumn 1631 he founded a school in Kyiv-Pechersk Lavra.

On September 1, 1632, the Lavra Brotherhood School and the Kyiv Brotherhood School united and received the name of Kyiv Mohyla Collegiums.

Petro Mohyla synthesized a spiritual heritage of Western and Eastern Europe in his Collegium. He followed his own national traditions.

In 1701, on the initiative of Hetman Mazepa, the collegiums obtained the status of academy. The children of all estates studied – from aristocrats to Cossacks and peasants. The students studied 12 years at the Academy. The language of instruction was Latin as in most European universities.

Kyiv Mohyla Academy was a spiritual, educational, scientific and cultural center of Ukraine. It was like the Oxford for England, the Sorbonne for France, the Karl University for Czech and the Yagellon University for Poland. 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. Prokopovich, M. Berezovsky, D. Bortniansky, A. Vedel', I. Hryhorovych-Barsky, S. Yavorivsky, A. Lopatynsky, Y. Konysky, H. Poletyka, P. Zavadovsky, O. Bezborodko, M. Lomonosov. Six Ukrainian

hetmans studied at Kyiv Mohyla Academy: I. Vyhovsky, I. Samoilovych, Y. Khmelnytsky, I. Mazepa, P. Orlyk and P. Polubotok.

In the second half of XVII century Russian schools and church invited professors of Kyiv Mohyla Academy to educate their elite. So, we can understand that the Academy was an intellectual contributor to Russia. From 23 rectors of the Moscow academy in XVIII century 21 got education in Kiev, and from 125 its professors – 95. The already established outflow of well-educated people from Ukraine had a negative effect on Ukrainian culture.

At the beginning of XVIII century Ukrainian Hetman Ivan Mazepa played an important role in the development and revival of the Academy. He gave money for construction and equipment for the Academy.

New collegiums appeared in Chernihiv in 1700, in Kharkov in 1726, and in Pereyaslav in 1738. They mostly trained clergymen, teachers for elementary schools, and officials.

Literature. The Peresopnytsia Gospel is the first known translation of the gospel texts into the Ukrainian literary language which was written between 1555 and 1561. This book became a factor in the strengthening the Ukrainian language and served as an important protective shield during a period that was marked by the spread of Latin throughout the territory of Western Ukraine. The Peresopnytsia Gospel, as well as other printed books of that time and

later, is evidence of the high level of Ukrainian culture in those remote times.

The Peresopnytsia Gospel luxuriously decorated under the influence of the Italian Renaissance; the work also shows characteristic Ukrainian decorations, and a high artistic level in the miniatures of the Ukrainian icon-painting school connected with Byzantine and Eastern Slavic traditions. The insurance value of this book is 6.5 million UAD. It is held in the Vernadsky National Library of Ukraine (Kyiv).

Today the book has become a symbol of Ukrainian statehood. All Ukrainian Presidents have taken the oath of office fidelity to the Ukrainian people on the Peresopnytsia Gospel

The processes of European development related to the epoch of the Renaissance and influenced the development of Ukrainian culture.

The introduction of book printing was the most important feature of the Ukrainian culture of the XV century. In the first half of the XVI century there appeared the books published by Francis Skorina, the Belarussian enlightener. In 1561, Ivan Fedorov and Peter Mstislavets founded a printing house in Zabludovo, the estate of magnate Khodkevych. They printed "Uchitelskoye Yevangeliye" ("The Teacher's Gospel"), "Psalter" and "Chasoslov".

In 1573, Ivan Fedorov moved the printing house to L'viv, where the well-known book "The Apostle" was published in 1574.

Then he was invited to Ostroh by Prince Constantine Ostrozky. His publishing activity was particularly efficient there, and soon the full edition of the Bible printed in Old Slavic appeared. The Ostrih Bible (Ostrozka Biblia) was printed in Ostroh in 1581 by Ivan Fedorov. It was a real polygraph masterpiece. It was the first full edition of the Bible in the Church Slavic language.

At the beginning of the XVII century, Archimandrite Yelisey Pletenetsky established the first printing press in Kyiv-Pechersk Monastery. A number of grammar books, primers, dictionaries, polemic and religious literature came out there in 1616. The books were of highly artistic design with prints and headbands.

Grigory Skovoroda occupies a special place in Ukrainian history and world philosophy. Skovoroda worked out the concept of three worlds: macrocosm (infinite universe), microcosm (man) and "symbolic" world of the Bible. Skovoroda thought that a man could be happy only when he is beyond material interests. Self-learning and work, from his point of view, are the only way to a happy life.

History in Ukraine in XVII–XVIII centuries was becoming more and more popular. Several Cossack chronicles appeared at that time written by Samiylo Velychko, Hryhoriy Hrabianka, and Samovydet. The main topic of the chronicles was the emancipatory war of the Ukrainians. The authors used different documents, trying to move from enumerating the events to their thorough understanding.

