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**HISTORY AND CULTURE OF UKRAINE:
THE WORLD DIMENSION**

Tutorial

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Марина Гутник

**ІСТОРИЯ ТА КУЛЬТУРА УКРАЇНИ:
СВІТОВИЙ ВИМІР**

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The “History and Culture of Ukraine: The World Dimension” tutorial is intended for Ukrainian undergraduate students studying the discipline in English as well as for foreign students. The material of each theme covers a specific historical period of the Ukrainian state development and cultural features from ancient times to the present. The tutorial will be more useful for students from NTU “KhPI” as it has some background information on the history of this higher educational establishment.

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Theme 1. The preamble. Ancient time of Ukrainian history

Lecture 1. Introduction to the History and Culture of Ukraine

- 1. Object, methodology, sources, historiography, and periodization of the history of Ukraine. Ethnogenesis of Ukrainians.*
- 2. Culture and society.*

The **subject** of this course is to study the history and culture of Ukraine and Ukrainians from ancient times to the present.

The main **task** of the course is to assist in the formation of the national consciousness of the young generation of the Ukrainian national elite. For international students, the course will be useful for a better understanding of the history of the country in which they are studied.

Methodological principles:

1. The principle of historicism – investigation of events is considered in their development and relationships.
2. Principle of scientific objectivity. History is considered only based on real sources.
3. Civilization approach. History is considered in the context of the development of humanity and especially with concerning the history of other European nations.
4. History of Ukraine is considered exceptionally with a view to Ukrainian national interests and understanding of their differences from the national interests of other countries.

To the **material culture** belongs transportation, communication, houses, domestic appliances, clothes – everything, which is the result of productive, material activity of people. **Spiritual culture** includes cognition, morality, upbringing and education, law, philosophy, ethic, aesthetics, science, arts, literature, mythology, religion – all things related to consciousness and spiritual production.*

Historiography is a history of the development of historical science. Ukrainian historical science was formed in the second half of the XVIII century

* *Dictionary*
Saber – шабля
Sword – меч
Coin – монета

and related to research activities of universities and the scientific heritage of Volodymyr Antonovich and Mykola Kostomarov.



Fig. – Material culture♥

Till 1917, when there was no Ukrainian state, Ukrainian studies were in Austro-Hungary, not in Russia. In Soviet Ukraine, without significant restrictions Ukrainian science developed only during the so-called “Ukrainization” in 1920. After the pogroms and repression of Ukrainian scientists in the 1930s history of Ukraine has become an integral part of the history of Russia (USSR). The center for Study of the History of Ukraine transferred to the Ukrainian diaspora. Ukrainian diaspora represented the following researchers: Dmytro Doroshenko, Nataliia Polonska-Vasilenko, Oleksandr Ohloblin, Omelian Pritsak, Orest Subtelnyi, and Lubomyr Wynar. At the end of the 1980s, most Ukrainian historians refused Soviet terminology, and history of Ukraine began to develop on its terms. Today centers of Ukrainian science are scientific institutions – the National Academy of Sciences of Ukraine, Taras Shevchenko National University of Kyiv, National University of Kyiv-Mohyla Academy, Ivan Franko national University of Lviv, and Vasyl Karazin Kharkiv National University.

The periodization of the history and culture of Ukraine as the history of most European nations divided on:



♥ These and all subsequent images from open sources

Regarding to Mykhailo Hrushevskyi history is divided:

1. Before the princely and princely era. (Middle of the I AD – middle of XIV century).
2. Lithuanian-Polish period. (The middle of the XIV century – the middle of the XVII century).
3. Cossack era. (The middle of the XVII – XVIII century).
4. Imperial period. (The end of the XVIII – the beginning of the XX century).
5. History of Ukraine (XX century).

Term “culture” has Latin origin and it etymologically is connected with the word “cult” (this word originates from Latin “cultus”, which means adoration of Gods and ancestors). So, we could give such kind of interpretation: it is something that provides us to the top, makes our level higher. From the very beginning, this term meant “till cultivation of land according to people’s needs.”

Later, it was used for defining of upbringing process, education, and development. The first man, who put the definition of “culture” to scientific circulation, was **Marcus Tullius Cicero** (106–43 BC) and was connected with the culture of the mind, cultivation of thoughts. Since the XVII century “culture” had been understood as a level of mental abilities of some nations. Contemporary understanding of this term started to use in European social thought only from the second half of the XVIII century. At that time “culture” meant the achievements of spiritual culture, scientific knowledge, arts, moral perfection, and all things related to education.

Nowadays, there are about a thousand definitions of culture. World conference in cultural politics under the aegis of UNESCO in 1982 adopted the Declaration. In this document we could find the interesting definition of “culture”: “Culture is a complex of material, spiritual, intellectual and emotional characteristics of society that includes not only a big variety of arts but also a way of life, the main rules of human being, a system of values, traditions and beliefs.”

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

Foreign cultural scientists use the term “culture” approximately in four main meanings:

1. To define the process of intellectual, aesthetic, and spiritual development;

2. To describe a society that is based on law, order, and morality. In this sense, culture is identified with “civilization”;

3. The “culture” is used for the description of the lifestyle of people, exposed to a particular community (youth culture, professional culture, etc.), nation (Korean, Ukrainian, German, etc.), historical period (Antiquity, Middle Ages, etc.);

4. The term “culture” is used as an abstract generalized name for a variety of ways, forms, and consequences of intellectual and artistic activity of people in literature, music, painting, theater, and cinema.

Ukrainian culture is part of world culture. Our culture has both Oriental and Occidental elements but despite all influences it is a deep, original, and folk culture. We can find in the scientific literature two definitions: Ukrainian culture and culture of Ukraine. They are not identical. Ukrainian culture is the result of the creativity of all Ukrainians (even those groups and communities where live abroad). The culture of Ukraine includes masterpieces of representatives of other nations and cultures.

So, Ukrainian culture is a totality of cultural achievements, way of perceiving the world, a system of thinking, and creativity of Ukrainians. It is a system that reflects the spiritual world of Ukrainian people, like social and ethnic formation. The culture of the Ukrainian people is difficult to understand out of the logic of the historical process. For many years ethnic Ukrainian lands had existed under the influence of other state formations: Golden Horde, Grand Duchy of Lithuania, Poland, Russian and Austrian-Hungarian empires. Traces of all these influences we can find in Ukrainian national culture.

At the level of civilization development Ukraine appeared in the eneolithic time (the Bronze Age) 4 thousand years BC.

In the middle of the fourth millennium on the territory of modern Ukraine became the first agricultural civilization. **Trypillian archaeological culture**. People of Trypil were not autochthonic and probably they migrated from the Balkan Peninsula. Together with Trypillian culture at this time the Buh-Dnipro and Dnipro-Donetsk archaeological culture existed.

Trypillia culture is also known as **Cucuteni** on the territory of Romania.

Trypillia culture was discovered in the second half of the XIX century and named after the small village of Trypillia (south of Kyiv, Ukraine) by archaeologist **Vikentii Khvoika** (1850–1914). The Trypillian Civilization flourished on the territory of Ukraine between approximately 7 000 to 5 000 years back in history.

Independently this culture was discovered on the territory of Romania near village Cucuteni by **Teodor T. Burada** (1839–1923) in the year 1884.

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

Beautiful ornaments, original small plastic, wonderful ceramic forms are the evidence of a high level of spirituality of Trypillians. Trypillian people lived in big settlements that are usually named proto-cities (first cities). The territory of some settlements occupied a hundred hectares, and the population was 10–15 thousand people. It points to the high level of the social organization of Trypillian tribes. Their settlement consisted of houses, placed on a circle with a special square in the middle. Houses were two or three storied. They were divided into some living rooms and depositories. Each room had a stove and big ceramic pots that were used like grain tanks. Clay was the main material for building. Trypillians worshipped to their gods, carried on astronomic observations, had their calendar, original imagination about the Universe.



Fig. – Trypillian two-floor house, reconstruction, State historical and cultural reserve “Trypillian Culture”

* *Dictionary*

Ное – мотига

Wheat – пшениця

Barley – ячмінь

Millet – просо

Beans - квасоля

Flax – льон

Worship – поклонятися

Cuneiform – клинопис

Oblique sail – скісне вітрило

iron. ($T_{\text{mel Fe}}=1539^{\circ}\text{C}$). Succeeding development was interrupted by the Scythian invasion of nomadic tribes from Iranian territory. The oldest mention about Scythians we could find in Assyrian cuneiforms related to the VII century BC, steppe Crimea became the center of Scythian State in the Middle-second half of the VI century BC.

Between the end of the IX and the beginning of the VIII centuries BC, there occurred a revival of trade. In the western part of Afro-Eurasia different trade and economic systems were formed, the largest of which were: the Phoenician, Greek, and Assyrian/Persian systems. In the first millennium BC, the maritime trade produced major/important turnovers. The invention of an oblique sail during this epoch made it possible to go in a crosswind. The Phoenician and Greek ships sailed across the stretches of the Mediterranean, went out into the Atlantic Ocean and the Black and Azov seas.

The **Scythian** culture was syncretic (it combined traditional Scythian and antique cultures) and had some characteristic features: ceramics with geometrical ornaments; in painting, there was a specific style (animalistic one). Among the main animals that Scythian artists presented there were: deer, sheep, horse, wild cat, fantastic griffin, rock he-goat. There is no unanimous point of view based on animalistic style.

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



Fig. – Scythian pectoral. Museum of Historical Treasures of Ukraine, Kyiv

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

The driving force of the formation of new trade and economic system in the former Circumpontic region was the **Great Greek colonization** (between the VIII and VI centuries BC). In

the territory of Eastern Europe, the exchange processes come into life, as well as the flourishing trade. The main trade moved to the coasts of Pontus and Meotida where a network of Greek colonies, involved in transit trade, emerged. The wealth of the cities in the northern Black Sea coast such as *Olvia*, *Panticapaeum*, *Hersonissos*, *Feodosia*, *Gorgippia*, and *Tanais*, indicate the activity of trade exchange. Eastern Europe had become a part of the Greek world economy.

Between the VIII and VII centuries BC, the Iron Age enters into force on the whole territory of Eastern Europe, including the northern outskirts of the forest zone. Between the VIII and VI centuries, iron production increased by an order of magnitude. The use of iron tools significantly increased the productivity in agriculture, which, in turn, stimulated the development of handicrafts and trade.

The main commodity which produced a turnover in the Greek world system was grain. In addition to grain, the Greeks exported from Eastern Europe cattle, leather, furs, honey, fish, eggs, amber, precious and semiprecious stones. An important item of export from Eastern Europe remained horses. With the development of sailing timber became an important subject of trade. The started usage of the Caucasian oil and bitumen for construction purposes refers to the same period. In their turn, the Greeks exported olive oil, wine, ceramics, and fabric, the trade of metals and metal products continued to develop; thus, they were actively involved in the transit trade.

The questions about the ancient slave trade remain hotly debated. The “era of classical empires” that started in the mid-first millennium BC was accompanied by numerous bloody wars and campaigns of conquest, as well as by the development of trans-regional routes and ambitious urban constructions; this was the era of “classical slavery.” Many sources evidence the existence of slave markets and prospering human trafficking. However, the main commodity in the exchanges in the Greek Black Sea area in the early Iron Age were not slaves, but grain which constituted the basis of the Pont market.

The Kingdom of Bosphorus with its capital in Panticapaeum (now Kerch) played a significant role in the development of the network links in the Northern Black Sea. Formed in the V century BC around the Kerch and Taman peninsulas, the Kingdom of Bosphorus was the most important exporter of goods from the Black Sea to Greece.

Spread of Greek culture accompanied by using of written language. Literature, theatre, music, painting, and sculpture played an important role in the

cultural life of Greek settlers. Up to nowadays came antique sculptures, wall decoration, jewelry, graveside reliefs, and marmoreal carved sarcophaguses.

Sarmatia tribes occupied and assimilated Scythian ones. Sarmatian people accepted some Scythian traditions. Both these Asiatic nomads were from Iranian territory. Greek-Roman ethnographers corresponded to the Western areas of the Scythian state. Sarmatians on territory of Ukraine declined in the III century AD with the incursions connected to the Great Migration period (the Migration Period, also known as the Barbarian Invasions. The term refers to the important role played by invasions of non-Roman peoples, notably the Franks, Goths, Alemanni, Alans, Huns, early Slavs, and the Pannonian Avars within or into the Roman Empire). During the early Middle Ages, the descendants of the Sarmatians became known as the **Alans**.

On the territory where was Trypillian culture **Zarubyntsi archaeological culture** has appeared which existed until the II century AD. Archaeologists had found one of the settlements of this culture not far from the village Zarubyntsi (Pereiaslav region). Zarubyntsi culture accepted a lot of achievements of Eastern people. It is considered one of the first Slavic archaeological cultures in contrast to the Scythian-Sarmatian ethnic groups of Iranian origin. Settlements and burial grounds were the main categories of this culture: settlements had no precise plan



Fig. – Pottery wheel

of the building; wooden houses were clayed, sometimes houses were rebuilt; people of this culture were settled as peasants and had domestic animals; they were skillful in handicrafts; they knew melting of iron and blacksmith's affair; had loom and produced linen and woolen clothes; they made ceramics with the help of potter's wheel. In the II century AD, Zarubyntsi culture stopped existing. It was changed by a new one, so-called **Chernyakhiv culture** (it received the name from the village Chernyakhiv, which is not far from Kyiv). Famous archaeologist Vikentii Khvoika in 1899 investigated this culture. It existed up to the V century. Along with the Slavic elements in this culture there were signs of Germanic archeological culture of the Goths.

It included not only the territory of Right Bank but a significant part of Left-bank Ukraine. Representatives of Chernyakhiv culture also were peasants,

stock-raising and handicrafts were among their everyday activities. Before the burial ceremony, they usually cremated (burned) dead person. The agricultural character of their economy affected Slavic way of life, and their calendar is the evidence of this (names of months): “sichen” (January) was connected with the specific activity for preparing the land for cultivation, cleaning, when Slavs burnt trees for fertilization of the soil, “kviten” (April), month, when all fruit trees are blossoming; “traven” (May), month of grass; “serpen” (August) season of harvest. “Serp” means sickle, one of the main tools of peasants.

From the V century, the formation of the first ancient proto-Ukrainian proto-government organization started: **Ants, Sklavins**. Ants lived between the Dniester and the Dnipro (Middle Dnipro and Left Bank). Sklavins lived on the territory of central Europe, the Carpathians, modern Bohemia, Volhynia, and the upper reaches of the Povisliya, the Upper Dnipro, to the Kyiv region. Venets lived between the Oder and the Vistula, in Belarus, and at the source of the Dnipro river.

On the Ukrainian ethnic territory metallurgists of the Venetians, Ants, and Sklavins and their descendants from the first millennium BC and until the late Middle Ages used brown iron ore, swamp, or meadow (turf) ore, deposits of which were widespread and easily accessible in the forest-steppe Ukraine.

***Ethnos** is a historical community of people that has its material and spiritual culture. Ethnos – in the modern understanding – is a nation.*

***Nation** – it is the historical community of people that has its own historical homeland, their own language, culture, high national identity.*

*The process of initiation and formation of the nation (ethnos) is called **ethnogenesis**.*

Ukrainian ethnos formed almost at the same time with other European ethnic groups: Polish, Czech, and Bulgarian.

The defeat carried out by the Huns to the population of the forest-steppe zone of Eastern Europe, and the subsequent defeat of the **Ants** from the Goths caused a regression, which was reflected in the material culture of the Slavs. High-quality pottery disappears from everyday life, jewelry and blacksmithing decay, tools, and household goods are not produced in workshops, but at home, which affects their quality. This whole situation caused degradation of Antes' social structures. Social degradation may partially explain the regression that is observed in the new emerging archaeological cultures associated with the Slavs, compared with the Chernyakhiv culture.

The **Slavic religion** has several common traits with other religions that descended from the Proto- Indo- European religions. In Slavic mythology, *Perun* was the supreme god, the god of thunder and lightning, who owned the sky and acted as the patron saint of ruling army units. Equivalents: Lithuanian Perkunas, Roman Jupiter, Greek Zeus, Norse Thor/Donar, Latvian Perkons, Hittite Teshub, Celtic Taranis, Albanian Perendi. Related to a series of rain gods and goddesses such as Hindi Parjanya, Romanian Perperona, Greek Perperuna, and Albanian Pirpiruna. Perun was the supreme god of the pre-Christian Slavic pantheon, although there is evidence that he supplanted *Svarog* (the god of the Sun) as the leader at some point in history. Perun was a pagan warrior of heaven and patron protector of warriors. As the liberator of atmospheric water (through his creation tale battle with the dragon Veles), he was worshipped as a god of agriculture, and bulls and a few humans were sacrificed to him.

Perun's beard was red, his mustache was golden, and his hair was silver. He was armed with the ax of Perun, a hammer, and often a bow. He was often represented as an ox or as a mighty oak (sacral tree of Slavs).

Theme 2. The Princely era of Ukrainian history. Kyivan Rus as a new period of Slavic cultural development

Lecture 2. Kyivan Rus

- 1. Formation of the Kyivan Rus.*
- 2. Stages of its development.*

In the history of the European Middle Ages there are two periods:

1. Early (V century – XI century) and 2. Late (XII – XV century).

In the early Middle Ages, the Great Migration took place, the Vikings appeared, the Ostrogothic kingdoms in Italy and the Visigoths in Aquitaine and the Iberian Peninsula emerged, and the Frankish state was formed, which during its heyday occupied most of the territory of Europe. There were numerous small English, Saxon, and Celtic states in the British Isles, and states appeared in Scandinavia, as well as in Central and Eastern Europe: Great Moravia and Kyivan Rus.