4. The Phenomenon of Ukrainian Baroque

Ukrainian Baroque – national variant of leading style emerged in Ukraine at XVII – XVIII centuries.

Architecture. In architecture, the influence of Western Europe was associated with the architectural style of the Baroque. It involves many decorations outside and inside the building, the complication of architectural designs, and the flight of the imagination of an architect. The style had unique peculiarities in architecture: splendid decorative porticos, gates adorned by ornament patterns: pear-like cupolas and carving golden iconostasis. In the architecture of the end of XVII – XVIII centuries, the style of Ukrainian Baroque was getting more widespread.

This style is most vividly expressed in the Church of St. John the Baptist in Borysohlibsky Monastery (Chernihiv), the Church of All Saints in Lavra (Kyiv), the Church of Ascension in Pereyaslav.

In the middle of XVIII century, Ukrainian architecture was enriched by such great achievements of architecture as St. Andrew's Church in Kyiv (architects B. Rasstrelli and I. Michurin), the ensemble of St.Yura's Church in Lviv (architect B.Meretin), the Cathedral of the Nativity of the Blessed Virgin in Kozelets (architects A. Kvasiv and I. Hryhorovych-Barsky), and many others.

The look of the Ukrainian cities changed with more wooden and stone buildings created.

It was in the temple architecture of the Baroque line that they were most obvious and full, often intertwined with the elements of classicism and rococo. Temples and temple buildings, built on the projects of the representative of the Swiss architectural school of Peter Krasovsky, became the pride of Lviv, for example: Kornyaktiv Tower and the Three-Saint Chapel (XVI century); Assumption Church (XVI–XVII centuries); Bernard Meretini – Cathedral of St. George (XVIII century). In Kiev, such masterpieces of architectural art were created as St. Andrew's Church to Bartolome Rastrelli, the Great the Kyiv-Pechersk Bell tower by G.Schöde, the Church of the Intercession by Ivan Grigorovich- Barsky (all in the XVIII century). The creation of Kyiv architects makes a striking synthesis of European baroque and Ukrainian architecture styles – a decorative pattern, symbolism, color choice, etc. This phenomenon is named after the Ukrainian or Cossack Baroque.

Art. There were several schools of the church monumental painting and icon-painting in XVI–XVII centuries in Ukraine. Leading school of artists was formed in the XVII century in the Kyiv monasteries. The artists worked mainly in genres of the monumental painting, icon-painting, engraving and graphic arts. In works of such icon-painters, as F. Senkovych, V .Petrakhnovych and I. Rutkovych, one can see a rejection of medieval aesthetic canons and claim for realization and blessing. Part of the temple painting was become by a portrait. In painting of temples depicting historical persons.

The quite special genre was become by a “folk picture”. It, above all things, are series of Cossack appearances: “Cossack with a bandura”, “Cossack Mamay”. As an element of folk way of life such pictures were saved to the beginning of the XX century.

Music. Considerable development was made by a musical art. Already in XVI century notes were widely used in Ukraine.

A musical deed was studied by the students of Collegiums, and in the XVIII century Glukhov became the musical capital of Left-Bank Ukraine. Musical school was here opened, where vocal, game on a violin, flute, guslis and harp were studied. Most graduating students traditionally went to Moscow and Petersburg. Famous Ukrainian composers were Dmitry Bortniansky, Maksim Berezovsky and Artemy Vedel. Composers worked in different genres, in particular opera, but church music prevailed however.

5. Ukrainian Cultural Revival of the XIX Century

The most part of Ukraine at the first half of XIX century was under Russian influence. The policy of Russian empire in these territories was Rus’sification: the Russian language became the official one; the Ukrainian language was prohibited at schools, and the barriers for free development of Ukrainian culture were established.

On the way to national revival all nations go through (or have to go through) three main periods: the first of which being a period of

scientific interest. During this period enthusiastic people try to collect linguistic, folklore, literary, and historical remains of this nation (in Ukraine this period started in 1780 and finished in 1840). The second period started in 1840, when 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 in that period. That period ended in 1900. The third period was characterized by national mass movement, when political parties and other organizations were formed that gave the chance for the wide masses to participate in the political life of the society (1900–1917). It was a political period. National political parties and organizations were created. There was an attempt to proclaim the independent Ukrainian State.

Education. All educational enterprises were divided into levels: parochial schools, local training schools, grammar schools, and lyceums and universities. Education of that period was class related. Children of workers and peasants did not have a chance to get secondary and higher education. The majority of population was illiterate. Rus'sification did not allow Ukrainians to study in their native language.

Kharkiv University was found in 1805 through the efforts of Vasily Karazin. The university became the second university in the south of the Russian Empire.

Kyiv University of St. Volodymyr was opened on July 15, 1834. Professor M. 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.

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

Literature. The development of literature was of great importance at all times. At the source of the new Ukrainian literature foundation and development were T. Shevchenko, I. Kotliarevsky, P. Hulak-Artemovsky, Y. Hrebinka, and I. Kvitka-Osnovyanenko.

T. Shevchenko was the founder of the new Ukrainian literary language.

The development of Ukrainian literature was characterized by the domination of critical realism. In the novels by Marco Vovchok, I. Nechuy-Levytsky, P. Myrny and poems by P. Hrabovsky, we can find a deep belief in a happy future of Ukrainian people. P. Hrabovsky translated many masterpieces of world literature into the Ukrainian language. I. Franko, a famous Ukrainian poet, writer, scientist, and public figure, played an important role in the social life of Ukraine of late XIX– early XX centuries.

Theater. In 1864, the companionship “Rus’ka Besida” had founded the first professional theatre in L’viv.

In 1882, a dramatist Marko Kropyvnytsky founded a professional theatre in Yelysavethgad. The most famous play righters of the time were Marko Kropyvnytsky (an author of more than 40 plays); Mykhailo Starysky (an author of 25 plays) and Ivan Karpenko-Kary (Tobilevych) – an author of 20 plays and comedies. The most famous actors of the time were M. Sadovs'ky, M. Zankovetska, O. Markova, N. Zharkova, S. Pankivsky, M. Vorony and others.

Music. Mykola Lysenko, Ukrainian composer and pianist, became the founder of Ukrainian classical music. He was the author of a music drama “Taras Bulba”, symphonic fantasies and theoretical works on basics of national musical folklore studies. He was also a famous conductor, public figure, and teacher.

Development of Ukrainian music was connected with the names of many prominent composers: one of them is Semen Hulak - Artemovsky, the author of the first Ukrainian opera “Zaporozhets za Dunayem”.

In the XIX century, a poem “Ukraine Has Not Perished Yet” was created by P. Chubynsky. It was set to music by a composer M. Verbytsky and published in 1863. Since November 1917, this song became a Ukrainian national anthem.

Art. In fine arts, there were two artists who deserve to be mentioned: Serhiy Vasylykivsky and Ilya Repin worked in a genre of landscape painting. Serhiy Vasylykivsky created more than 3,500

pictures (the most famous among them – “Morning”, “Steppe of Ukraine”, and “In the Kharkivschyna”). Ilya Repin worked in different styles in genre painting, history painting (“Zaporizhians have been writing the letter to the Turkish Sultun”). He was born in the small town of Chuhuyev in Kharkiv region. There is a museum devoted to his life and work.

Classicism prevailed in the architecture at that period. The most famous buildings of this style were Opera Theatre in Odessa, Kyiv University.

Folk masters created unique architectural ensembles: Aleksandriya Park in Bila Tserkva, Sophia's park in Uman, Halahan's palace in the village of Sokyryntsi, etc.

Thus during the period, despite colonial policy of the Russian Empire, relying on powerful folk traditions, moral, ethical and spiritual human values, Ukrainian culture survived and preserved the national identity.

6. Ukrainian Cultural Development of the Newest Period (XX – early XXI centuries)

Cultural-educational development in Ukraine was an important and integrant part of the state-forming policy in 1917–1921. The other activities were regulation of Ukrainian publishing business, foundation of libraries and development of national theatre,

music, and figurative art. In 1917, the Ukrainian State Academy of Arts was founded, and H. Narbut was its first rector.

The cultural transformations founded by Central Rada, was developed in Ukraine during the period of hetman P. Skoropadsky governing.

The formation of Ukrainian educational system continued. The newspapers, magazines, humanitarian and technical literature, and fiction were published in that time. The activity of Ukrainian archdiocese was renewed and Ukrainian autocephalous orthodox church was founded. In 1918 Ukrainian Academy of Sciences was founded. The next government of the Ukrainian People's Republic fostered the expansion of Ukrainian culture, enlarging a quantity of museums. L. Kurbas founded the theatre "Berezil" in 1922.

The existence of Ukrainian state system ended after conquest of the Ukrainian territory by bolsheviks. However, the changes of the beginning of the 20th century gave a great impetus to further cultural

The Development of Ukrainian Culture in the Soviet Period

Ukrainian soviet culture at the early 1920s was in a very difficult position. A lack of state autonomy, that needed to develop its culture, gave rise to ruinous super ventions in spiritual and material life, that is, destroyed the intelligentsia – a basic creator of culture.

Cultural development in 1930s had contradictory character. On the one hand the access to education and culture expanded, from the other hand persecutions and destruction of cultural activist began. Physically, a great number of intelligentsia were destructed. If we take into consideration the famines, which were organized artificially, it was the total destruction of the Ukrainian nation and its spirituality.

7. Leading Trends of Modern Ukrainian Culture

In 1991, Ukraine became an independent state. This gave a new impetus for national and cultural revival process realization.

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 the system of values. National culture got a new status. Unfortunately, deep economic crisis affected all spheres of Ukrainian life. Problems in using the national Ukrainian language in all fields of social and cultural life was very sharp. The Russian language dominated in education and in the political life of many regions. Because of that, in 1989 Verkhovna Rada (Ukrainian parliament) adopted “The Law of Languages in Ukrainian SSR”. The primary Status of Ukrainian was proclaimed in a special point of the Constitution. With the adoption of new legislation: the process of Ukrainiazation of state

bodies, mass-media, cultural enterprises, and education started. By 1999, about 60 % of secondary schools taught in Ukrainian.