A characteristic trend of the late Middle Ages was the rapid increase in the population of Europe, which in turn led to dramatic changes in social, political, and other spheres of life. During this period, Europe began to prosper actively. Christianity was coming to Scandinavia. The collapse of the Carolingian Empire into two separate states, on the territories of which modern Germany and France were later formed. Organization of Christian crusades to recapture Palestine from the Seljuks. This period was the heyday of trade and commerce. The culture was developing very actively. New styles and trends in architecture and music were emerging.

In Eastern Europe, the Late Middle Ages were marked by the rise of Kyivan Rus and the appearance on the historical stage of Poland and the Grand Duchy of Lithuania.

The material basis of the European Middle Ages was feudal relations, the main features of which were: the feudal lord ‘held’ the feud – land with peasants in ownership, and turn, he was a vassal of the feudal lord, occupying a higher degree in the political hierarchy.

So, after the collapse of state structures of Sklavins and Ants new tribal union was formed, it had little difference in language and the development of material and spiritual culture.

These tribal unions were: Duleby or Volyniane, White Croats (Halychyna, Bukovina, Transcarpathia), Drevlians (Polissia), Drehovychy (Southern

Belarus), Northerners (Left-bank Ukraine), Ulichy (between the Southern Buh and Dnipro), Tyvertsi (between the Prut and Southern Buh), Poliany (middle Dnipro, Kyiv region).

By the middle of the IX century, there were favorable conditions for the consolidation of these tribal unions and the appearance of a united old Ukrainian state. The center of tribes' integration became **Poliany** or Rus.

Favorable conditions: it is the absence of threat from the Nomads, the development of trade relations with neighboring countries, increasing of agricultural productivity, which contributed to the development of trade and market. New cities as centers of economic life have arisen. Property differentiation contributed to the appearance of the tribal aristocracy.¹

Dynasty of Kyivychi: they managed to combine Poliany, Drevliane, and Northerners, and in the middle of the IX century the area of land was called Rus (Russian land). The last representatives of Kyivychi were **Askold** and **Dir**. They seized the power in Kyiv in 862 and established control over the surrounding lands. Dir joined tribes of Ulichy, opened a way to the Black Sea. So, the Rus became the first ancient Ukrainian state. Prince Dir was buried near the present St. Sophia Cathedral, where the church of St. Iryna was. Prince Askold found eternal rest in Pechersk, on the Dnipro cliffs. Today this place is called Askold's grave.



Fig. – Askold and Dir

Kyivan State experienced a cultural and commercial flourishing from the IX to the XI centuries under the rulers of Volodymyr I (Saint Volodymyr), his

son Yaroslav the Wise, and Volodymyr Monomakh. Kyivan Rus had a population of 3 up to 12 million people and occupied the territory of about 800 000 km² (about half of it was in borders of modern Ukraine). Kyivan Rus

¹ Dictionary
Nomad – кочівник
Tribe – плем'я

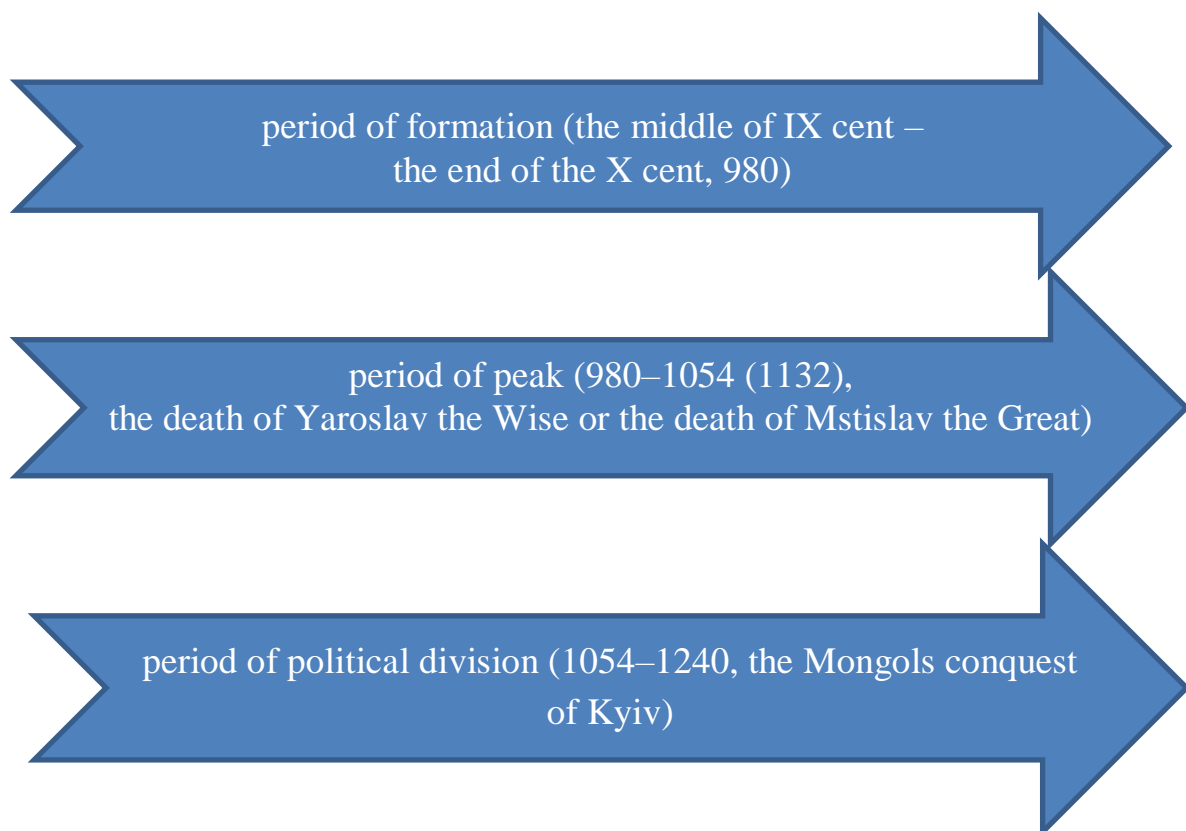
was not isolated from the world. It was part of all-European historical-cultural space. History and geographical position between Europe and Asia, the existence of transitways from the East to the West and from the North to the South (“from the Varangians to the Greeks,” i.e. from Scandinavia to Byzantium) gave the chance for cultural exchange between different cultures.

The migration of the population at that time also helped the development of Kyivan Rus.



Fig. – Askold's Grave

In its development, Kyivan Rus has passed through *three stages*:



Foreign influences were very important in the process of the cultural formation of Kyivan Rus because they encouraged internal creative impulses. Traces of Khazars' artistic culture (in VII – IX centuries) we can mention

especially on Left-Bank Ukraine.

Among such elements, there were details of clothes, earrings, hemispherical plaques, bells, buckles, bracelets with thickened ends, which Khazar merchants brought to this territory. It is the evidence of active trade relations.*

Influence of Arabic East we could find in the household of nobility: as a luxury, gifting of silk, belt decoration, expensive crockery, and silver. Ties of Rus and Scandinavia developed like an exchange. In



Fig. – Kyivan Rus

Scandinavian handicrafts, there were many features of old-Russian style, and in centers of the Dnipro area craftsmen accepted Northern style. Rus was on the transit trade ways and in diadems of nobility, we can find both Russian and runic inscriptions.

* Dictionary

Earring - сережка

Hemispherical plaque – напівсферична декоративна тарілка

Bell - дзвоник

Buckle - пряжка

Merchant – купець, торговець

Crockery – посуд (з глини)

Inscription – напис

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

Vybiyky was a special field in producing fabrics (neystra, maliovanky, and dumky). It was a specific technology of displacement of floral or geometric ornaments on white fabrics with the help of carved wooden board. Vybiyky was used for pillowcases, quilts, curtains, aprons, and male trousers. Embroidery also was very popular. In Slavic tradition, embroidery was used for the decoration of sleeves and necks*.

In 882 there was a change of dynasty. Instead of the Kyivychi dynasty, the Varangians (Vikings) came to power. According to the traditional account presented in The Russian Primary Chronicle, it was founded by the Viking **Oleh**, ruler of Novgorod from about 879. In 882 he seized Smolensk and Kyiv, and the latter city, owing to its strategic location on the Dnipro River, became the capital of Kyivan Rus. Extending his rule, Oleh united local Slavic and Finnish tribes, defeated the Khazars, and, in 911, arranged trade agreements with Constantinople. The type of ancient state has not changed. Varangians' elite assimilated. Kyivan Rus became the largest by area in Europe.