Deterioration of living and labour conditions provoked the emigration of thousands of scientists in 1992–1996. The contradictions between elite and mass culture sharpened. Ukraine was faced with the Americanization of its culture.

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

The best evidence of that was the situation in cinema, popular music and literature.

Despite all negative moments in social life of Ukraine, cinema developed. There were many documentaries devoted historical past of the country. Some TV series were filmed at that time: “The Garden of Gethsemane” (after Ivan Bahriany), “The Trap” (after Ivan Franko), “Roksolana”, etc. In 2000, O. Dovzhenko studio filmed the historical novel “Chorna Rada” by Panteleimon Kulish devoted to Hetman Ivan Mazepa.

State television has produced a many films and TVseries in the Ukrainian language. The content of radio programmes also has changed. They started to be more national-oriented and professional.

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 Ukrainian literature, cinema, theatre and artistic creativity.

Last decades new non-traditional forms of cultural activities began to evolve. “Prosvita” association, Sunday schools, and translation of world classical literary masterpieces were organized.

In conclusion, we should underline that in the XX century Ukrainian culture developed under very complicated conditions, and because of that it had a contradictory character. Despite that, Ukrainian artists and writers have made a great contribution to world literature and arts. Ukrainian culture has a future because of the existence of deep spiritual points, original “cordocentric philosophy”, mystic and gnostic forms of consciousness. Ukraine should overcome the totalitarian way of thinking; protect true national and cultural values that were formed on the ground of ancient spiritual and 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. The state should protect culture, take care of it and finance its development. Without culture, we will not have a future.

In reviving and developing Ukrainian culture, all institutes of the state system ought to take into consideration a national idea, national character, and spiritual base of Ukrainian people. Revival of Ukrainian culture became possible because of inspired great work of

its many Ukrainian people. However, we cannot help speaking about problems, which exist in culture: language problems, Rus'sification, there is no unity and consent in religious life.

Therefore, entering the XXI century, Ukraine is to overcome a crisis of national identity, to revive the process of spiritual, cultural, moral and ethical development of the Ukrainian people. Ukrainian culture has come through one of the most dramatic periods of its history. Many factors can influence its destiny, but Ukraine will make decisions independently.

Topic 5

The National Character of the Ukrainian People

Ethnographic Groups of Ukrainians

1. The National Character of the Ukrainian People.
2. Cultural and historical originality of Ukrainian regions.
3. Ukrainians in the world.

1. The National Character of the Ukrainian People

Modern archaeological evidence indicates that Ukrainians are the autochthons, original inhabitants of Ukraine, and the land that their ancestors lived on is this very territory from the third or fourth millennia B.C.

The specifics of the Ukrainian national character result from a complex influence of geographic, natural, climatic, historical, socio-economic, political and cultural factors, and specific interactions with other peoples.

Many traits of the Ukrainian character began to form in ancient times:

1) an affinity for agriculture, a sense of unity with nature, a cult of fertility, sun worshipping, hard-working, and a developed sense of magical thinking;

2) a love for liberty, a cult of glory, heroic sacrifice in the defense of one's own land from enemies, and a geopolitical and socio-cultural „bordering”;

3) a confluence of pagan worldview ideas with Christian semantics and symbolism, the dominance of a European orientation, an openness to various cultures and religions, pluralism, tolerance, cordocentrism, a Christian-humanistic type of worldview, a state-creating tendency, a cultural-civilizing missionary work and a system of basic spiritual values reaching with its roots back to the Kyiv Rus' epoch;

4) an unrestrained aspiration to liberty, the struggle for freedom and independence for its people and country; the preservation of one's own originality and subjectivity (active and passive); democracy in social life, respect for personality; a religious-educational orientation, an aspiration for social and national justice; and a knightly-Cossack style of life-being that were established in the Cossack epoch.

Centuries of colonial oppression, repressions and famine-murder, and ruthless suppression of the Ukrainian language and culture were not able to destroy the national color on Ukrainian lands. Ukrainians preserved the originality of their culture and character – liberty-loving and individualism, patience and persistence, courage and patriotism, tolerance and cordocentrism, peace-loving and aesthetic perception of the world, ancient culture of agriculture and sense of ownership, rich traditions and ancient folklore.

All neighboring peoples emphasize in the Ukrainian national character before all else: industry, musical-inclination, cautiousness and persistence. Travelers, politicians, scientists, and religious figures from various countries of the world who visited Ukraine in XIII–XIX centuries noted the following special qualities of Ukrainians: democratic family and social relations, high erudition among broad segments of population and respectful attitude towards women, endurance and self-criticism, calm optimism and rational conservatism, everyday morality and timidity, tolerance and patience, piousness and mercifulness, moderation in common and private life, aspiration to liberty and fairness, non aggressiveness and non effusiveness, decisive condemnation of foul-mouthed speech and drunkenness, and aspiration to equality and partnership and not to domination and force. They are typically kindhearted, friendly, hospitable and well-wishing to both fellow countrymen and foreigners. They are cautious yet inclined to romanticism and sentimentality. However, when the time of ordeal comes, they are determined, resourceful, brave, and ready for self-sacrifice.

Ukrainians have a very rich imagination reflecting the surrounding realities in a colorful, multifaceted, at times paradoxical way. This is confirmed in the form of their inexhaustible folk vocal heritage, captivating decorative art, exotic folk rites, and the generally aesthetic folk traditions.

2. Cultural and Historical Originality of Ukrainian Regions

Ukrainian ethnos consists of:

1) Basic ethnicity of the Ukrainian people that in most cases coincide with territories of its formation and the state borders of Ukraine

2) Ethnic Ukrainian groups abroad in short-distance and long-distance – Diaspora

3) Subethnic groups – communities among Ukrainians, differing by specific cultural traits (Gutsuls, Lemkos, Boykos, Polischuks etc.)

Life and traditions of Ukrainian people, having many national lines, preserves many territorial features nowadays. They are caused by:

- character of historical development of separate Ukrainian regions;
- nature and geographic conditions;
- interrelations with other ethnics.

From the historical and ethnographic point of view, we can distinguish the following zones:

1). Middle Pridneprovie, 2). Podillia, 3). Slobozhanschina and Poltavschina, 4). Polissia, 5). Prikarpattia (Halychyna), 6). Volyn, 7). Zakarpattia, 8). Bukovina and 9). South.

There are some ethnographic groups that still have differences in culture and language: Ukrainian highlanders (Hutsuls, Lemkos, Boykos) in Prikapattia and Polischuks and Litvins in Polissia.

The main element of the ethnos is language. Most Ukrainians speak the Ukrainian language that was formed based on territorial elements of the Old Russian language (but there are some other theories). The process of colloquial version of the Ukrainian language formation continued up to XVII century. Elements of a live, spoken language appeared in Ukrainian literary language from the XVIII century. At the same time, the language preserved the internal division into dialects (Middle-Dnieper, Polissia, and Zakarpattia).

The basis of modern Ukrainian language at the turn of the XVIII–XIX century was a Middle-Dnieper dialect. It was because western Ukrainian territories were under the power of Austrian-Hungarian Empire. The literary language in those regions was different from the one in the rest territory, but mostly understandable to western Ukrainians.

Distinguished by their unique dialects and folklore traditions, the Ukrainian highlanders in the eastern Carpathian Mountains are divided into several ethnographic groups: the Lemkos, in the Low Beskyd and the western part of the Middle Beskyd; the Boikos, up to the Bystrytsia Solotvynska River; and the Hutsuls in the Hutsul region further east.

Hutsuls. It is an ethnographic group of Ukrainian pastoral highlanders inhabiting the Hutsul region in the Carpathian Mountains. According to one theory, the name “hutsul” was originally “kochul” (nomad) and referred to inhabitants of Kyivan Rus’ who fled from the Mongol invasion into the Carpathian Mountains. The Hutsuls are famous for their colorful, richly decorated folk dress and their crafts such as artistic woodcarving, ceramics, handmade jewelry, bright hand-made fabrics, embroidery, and unique wooden folk architecture.

Boikos. A tribe or ethnographic group of Ukrainian highlanders who inhabit both slopes of the middle Carpathian Mountains, now in Lviv oblast, Ivano-Frankivsk oblast, and Transcarpathia oblast. The name “boiko” is thought to be derived from the frequent use of the particle “boiie” by the population. The Boikos are believed to be the descendants of the ancient Slavic tribe of White Croats that came under the rule of the Kyivan Rus’ state during the reign of Grand Prince Volodymyr the Great. Before the Magyars occupied the Danube Lowland, this tribe served as a direct link between the Eastern and Southern Slavs.

Engaged primarily in animal husbandry and agriculture, the Boikos have preserved many ancient folk customs and rites that have disappeared in other parts of Ukraine.

Lemkos. A Ukrainian ethnic group, which lived in the most western part of Ukraine on both sides of the Carpathian Mountains

and along the Polish-Slovak border until 1946. The name seems to be derived from the frequent use of the word “lem” (only) by the Lemkos. They usually call themselves “Rus’naky” or “Rus’yny” (Ruthenians).

The Lemkos are a distinct ethnic group within the Ukrainian nation. Their dialects and spiritual and material culture preserved some unique archaic elements that have been lost by other Ukrainians. Almost all Lemkos were resettled from their native territory to the USSR (in 1944–1945) and western Poland (in 1947).

3. Ukrainians in the World

The Ukrainian Diaspora is the global community of ethnic Ukrainians, especially those who maintain some kind of connection, even if ephemeral, to the land of their ancestors and maintain their feeling of Ukrainian national identity within their own local community.