Oleh's successor, Ihor, is regarded as the founder of the Rurik dynasty, but he was a less-capable ruler than Oleh. Ihor's son Sviatoslav was the last of the Kyivan princes to adhere to Scandinavian traditions, and with the ascent of **Volodymyr I** (the Great) in 978, the Rurik line was thoroughly Slavonized. It still preserved its connections with other parts of Europe, however, and it ruled a large territory that stretched from the northern lakes to the steppe and from the then uncertain Polish frontier to the Volga and the Caucasus.

The death of Sviatoslav led to the civil war among his sons.

The period of the peak of KR is associated with the reign of **Volodymyr the Great** 978–1015 and **Yaroslav the Wise** 1019–1054.

* Dictionary

Yarn – пряжа

Flax – льон

Hemp – конопля

Tow and Spindle – кудель та веретено

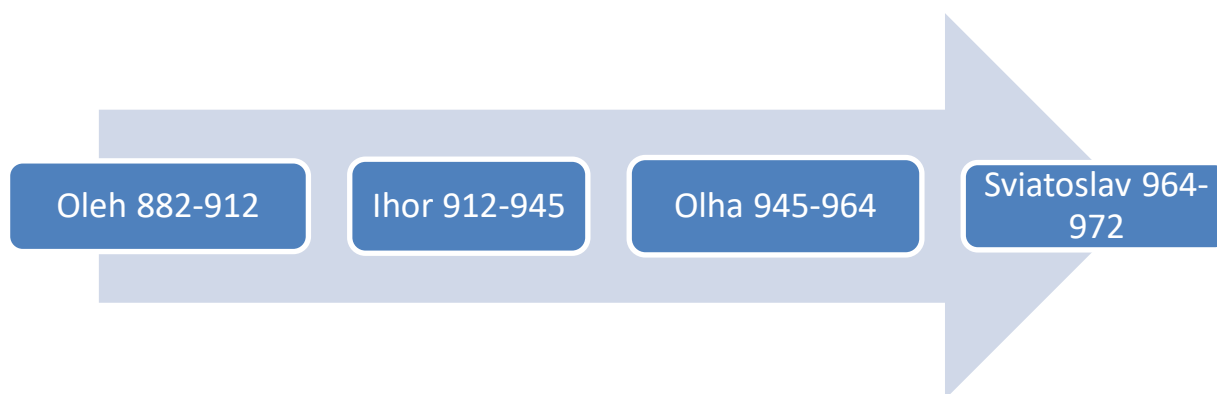
Pillowcase – наволочка

Quilt – ковдра, покривало

Curtain – завіса, занавіска

Apron – фартух

Sleeve – рукав



Volodymyr the Great carried out active domestic and foreign policy, introduced several changes in all spheres of society. These changes modern Ukrainian science assesses as reform: **Religious reform**: 988, the beginning of the Baptizing of Rus. The christening was conducted by violent means, and it continued for two centuries.* Before Volodymyr the Great accepted Christianity and baptized all of Kyivan Rus, he was a pagan. When he came to power, he built a temple dedicated to 6 of his favorite Slavic gods to connect himself and the gods in the minds of his people. We only know about seven of the gods worshiped in pagan Rus because they were recorded in the Primary Chronicle in 1113.

Military reform. Vladimir organized in cities battle-worthy armed forces. All cities have been transformed into a fortress. In the south, along the tributaries of the Dnipro, he built protective buildings. Transform armed forces to the new military elite. This reform has created a strong battle-worthy army that not only defended the Rus but also led aggressive campaigns.

Administrative. Instead of the separate tribal principality were formed the unit of land at the head of the princely administration (governors).

Land reform. People of armed forces got from Vladimir lands and peasants paid them tribute. Lands for church give out actively too.

Financial. Volodymyr introduced not only tax in kind but also money tax. During his administration hryvnia was introduced. Prince emblem became trident.

* Dictionary

Violent – насильно, жорстко

tax in kind – податок у натуральній формі

Heathen, pagan – язичник

Clergyman – священник, духівник



Fig. – Saint Volodymyr Monument on Saint Volodymyr Hill in Kyiv, near the place of the mass baptism of Kyiv people

Politics: struggle against Pechenegs; relations with Byzantium, the relationship with central Hungary; the conquest of Baltic and Finn-Hungary tribes.

The baptizing of Rus stimulated the development of various arts and spheres of culture. Among them were literature and science, education, and architecture. After the baptizing of Rus the Church organization in K.R. was similar to Byzantium one, but orthodox religion in Rus had some peculiarities. The population of baptized Rus tried to adapt Christian faith to their pagan traditions, elements of beliefs, outlook and arts of their ancestors, adding Slavic features for the new religion. We can mention the traces of this combination in the celebration of Christian holidays – Easter, Trinity (Zeleni Svyata), Christmas, Ivana Kupala, Peter and Paul's apostles, adoration of Lord's Mother. The population of Kyivan Rus preserved heathen belief in kind ("white") and evil ("dark") gods.

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

Stone became the main building material in the X–XII centuries. **Desiatynna Church** was the first cult building in Kyiv. Prince Volodymyr initiated the building of it in 989 (it was finished in 996, now in ruins). The specific name of this church is connected with that 1/10 of all Prince's profits were directed to the building of this church. After the baptizing of Rus Prince Volodymyr founded the first school for the children of nobility in Desiatynna Church.

Yaroslav the Wise continued his father's politics in all directions.

1. Introduced “Russian Truth”;
2. Support to the church in all spheres;
3. Creating of chronicles;
4. Development of architecture and art;
5. The defeat of the Pechenegs (1036);
6. Dynastic politics.



Fig. – Monument to Yaroslav the Wise; 2 hryvnia

Yaroslav the Wise built many structures in the territory of Kyiv. For example, there was a big earthen wall around the city. It was 3.5 km long, 14 meters high and at the base, it had about 30 meters. At the top, there was a special entrance to the city through the Southern Golden Gates. During 1011–1018 he built the St.Sophia Cathedral.

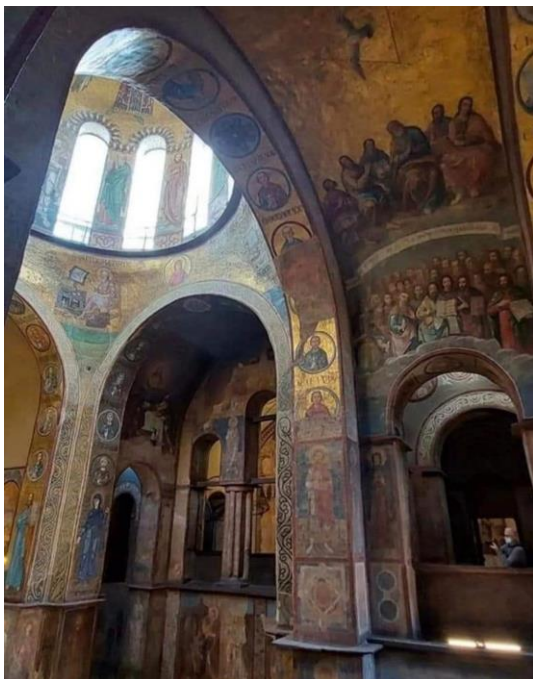


Fig. – The interior of St. Sophia's Cathedral



Fig. – Marble six-ton sarcophagus of Yaroslav the Wise

There were three types of schools in Kyivan Rus: palace school of a higher type (it existed for princes' fee); school of “book study” (the main aim of

it was the training of clergymen and monks); secular school of home training for children of craftsmen and merchants. Schools were organized according to Greek examples. Children learned the basics of writing, reading, arithmetic, singing, music, poetic, rhetoric, foreign languages, mostly Greek and Latin*.

Teaching at schools was realized by the Ruthenian language. The main task of these schools was elementary education, learning of basic principles of Orthodox religion, and integration of believers around the church. Such schools existed up to the 16th century.

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



Fig. – Vyshyvanka

There were also schools for girls. In 1085 Yaroslav the Wise's granddaughter **Yanka** (Anna Vsevolodivna) founded the school for 300 girls. They learned writing, crafts, singing, sewing, and other useful knowledge.

Chronicles' writing developed and became the source for the formation of the historical-literary genre, popular up to the 18th century. The most famous collection of chronicles was "The Tale of Bygone Years" related to 1113. Monk Nestor completed it. There were the second (1116) and the third (1118) variants of that chronicle.

Period of political division (disintegration)

It was not accidental but it is a natural stage of Kyivan Rus development. In the middle of the X century began the process of formation of new states, which especially accelerated in 1230's. Before the Tatars conquest, there were

* Dictionary

Secular school – світська школа

Ruthenian language – русінська мова, не літературна, що вживалася у К.Р. у X-XIII ст.

Carving – різьблення

Glassmaking - виготовлення скла

Artistic blacksmithing – художнє ковальство

Sawing – пиляння

about 15 state formations, 6 of them were Ukrainian: Kyiv, Chernihiv, Pereiaslavl, Novgorod-Severskyi, Halych, Volhynia (1199 consolidation of last two).

Halych-Volhynia principality

The Principality of Halych–Volhynia or Kingdom of Rus was a Ruthenian state in the regions of Halych and Volhynia that was formed after the conquest of Halych by the Prince of Volhynia **Roman the Great** with the help of Leszek the White. Roman the Great united the principalities of Halych (Halychyna) and Volhynia in a union that existed during the years 1199–1349. Along with Novgorod and Volodymyr Suzdal, it was one of the three most important powers to emerge from the collapse of Kyivan Rus.

The main language was Old East Slavic and the official religion was Eastern Orthodoxy.

After the enormous destruction wreaked by the Mongol invasion of Kyivan Rus in 1239–41, the King of Rus **Danilo Romanovych (Halytskyi)** was forced to pledge allegiance to Batu Khan of the Golden Horde in 1246. He strove, however, to rid his realm of the Mongol yoke by attempting, unsuccessfully, to establish military alliances with other European rulers. The Principality of declined steadily under Danylo Romanovych's successors: **Lev Danylovych** (1264–1301), **Yurii Lvovych** (1301–1315), **Lev Yuriiiovych** and **Andrii Yuriiiovych** (corulers 1315–1323), and **Yurii II Boleslav** (1323–1340). After the death of Yurii II, rivalry among the rulers of Poland, Hungary, Lithuania, and the Mongols for possession of Volhynia and Galicia ensued. The Lithuanian duke Liubartas became the ruler of Volhynia and the Kholm region. The Polish king **Casimir III the Great** attacked Lviv in 1340, but it was not until 1349 that he was able to defeat the Galician boyars led by Dmytro Dedko and to occupy Galicia. The Polish conquest of the kingdom in 1349 ended its vassalage to the Golden Horde. The principality of Galicia was fully absorbed by Catholic Poland. Upon annexing it, Polish king Casimir III the Great adopted the title of King of Poland and ruler of Ruthenia, and the territory was transformed into the Province of Ruthenia. Casimir's successor, Louis I of both Hungary (1342–1382) and Poland (1370–1382), ruled Galicia through his vicegerents, among them Wladyslaw Opolczyk. In 1387, Louis's daughter Queen **Jadwiga** annexed Halychyna and the Kholm region to Poland*.

* *Dictionary*

Realm – князівство, королівство

Mongol yoke – монгольське ярмо

Seminar 1. The ancient history of Ukraine

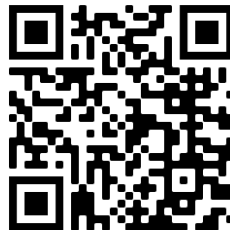
1. Trypillian culture and its influence on the life and art of the Eastern Slavs.

2. Cultures of Cimmerians, Scythians, Sarmatians.

Read the article: Videiko M. Geophysical research at the beginning of the XXIth century: “rediscovery” of the cultural complex Precucuteni-Cucuteni-Trypillia, scan the QR-cod



Read the article: Videiko M. The “disappearance” of Trypillia culture, scan the QR-cod



Read the article: Early Iron Age. Cimmerians, Scythians, Sarmatians, scan the QR-cod



Workshop

Imagine that you are a knight living in the times of Kyivan Rus. You need to get from Kyiv to Smolensk (688 km) for ten days and bring a letter (extremely important) exactly at 4 p.m. The territories are inhabited by different peoples (nomads); most of them are aliens and want to rob you. You ride; you have five gold coins, a water tank, and a sword. Arrange 12 items in ascending order, starting with basic needs:

Items	Your result	Result of your group	comments
1. Oats for horses			
2. Shield			
3. Watch			
4. Piece of Glass			
5. Gun Powder			
6. Book			
7. Map			
8. Cross			
9. A strong rope (5 m.)			
10. Compass			
11. Dried meat			
12. Tinder and Flint (for the fire)			

Self-study

1. Proto-Slavic (Zarubyntsi, Chernyakhiv, and Kyivan) cultures of the I–V centuries

2. The economic and political advancement of the Halych-Volhynia principality. Its role in the process of the Ukrainian nationality and statehood building.

Topics for reports

1. Proto-cities of Tripillia Culture;
2. Objects of spiritual culture of Ukraine;
3. Great Greek colonization;

4. Ancient culture of the Northern Black Sea coast polises;
5. Ukrainian lands and the Great Migration of peoples (II – V centuries);
6. Perun – Slavic mythology and culture;
7. Precondition of statehood formation;
8. Baptizing of Rus;
9. Princess Olha – an outstanding figure of Kyivan Rus history;
10. Prince Sviatoslav – the soldier in the Head of the state;
11. Yaroslav the Wise: a historical portrait;
12. Architecture of the Kyivan Rus;
13. History of the Kyivan Rus in the creativity of the Ukrainian writers;
14. Danylo Halytskyi and his political activity.

Theme 3. Ukrainian History and Culture of Lithuanian and Polish Period (XIV – the first half of the XVII centuries)

Lecture 3. Historical and Cultural development of Ukrainian lands during the XIV – the first half of XVII centuries

- 1. Social and political situation at Ukrainian lands*
- 2. Development of education and scientific knowledge*

In the XIII – XIV centuries during the reign of Lithuanian Princes: **Gediminas, Algirdas, and Kestutis**, the biggest part of Ukraine were merged in the **Grand Duchy of Lithuania (Great Lithuanian Principality)**. By the middle of the XIV century, Ukrainian territories were under the rule of three external powers – the Golden Horde, the grand duchy of Lithuania, and the kingdom of Poland. The steppe and Crimea, whose coastal towns and maritime trade were now in the hands of the Venetians and Genoese, formed part of the direct domains of the Tatar Golden Horde. This was the westernmost successor of Genghis Khan's Mongol Empire, whose khan resided at Sarai on the Volga River. By the mid-XV century, the Golden Horde was in a process of disintegration. One of its successor states was the Crimean khanate, which after 1475 accepted the suzerainty of the sultans of the Ottoman Empire. Both the Crimean Peninsula and large areas of the adjoining steppe continued under the khanate's rule until its annexation to the Russian Empire in 1783.

In the 1350s Chernihiv and adjacent areas – and the 1360s the regions of Kyiv and, to its south, Pereiaslav and Podillia – were occupied by Lithuania. Competition with Poland over the former Halych-Volhynia principality ended in 1349 in partition, by which Lithuania gained Volhynia and Poland was confirmed in its possession of Halych. Thus, Lithuanian control extended over virtually all the Ukrainian lands as far as the open steppe and even, briefly, to the Black Sea.

The Krevo union of 1385 – an agreement on a dynastic alliance between the Grand Duchy of Lithuania and Poland. It played a significant role in the history of Eastern Europe, creating the preconditions for the Catholicization and Polonization of vast territories.

Within the Grand Duchy, the Ruthenian (Ukrainian and Belarusian) lands initially retained considerable autonomy. The pagan Lithuanians themselves were increasingly converting to Orthodoxy and assimilating into the Ruthenian culture. The population had not resisted the occupation, because Lithuanians

followed the rule: “we do not break old traditions, and do not set the new ones”. Slavic language was official (it had Northern variants – Belorussian and Southern Ukrainian).

We should add, Ukrainians started to feel themselves like ethnic integrity with specific national features in the context of European tendencies of **Renaissance** and early **Baroque**.



Fig. – Lithuania in XIII – XV centuries

share, using a long scythe, etc.)^{*}; villagers grew rye, barley, oats, wheat, buckwheat, peas, etc. There were breeding of oxen, cows; the number of pigs has increased. Among crafts can be named: fishing, hunting, beekeeping, salt-making (in Prykarpattia), ore mining (in Volyn and Polissya), production of tar, resin and potash, production of cloth and a canvas, pottery, subjects from metal, and a tree for the home use.

Direct Polish rule in Ukraine in the 1340s and for two centuries thereafter was limited to Halych. There, changes in such areas as administration, law, and land tenure proceeded more rapidly than in Ukrainian territories under Lithuania. However, Lithuania itself was soon drawn into the orbit of Poland

Orthodox Church saved its position. There were not any religious conflicts in the Grand Duchy of Lithuania, because leaders of this State were tolerant of different confessions. From the middle of the XV century **Halych, Lviv, Peremyshl, and Syanok** were united in **Ruthenian province** (voivodship) with the center in **Lviv**. The Grand Prince, gifted lands and shared by the power with local governors, presented by the nobility.

There were some changes in agriculture: improving agriculture (spreading the three-field system of tillage, displacing of wooden primitive plow by a plow with iron

^{*} Dictionary
Scythe – koca

following the dynastic linkage of the two states in 1385/86 and the baptism of the Lithuanians into the Latin (Roman Catholic) church.