After the loss suffered by the Ukrainian-Swedish Alliance under Ivan Mazepa in the Battle of Poltava in 1709, some political emigrants, primarily Cossacks, settled in Turkey and in Western Europe. In the second half of the XVIII century, Ukrainians from the Transcarpathian Region formed agricultural settlements in Hungary. With time, Ukrainian settlements emerged in the major European capitals, including Vienna, Budapest, and Rome. Another wave of emigration occurred under the auspices of the Austro-Hungarian

government, when 10,000 Ukrainians moved from Halychyna to Bosnia.

It is customary to distinguish four waves of mass migration of Ukrainians abroad. The first wave – from the last quarter of the XIX century before the World War I. The second wave – the period between the two World Wars of the twentieth century. The third – the period after the World War II and the fourth wave – from the 1990's to the present.

Mass migration from the territory of Ukraine started in the last quarter of the XIX century. People from the eastern part of the region moved mostly to the east of the Russian Empire – to Siberia. People from the Austria-Hungarian part of the country left for America. In both cases, the immigration of the people was caused by social and economic reasons.

In the 1890s, the first Ukrainian settler farmers appeared in Brazil, Canada and South America.

In 1914, the Ukrainian diaspora in both Americas was about 700–750 thousand people, distributed as follows:

- 500–550 thousand Ukrainians in the United States of America;
- almost 100 thousand Ukrainians in Canada;
- approximately 50 thousand Ukrainians in Brazil;
- 15–20 thousand Ukrainians in Argentina.

In the newly built settlements, Ukrainian immigrants kept national traditions in features of their dwellings as well as in furniture, clothes and ceramics. They also adhered to such rituals as weddings, baptisms, funerals, celebrations of different religious and national holidays and singing Ukrainian folk songs.

Most of the Ukrainian emigrants belonged to the Greek Catholic Church, which contributed to the creation of Greek Catholic bishops in Canada, USA and Poland and about 40 hierarchs all over the world. The need for solidarity prompted the creation of Ukrainian religious, political, and social organizations. These new Ukrainian organizations maintained links with the homeland through books, media, priests, cultural figures, etc.

The second wave of Ukrainian emigration (the period between the World Wars) was caused by a number of socio-economic and political reasons. Most of the forced emigration after the civil war was made by those who fought against the Soviet power with weapons. They were representatives of different strata of the population who supported the Central Rada, the Directory and the Hetmanate. They included, in particular, large and medium-sized landowners, traders, employees, clergymen, intelligentsia, soldiers and Cossacks of Ukrainian military formations. The countries of this wave of emigration were Poland, Czechoslovakia, Austria, Romania, Bulgaria, Germany, France, the USA and Canada. Socio-economic emigration from Western Ukraine continued after World War I, (in

the Soviet Ukraine) but it ceased due to strong borders and severe repressions.

The third wave of emigration was caused by the main political motives and began at the end of World War II. Its significant sources were repatriates from the British, American and French occupation zones. Most of displaced persons were those who had been forcibly taken to work in Germany. Most of the emigrants of this wave settled in the United States (80 thousand), Great Britain (35 thousand), Australia (20 thousand), Brazil (7 thousand), Argentina (6 thousand), and France (10 thousand).

The fourth wave – the so-called “zarobitchanskaya” – began in the 1990s. Its main reasons were the economic difficulties of the transition period in Ukraine. As a result, about 7-8 million people left for work in Europe, America and Russia.

Topic 6

Traditional Ukrainian Life

1. Ukrainian Customs and Rituals
2. Traditional National Costume
3. Ukrainian National Cuisine

1. Ukrainian Customs and Rituals

The best way to understand a nation, its character and history is to be acquainted with its customs and traditions. Ukrainian traditions are very old. Some of them arose in pre-historic times and evolved through the centuries of Ukrainian history. The spread of modern civilization transformed Ukrainian customs and traditions. Nowadays persistent efforts are made to revive folk customs. In the last few decades, people have learned much about customs and traditions of their country. They sing special carols (“shchedrivky”), as a New Year's tradition. People sing “vesnianky”, when spring comes. The “Kupalo” festival is widely celebrated in villages and towns. Many of these customs and traditions have their deep meaning. The implication is that they have to ensure a good harvest and life in abundance.

A great deal of Ukrainian customs is tied to ancient beliefs, symbols, and images. The New Year, particularly, the New Year's Eve, was connected with a rich repertoire of folk customs. Their primary purpose was to secure the family's health and happiness.

The key rituals were eating “kutia”, children's caroling, walking “Malanka” around the village, fortune telling and forecasting the weather for the next year, and symbolic sowing of wheat.