In the second half of the XV century situation in the territory of Ukraine became complicated. Not only Poland threatened Ukraine. In **1475 Crimean state** appeared under vassal dependence from the Turkish sultan. Nearly the whole of Ukraine became the object of devastating raids of Turkish–Tatar hordes. **Ivan III**, Moscow Grand Prince, occupied approximately the whole Chernihiv-Sivershchyna region and wanted other Ukrainian lands. A new military and political force (Cossacks) started to form in Ukraine. The first written mention of them historians found in chronicles related to 1492. They tried to protect Ukrainian lands from foreign danger.

In the XV century, Eastern Church was in deep crisis, because Byzantium had lost political and cultural influence, and later occupation of the Balkans by the Ottoman Empire. From the middle of the XV century Moscow metropolis (in fact), separated into local churches subordinated to the Russian tsar. Kyiv metropolitans could not coordinate religious life in Ukrainian and Belorussian lands.

Many churches and monasteries were built at that time. In the late XVI century, **Anna Hoiska** founded the Pochaiv monastery; in 1612–1615 **Mykhailo Vyshnevetskyi** founded two monasteries: Gustynskyi (woman's) and Mgarskyi (man's) not far from Pryluky.

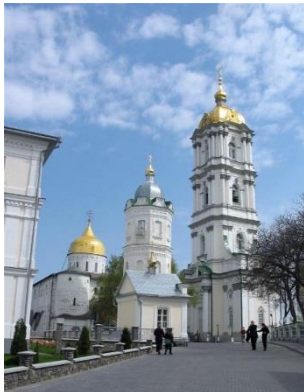


Fig. – Pochaiv monastery

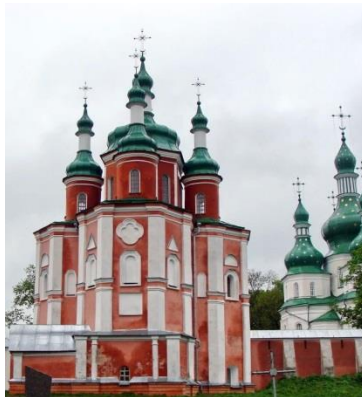


Fig. – Gustynskyi monastery

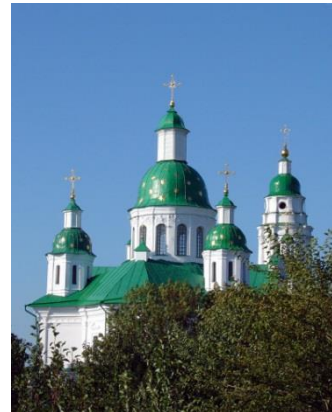


Fig. – Mgarskyi monastery

The general level of the Orthodox Church was not very high. Priests were impoverished and had to work in farming, but clergymen tried to get more lands. In the territory of Ukraine, monastic orders (Dominicans, Bernadine, Franciscans, and later Jesuits) started to build churches.

Orthodox Church in the territory of Grand Duchy of Lithuania was in better conditions than in the Russian province. Resistance to Catholic suppression was strong and well organized in Halychyna. The spread of Catholicism among the Lithuanians and the attendant diffusion of the Polish language, culture, and notions of political and social order among the Lithuanian nobility eroded the position of the Orthodox Ruthenians.

In **1569**, by the **Union of Lublin**, the dynastic link between Poland and Lithuania was transformed into a constitutional union of the two states as the **Polish-Lithuanian Commonwealth**. For the next century, virtually all ethnically Ukrainian lands were in the direct impact of Polish political and cultural dominance. According to the Lublin Union Ukrainian nobility formally received equality with Polish and Lithuanian ones.

Development of education and scientific knowledge

The invention of paper by Chinese **Cai-Lun** (48–121) in 105, spread quickly throughout the countries of Islam: Baghdad (793), Egypt (900), and Morocco (1100). Due to the Crusades the art of paper production, which was kept in secret, became known in Europe in the XII century.

The first paper was made from mulberry bark. Due to the Crusades the art of paper production, which was kept in secret, became known in Europe in the XII century.

The birthplace of printing is considered the area of the Rhine River in Europe. The initial center of the invention is considered to be Holland, wherein the late 1430s the first printed editions were published. The name of the first book printer remained unknown to us. 15–20 years later in the German city of Mainz, the brilliant success in publishing was achieved and the modern development of this branch was begun. **Johann Gutenberg** (c.1400–1468) founded the first printing press and made several discoveries in printing. He created different models several times, each time he postponed the work and then started again from the beginning. The first printed book of the Bible (2 volumes) was completed in 1455 and 180 copies were made. In each book, there were 1,282 pages and 42 tapes on each page.

In **Tsardom of Muscovy**, the printing appeared in the XVI century during the reign of **Ivan (IV) the Terrible**. The first book, printed in Moscow in 1564 was called “The Apostle”. It was printed by **Ivan Fedorov** (1510–1583) and his assistant **Petro Mstislavets**. Repressions of the church forced I. Fedorov to move to Lviv in Ukraine. Many books were kept in the monastery libraries. Later higher education institutions were formed based on these libraries.

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

In the XV century for Ukrainian students in **Prague** and **Krakiv** Universities, there were special hostels. Ukrainian students got the education in **Bologna, Padua, Basel, Heidelberg, Leipzig, and Leiden**. The part of Ukrainians left for work in Western Europe. Some of them became outstanding representatives of West-European humanistic culture. So, it was quite natural that ideas of Renaissance, Humanism, and Reformation influenced the national and cultural development of Ukraine in XIV – XV centuries.

Among the prominent Ukrainian scientists and teachers of that period, we have to mention **Yurii Kotermak** (more famous like **Yurii Drohobych**) (1450–1494) was a scientist of European level and provided ideas of humanism and new achievements of science. In 1469 he entered Yagellon University in Krakiv (Poland). In a year he got a bachelor’s degree, and in 1473 he passed exams for a Master’s degree. Since 1473 he had been studying at **Bologna University** (founded in 1088). He was called **Giorgio de Leopoli** (in Italian, region of Drohobych). He studied astronomy and medicine*. In 1488 he moved to **Krakiv University** (territory of Poland) and gave lectures in astronomy, medicine, and theory of arts. Ukrainian researchers try to prove that there is a big percent of probability that **Nicholas Copernicus** was among the students of professor Yu. Drohobych (N. Copernicus started to study at Krakiv University in 1491).

The first Ukrainian higher education institution was the **Ostrozka School**, or Ostrozkyi Greek-Slavic-Latin Collegium, similar to Western European higher education institutions of the time. Established in 1576 in the town of Ostroh, the Collegium was the first higher education institution in the Eastern Slavic territories.

Among the prominent humanists, there was a poet **Sebastian Fabian Klonowicz** (1545–1608). He originated from Lviv Armenians. In his famous poem “**Roksolania**” (1584) he described the beauty of Ukraine and its people.

* *Dictionary*

Celestial body - небесне тіло

Solar eclipse - сонячне затемнення

He underlined that Ukrainian men were brave and women were beautiful and wise, followed ancient traditions.

Architecture

The development of visual arts and architecture was amazing at that period. The architecture of XIV – XV centuries in Ukraine had some peculiarities. Historical and social processes demanded the building of fortified cities and castles. The majority of them were wooden, so they did not preserve up to nowadays. In castles of that period, defensive buildings around the perimeter were changed by dwelling ones. In walls outside there were loopholes, but inside there were big windows and two-layer open arcades galleries. Lutsk's Castle, Kamianets-Podilskyi Castle were created during that period.



Fig. – Lutsk and Kamianets-Podilskyi Castle

Byzantine and Gothic styles dominated church architecture. Unique Pokrova church-fortress in Sutkivtsi (Podillia) (1476) and church-rotunda in Horiany (XII – XV centuries) preserved up to nowadays. Western influences in church architecture we can find in Lviv, Rohatyn, and Drohobych.

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

Wooden icon painting also developed during that period. Icons were cheaper than frescoes and at that period instead of some icons in the sanctuary part of the church Ukrainian decorators used monumental compositions (iconostasis), which combined in organic unity painting, sculpture, and ornamental carving.

The dominant tendency of that period was the attempt to show the beauty of the surrounding world and penetrate the inner world of a human being. Book miniature of the second half of XIV – XV centuries was connected with hand-writing books. Gospels, Psalters, and secular literature were decorated with

miniatures with initials and ornamental frames. Each page of the written book was a true masterpiece*.



Fig. – the frescoes in Horiany

In 1556–1561 monk of Peresopnytskyi Orthodox monastery **Mykhailo Vasylevych** (from Syanok) made for princess **Anastasia Golshanska-Zaslavska** one of the first translations of Gospel's texts from the Bulgarian language into Ukrainian everyday language. In the manuscript of **Peresopnytsia Gospel**, there were phonetic, grammar, and lexical features of folk Ukrainian language of the XVI century. It was a unique wonder of Ukrainian culture, a national holy book. Text of this Gospel was written in calligraphic handwriting. It is preserved in the National Scientific Library named after V. Vernadskyi (Kyiv). This book started to be famous after the inauguration of our Presidents. It became the symbol of independent Ukraine and the most valuable Ukrainian Holy book.

By late XVI – early XVII the integration of the Ukrainian lands into Poland resulted in significant national and religious transformations. Part of the relatively small Ukrainian elite, particularly the magnates, became Polonized as a result of the influence of Polish education and a large number of in-



Fig. – The Gospel

migrating Polish nobles and Catholic clergy (especially the Jesuits). Even many prominent Ukrainian families, including that of Prince **Kostiantyn Vasyl Ostrozkyi**, a leading defender of Orthodoxy, converted to Roman Catholicism and readily adopted the Polish language and culture. Under the new regime, the

* Dictionary

Gospel - Євангеліє

Psalter - Псалтир

Secular literature - світська література

noble-dominated cities and towns grew in size and number and experienced an economic boom. It was, however, almost exclusively the Catholic German and Polish burghers who benefited from self-government by Magdeburg law. The Orthodox Ukrainian burghers were the victims of persecution and segregation; this incited them to organize brotherhoods to defend and promote their national, cultural, and corporate interests. The peasants gained nothing from the Union of Lublin. Fully subjected to the nobles, they were forced to perform increasingly more corvee labor* and were restricted in the right to move from one landlord to another.

Brotherhoods protected the human rights of Ukrainian people, the Orthodox faith, educated Ukrainians, organized and supported schools, trained writers, philosophers, orators, teachers, cared for historical and cultural monuments, chronicles, books, supported poor people, paid ransoms for Ukrainian people, who appeared in Turkish captivity, participated in funeral ceremonies of brotherhoods' members. Brotherhoods presented the national consciousness of the Ukrainian people. The brotherhoods' movement played a similar role as Reformation in Europe. Members of the Brotherhoods fought against Polonization (providing of Polish language in Ukraine). Among the main tasks of these organizations, there were: increasing the moral and intellectual level of members, education, and protection of Orthodox religion.

The activity of these organizations had to help in renewing of national Church. In **1588 Lviv brotherhood** was formed. It had its own publishing house, operated hospitals, orphanages, elderly homes, and provided other community services. Members of the brotherhood wanted self-government for Ukrainians in this city and protect Orthodox traditions. By the end of the XVI century, brotherhoods in other cities were organized: **Rohatyn, Krasnoslav, Brest, Horodok, Komarnia, and Lublin**. At the beginning of XVII century, brotherhoods existed in Volhynia, Kyiv, and Podillia. Brotherhood's schools had Greek-Slavic characters. Latin and Polish languages were also among the main subjects of such schools. Pupils studied reading, writing, grammar, dialectic, rhetoric, pietics, (poetry), arithmetic, geometry, astronomy, and music.

At this period along with brotherhood schools, Jesuit schools were opened. The main aim of Jesuits was strengthening Catholic positions, activation of its expansion to the East by the way of ideological influence on the masses with the help of school education. Jesuit schools were founded in Yaroslav (1574) (Bohdan Khmelnytskyi studied there), Vinnytsia, Bar, Brest, Peremyshl

Corvee labor or unpaid labor – барщина

(1570), Lviv (1608), Lutsk (1614), Kamianets-Podilskyi (1611), Ostroh (1624), Uzhhorod (1646), Kyiv (1647), and other cities. Some of them also taught Ruthenian. The full course of Jesuit school had 5 years and after graduation, former students should participate in discussions with Protestants and Orthodox believers enlisted them to Catholic Church.

It should be underlined that the **Kyiv brotherhood school** (1615–16) influenced a lot on Ukrainian cultural development. Modeled on the Lviv Brotherhood School, its purpose was to diminish the enrollment of Orthodox children in Catholic schools. The school was open to boys from all estates*. Its liberal arts program emphasized Church Slavonic and Greek. The school's rectors were prominent Orthodox churchmen and scholars: **Yov Boretskii** (1615–1618), **Meletii Smotrytskyi** (1618–1620), **Kassian Sakovych** (1620–1624), and **Toma Yevlevych** (1628–1632). Among its graduates were some prominent scholars and cultural figures of the XVII century. The school greatly benefited from Hetman Petro Konashevych-Sahaidachny's protection.

Early XVII century was the time, after Prince Ostrozkyi's death (1608) the support of the Orthodox Church and Ukrainian culture stopped. **Polonization** of nobility spread over the Ukrainian territory. During the realization of this policy, the Polish language was used as an official one and was compulsory for education and in all spheres of social life. At the top of the political elite appeared people, who had spoken in Polish and adopted Catholicism (instead of Orthodox religion).

At the end of the XIV and the beginning of the XVII centuries, the influences of the cultures of the East and the West, the ideas of the Renaissance, humanism, and the Reformation intersected in Ukrainian culture. These influences found a favorable basis in Ukraine in the conditions of a fierce struggle for national statehood. They gave a beautiful shoot in the form of a revival of national culture.

Estate – closed social group that originated in the medieval period and survived in various forms until the mid-XIX century. Members of each estate enjoyed certain rights or privileges and fulfilled various duties towards the sovereign and other members of their estate.

Theme 4. The Cossack era in the history and culture of Ukraine

Lecture 4. Ukrainian Cossacks

1. *Pre-conditions, reasons, character, and features of the national-democratic revolution in the middle of XVII century.*
2. *Nationally liberation and social fight in 1648 – 1657.*
3. *Ruin*

Cossack:

Ancient Turkic origin. “Kyozy” – to walk, to wander; adventurer, free, independent, armed man.

Slavic origin. Cossack – “watchman”, “cheerful”.

Modern scholars believe that Cossacks have both Slavic and Turkic origins. The term “Cossacks” was probably first used regarding the Ruthenian population of the Grand Duchy of Lithuania in 1492, in correspondence between the Crimean khan and the Lithuanian grand prince. In the following year, the khan also complained to the grand prince of Muscovy about the Ruthenian Cossacks.

The steppe expanses of southern Ukraine, known in the early modern period as the Wild Fields (dyke pole), were not fully controlled by any of the states bordering on them. In the times of Kyivan Rus, this territory was traversed by organized bands of exiles and migrants of East Slavic origin who became known as *brodnyky* (from the verb *brodyty*, “to roam”). From the time of the Mongol invasion, the steppe became an area of nomadic wandering and foraging, subject to no official regulation, by bands of fishermen, hunters, and freebooters who began to be called “Cossacks”^{*}.

In the sixteenth and early seventeenth centuries, the Polish and Lithuanian authorities found themselves obliged to deal not only with incessant Cossack conflicts with the Crimean Tatars and their campaigns into Moldavia but also with their Black Sea expeditions, in the course of which the Cossacks attacked Turkish ships and raided Turkish ports in the Crimea and the maritime territories of the Ottoman Empire, including the capital, Istanbul. On the one hand, these seagoing expeditions were a natural extension of the struggle waged on land,

^{*}*Dictionary*

To wander and forage – бродити і добувати їжу

Nobility – дворянство

Gentry – шляхта

Wage – заробітна плата

with the Tatars seizing captives and property and the Cossacks freeing the captives and robbing Tatar and Turkish caravans and towns. On the other hand, by launching seagoing expeditions, the Cossacks were taking part in the piracy that was then well developed in the Mediterranean basin. The local population associated them in some measure with the ‘social bandits’ and pirates of Western and Southern Europe. The organization of Cossack with their elective leadership, independent judicial system, and severe military discipline, was reminiscent of the organization of pirate communities and associations.

By the late XVI century, the peasantry was joining the Cossack ranks *en masse*. During the revolts that began to shake Ukraine in the 1590s, the Cossacks conducted lengthy campaigns throughout the “settled area” (volost’) into Belarus, gladly accepting rebellious peasants as recruits. Peasants also came from long-settled interior regions to join the Cossacks and began to account for a larger proportion of residents of the steppe borderland. The peasants were driven into the untamed and dangerous steppe by the ‘second serfdom’ that was then beginning to develop on the territory of the united Polish–Lithuanian state. Apart from that, in an attempt to settle parcels of land granted on Ukrainian territory by Polish kings, the nobility brought in peasants, attracting them with promises of temporary exemption from taxes in the new tax-free settlements (sloboda). When the period of exemption ended, the peasants would often move further into the steppe, establishing new tax-free villages.

According to historiographic tradition, the first leaders of Cossackdom were border starost, that is, state servitors of the Grand Duchy of Lithuania. Among those who figure most prominently in this tradition are Ostafii Dashkovych, Bernard Pretwicz, and, most particularly, **Dmytro Vyshnevetskyi**. D. Vyshnevetskyi’s struggle with the Tatars, as well as his martyr’s death in Istanbul in 1563 (after the failure of his campaign against Moldavia), helped to make this Cossack prince a popular hero. Many researchers have seen him as the model of the Cossack Baida, who was celebrated in Ukrainian epic songs (dumas). He also became a hero of Ukrainian national historiography as the founder of the Khortytsia castle, the prototype of the Zaporozhian Sich.