Christmas and its most interesting part, Christmas Eve (Sviat Vechir) are also connected with many magical acts, which should bring the family wealth. Among them are caroling, nativity scene “vertep” and “didukh”. “Did” or “didukh” is a decorative sheaf of wheat that symbolizes dead family members who participate in the eve's celebration. The religious festival lasts three days. The Christmas tree, which was adopted from Western Europe, today is an element of the New Year celebration in Ukraine. The Christmas theme, and particularly church painting, takes an important place in Ukrainian painting and poetry. The “holy supper” on Christmas Evening is a meal of 12 symbolic meat and milk free dishes. The order of the dishes and even the dishes themselves are not uniform everywhere: every region has its own tradition. In the Hutsul region, for example, they serve dishes in the following order: beans, fish, boiled potato dumplings (pyrohy or varenyky), cabbage rolls (holubtsi), “kutia”, mashed potatoes with garlic, stewed fruit and so on.

Epiphany (“Bogoiavlennia”) is a religious holiday on January. It is often called “Vodokhryshchi”. The Eve of Epiphany is called “Hungry Kutia”. It is celebrated by more simple foods served than on Christmas Eve, but with “kutia” still as the main traditional

dish. The principal ceremony of Epiphany is blessing the water. After the blessing, everyone present drinks water and takes some home to keep it for a whole year.

Another important religious holiday is Easter in Ukraine. In Ukrainian, Easter is called “Velykden” (the Great Day). The last Sunday before Easter (Palm Sunday) is called “Verbna nedilia”. On this day, willow branches are blessed in the church and kept all year long. The week before Easter, the Holy Week, is called the White or Pure Week. In the evening of “Pure” Thursday, the passion (strasti) service is performed. After it, people return home with lighted candles. This is really one of the most beautiful traditions in Ukraine.

2. Traditional National Costume

Traditional Ukrainian costume includes the history of nation, its culture and traditions. Ukrainian folk costumes were developed and improved during the course of ages and reflect the folk experience. In every historical age, the costume was modified, preserving certain traditional elements.

National costume keeps in itself peculiarities of different periods; so it is one of the most important historical sources in studying the cultural features of Ukrainian people.

Archaeological excavations indicate that first Ukrainian national costume appeared in Kyivan Rus’. Ever since, we can surely distinguish the features of the costumes of different regions. Those

differences were mostly concerned with jewelry and ornaments on shirts. The Ukrainian suit maintained visible regional differences until the end of XIX century, and only at the beginning of XX century, it became blurred. Ilya Repin said a very nice phrase about beauty and originality of Ukrainian clothes by comparing Ukrainian women with Parisians: “Only Ukrainians and Parisians can dress up with taste! You won’t believe how beautifully girls dress up, boys also. It is really public, comfortable and sylphlike costume. What great dukats, monists, hats and flowers! What nice faces! What a great language! Just beauty, beauty, and beauty!”

Ukrainian embroidery. The embroidery was used as a decoration for towels, bed cloths, men's and women’s shirts. Ukrainian people always paid special attention to ornamentation the towel, because towel is an ancient amulet for the home and for family. Also the embroidered towels have always been an important part of different traditional rituals such as meeting guests, wedding rituals and others. It is a symbol of new life for the newlyweds. An embroidered towel also symbolizes the relationship with our ancestors and does not let us forget our history. The embroidery is usually placed around the sleeves and the neck. It is believed that the chest embroidery protects the human soul from destruction, decay and death, and that the embroidery, on the shoulder particularly on male wear, defends against enemies and empowers the wearer. Females also tend to have an embroidered apron. Furthermore, girls

start to embroider Vyshyvankas from youth as dowry in preparation for their marriage. According to the tradition, a girl should make a embroidery for her future husband.

Ukrainian embroidery has not lost its importance. Nowadays, for example, not even one Ukrainian wedding is celebrated without an embroidered towel. The baby cloth for baptism is decorated by the embroidery. The embroidered framed pictures are very popular as a wall decoration for dwelling. A shirt or a blouse, embroidered in different colors and motives, would be a nice piece for everyone's wardrobe, because the ethnic themes never go out of style.

Now, many years after Ukraine declared independence, embroidered items are making their way into everyday life, decorating a range of items, including socks, caps, belts, book converse etc. embroidery, especially the hand-made one, has become a valuable gift all over the world.

Female costume. There is a variety of ideas for a woman in costume. It depends on the region where people live. Those differences were visible in a style, embroidery, design, colors, and jewelry. The design of traditional Ukrainian suit is supposed to be the one that is common in the region of Middle Dnieper. However, the archaic elements were preserved mostly in costumes of Polissia. The female's costumes of Southern regions had the peculiarities of all the regions of Ukraine. As the costume of Podillia is concerned, it

represents the influence of Moldovan traditions. North Western regions took many elements from national Polish costume.

Despite several borrowings from other Slavic peoples, in general, Ukrainian female's costume is characterized by ethnicity and original elements, that are not common in other national costumes.

The basic element of Ukrainian female costume is women embroidered shirt. The Ukrainian shirt (longer – for women, and shorter – for men) has decorative embroidery (geometric and plant forms), around the neck, cuffs and sleeves. The original part of women's clothing was the “plahta” (type of a skirt made of linen, which girded the woman's figure and was fastened with an adorned belt).

Before marriage, young girls adorned their head with a large number of ribbons, which covered the head around with garlands. This type of attire was the wedding clothing of the bride. A married woman walked with her head, covered with an “ochipok”, often tied with a large flower pattern shawl.

Usually necklaces were worn on the embroidered shirt. The amount and size of beads reflected the status of the family. Among jewelry adornments, Ukrainian women especially loved “corals”, often with metal ducats, amber threads, silver and gold chains with crosses. Adornments for the hands were signet rings, rings with stones, and wedding rings.

The Ukrainian female costume for holidays differed from the one for every day by the quality of cloth, variety of colors and ornaments. For holidays girls wore as many wreathes on their heads and necklaces as possible.

The shoes were usually concerned as a part of luxury. Rich people wore leather boots. Poor people wore shoes made of straw. Later the peasant women could also afford boots, but used to wore them only on holidays.

Male costume. Traditionally male costume consisted of hemp or linen shirt and woolen pants. Shirts were often used as an outerwear. Shirts were long and not embroidered with ornaments. The embroidery was in red and black colors.

Men wore pants of various cuts and styles – from narrowed to wide, traditionally named “sharovary”. The embroidered belt was also a part of men’s clothing.

In the Carpathians the internal part of trousers was decorated with embroidery. Usually bright colors such as yellow and green were used on red embroidery.

Among the known outerwear in Ukraine, there are such as a sheepskin coat and a fur coat, which, in a special way, were tied with a belt. During the summer, men wore straw hats, and in winter – caps made from the fur of a young ram. Boots served as footwear, often with horseshoes. In western and mountainous regions, common were

“postoly” – soft leather shoes, assembled along edge with a leather strap, which was wrapped around the leg.

It is pleasant to realize that even today traditional Ukrainian costume remains in demand and very popular. The elements of Ukrainian costume are often used in everyday life such as male and female embroidered shirts, wreaths of flowers, and hair bands.

3. Ukrainian National Cuisine

The geographical conditions contributed to the obtaining of plentiful harvests of various fruits from vegetable gardening, field crops and horticulture. The variety of foodstuff is connected with traditional economic activities: agriculture, animal industries, truck farming.

Ukraine, long known as the granary of Europe, naturally had products from various cereals as components of its everyday meals - porridges, different fermented products and drinks. In the Ukrainian cuisine, thin pancakes, “zalyvanyky” and “zavyvanyky” are also prepared in large amounts. They are fried, traditionally, with creamy butter and consumed alone or with filling made with cheese, smeared with sugar, poppy or meat.

The national dishes of Ukraine that originate from the country are “borshch”, “varenyky” and “holubtsy”. They are considered national favourites of all Ukrainians. A considerable place in a food allowance was occupied with fish, including salty.

Bread in Ukraine has a symbolic function in many ceremonies: wedding, maternity, etc. Culinary traditions in Ukraine are connected with ancient rituals. The calendar cycle of religious holidays, combined with folk traditions, requires a variety of specific foods. Christmas Eve supper consists of 12 meatless dishes, including “borshch”, cabbage rolls (holubsy), “varenyky”, dishes with fish, mushrooms, various vegetables, and a dish made of wheat grain, honey, poppy seeds, and raisin called “kutya”. The last dish is served only for Christmas. On Easter Sunday, food that has been blessed previously is eaten after Resurrection services. It includes sweet bread called “paska”, colored eggs, butter, meat, sausages, bacon, horseradish, and garlic. On the holiday of the Transfiguration (19th August), apples and honey are blessed and eaten along with other fruits of the season. Various alcoholic drinks complement the meals. It is customary to offer a drink to guests, who must not refuse it except for health or religious reasons.

The national culture has played a special role in the Ukrainian history. Thanks to it, in the conditions of a long absence of national-statehood (especially in XVIII century), the continuity of the Ukrainian cultural tradition has been kept. Ukrainians were able to preserve most of the mentioned customs and ceremonies until today despite the industrial bastion and urbanization of the society. In these conditions, it is especially important to keep carefully, study and

popularise knowledge and traditions, preserved by many generations. Moreover, without knowledge of the past, there is no future.

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Навчальне видання

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УКРАЇНОЗНАВСТВО

Конспект лекцій
для студентів спеціальностей
«Міжнародна економіка»,
«Бізнес-аналітика»
усіх форм навчання

Відповідальний за випуск В. М. Власенко
Редактор С. В. Чечоткіна
Комп'ютерне верстання Н. В. Лобко

Підписано до друку 04.03. 2019, поз. 25.
Формат 60×84/16. Ум. друк. арк. 6,74. Обл.-вид. арк. 5,67. Тираж 5 пр. Зам. №
Собівартість видання грн к.

Видавець і виготовлювач
Сумський державний університет,
вул. Римського-Корсакова, 2, м. Суми, 40007
Свідоцтво суб'єкта видавничої справи ДК № 3062 від 17.12.2007.