With the nobiliary colonization of the Wild Fields, more and more representatives of the nobility and the boyars looked to the steppe for land grants and improvement of their economic and social status.

In the XVI century Cossack societies created two relatively independent territorial organizations:

Zaporizhzhia was on the lower bends of the river Dnipro in Ukraine, between Russia, Poland, and the Tatars of the Crimea, with their center as the Zaporizhian Sich.

The *Don Cossack State* was on the river Don, separated from the Russian state by rebel Nogai and Tatar tribes.

In 1568, on the eve of the **Union of Lublin** between the Kingdom of Poland and the Grand Duchy of Lithuania, **Zygmunt August** decided to create a standing Cossack army. He issued a special proclamation to the Cossacks forbidding them to provoke subjects of the Turkish sultan and calling on them to abandon the lower Dnipro for border castles, where they would be taken into service.

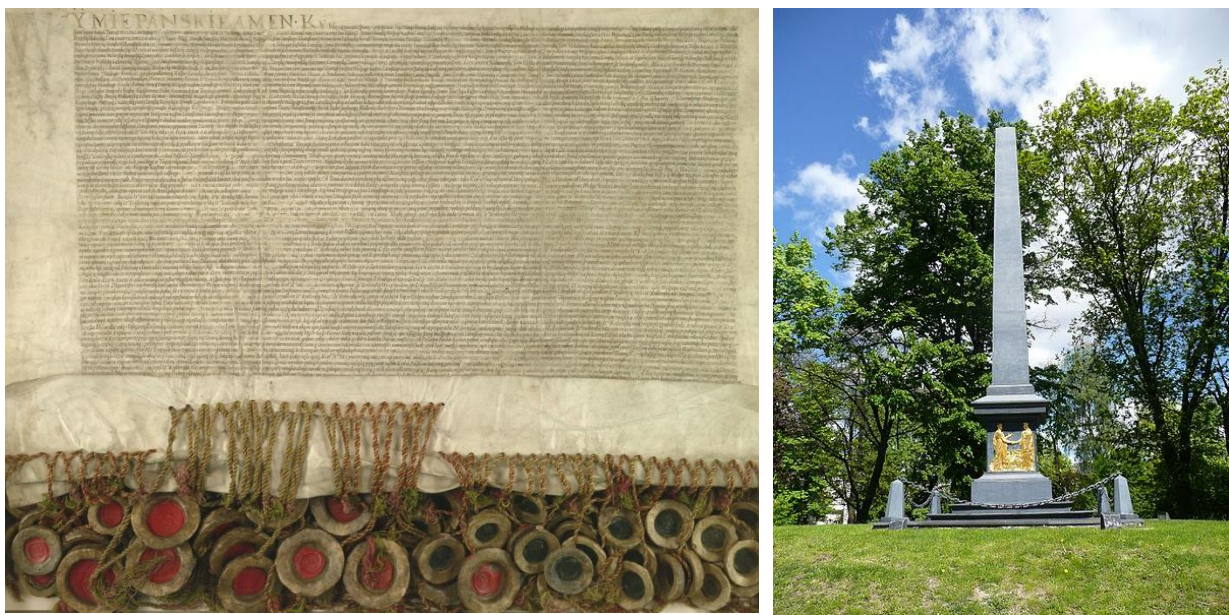


Fig. – Union of Lublin; the monument to the Union of Lublin, built-in 1569 in Litewski Square (the name, literally Lithuanian Square). The current classicist obelisk was erected in 1824 in the same place as the previous one. Relief on the obelisk depicts an allegory of the Union, in a form of two women, symbolizing respectively Poland and Lithuania, clasping each other's hands. "Joining of Lithuania and the Crown"

Judging by a later royal proclamation of June 1572, a Cossack unit was eventually recruited. It was headed by the Polish nobleman **Jan Badowski**. In 1575 and 1576, there was still a unit of 300 Cossacks in the royal service receiving payment from the state treasury.

In 1578, the new king of Poland, **Stefan Batory**, recruited a new unit, now numbering 500 Cossacks, to take the place of the old one, which had disintegrated because of the non-payment of wages.

This unit was to serve in the **Livonian War**, for which the Cossacks were to receive a higher wage; after the war, they were to revert to regular pay, as in

the times of Zygmunt August. In 1582, in response to Cossack complaints about restrictions on their rights, S. Batory proclaimed to border palatines and officials confirming that the Cossacks were under separate jurisdiction and forbidding the imposition of taxes or death duties upon them, thereby asserting the right of the Cossacks to pass on their property by inheritance. This proclamation later became the basis of Cossack's claims to their particular rights and freedoms.

The growth of the Cossacks' military significance in the late XVI and early XVII centuries and the success of their struggle with the Tatars were due at least in part to the military revolution that swept Europe in the early modern period. In the first decades of the XVI century, the large-scale adoption of firearms increased the importance of the infantry*. Infantrymen armed with muskets gradually displaced the nobiliary (gentry) cavalry, the traditionally small medieval armies began to increase rapidly with the addition of infantrymen, and European rulers required ever greater numbers of infantry musketeers. This revolution in the art of war increased the significance of militias in Western Europe and enhanced the role of the Ukrainian Cossacks in Commonwealth military campaigns of the early XVI century.

As infantrymen bearing firearms displaced mounted warriors armed with swords, lances, or bows, the Ukrainian Cossacks, who were predominantly infantrymen, became more successful in their struggle with the steppe nomads and the Crimean Tatars, who fought mainly on horseback. The use of gunpowder should therefore be regarded as one of the major preconditions for the colonization of the Ukrainian steppe and the growing power of Ukrainian Cossackdom.

The growth of Cossackdom was not, however, an unalloyed foreign policy benefit to the Commonwealth, for it also created significant problems in the international arena. Frequent Cossack attacks on Crimea and the Black Sea near Turkey led to a worsening of Commonwealth relations with the Ottomans. The efforts Commonwealth' official commissions that negotiated with the Cossacks in 1614, 1617, and 1619 proved unsuccessful, and an Ottoman–Polish

**Dictionary*

Infantry – піхота

Cavalry – кавалерія

Sword – меч

Lance – спис

Bow – лук

Mace – булава

Mutiny – заколот

war broke out in 1620. Commonwealth forces managed to turn the tide of the conflict by defeating an army led by the Turkish sultan **Osman II**. The victory was due in no small measure to the successful mobilization of Cossack forces. The Cossacks managed to field an army of almost 40 000 men under the command of Hetman **Petro Konashevych-Sahaidachnii** that decided the outcome of the campaign. Not until 1625 was the Polish–Lithuanian government finally able to begin putting a curb on the Cossacks. Armed encounters took place between Polish and Cossack forces in the Dnipro region, and after several clashes near Lake Kurukove, they signed an agreement that left many Cossacks dissatisfied, but still greatly expanded the Cossack rights and privileges recognized by the central government and increased the Cossack register to 6,000 men.

In the 1620s Zaporizhzhia turned into the base of the poor Cossacks and a center of social protest. Friction between the town Cossacks and the Zaporozhians became apparent during the hetman **Petro Konashevych-Sahaidachnii** and hetman **Mykhailo Doroshenko**, who had to compete for the hetman's mace with candidates from the Zaporozhian rank and file. These differences grew especially acute during the Cossack uprising of 1630. On the eve of the revolt, a crisis of dual power emerged among the Cossacks: **Taras Fedorovych** became hetman in Zaporizhzhia, while **Hryhorii Chorny** held the same office in the settled area. The Zaporozhians captured H. Chorny and executed him. Soon the uprising spread to the Korsun, Kaniv, and Pereiaslav regions. At first, some 3,000 registered Cossacks joined the Crown army, but later, during the **Battle of Korsun**, most of them went over to the Zaporozhians. After protracted engagements between Polish and Cossack forces, a treaty that amounted to a de facto Cossack victory was signed at Pereiaslav in May 1630.

The construction of a Polish fortress above the Rapids at Kodak (1635), which blocked the Dnipro route to the Black Sea, increased that discontent even more. An early warning of the coming storm was a Cossack attack on Kodak, which was seized and destroyed by a detachment led by **Ivan Sulyma**. The registered Cossack officers, seeking to maintain peace with the government, handed over Sulyma, who was executed in Warsaw after a trial at the Diet, but that did not prevent the outbreak of another Cossack war in 1637.

Nationally liberation and social fight in 1648 – 1657

The spring of 1648 saw the outbreak of a new revolt in Zaporizhzhia that was fated to bring about a fundamental change in the status of Cossackdom and

its relations with other elements of Ukrainian society, as well as to involve Cossackdom in the process of state-building.



Fig. – Bohdan Khmelnytskyi

At the head of the uprising was a captain from Chyhyryn (after the revolt of 1638, Cossacks were not allowed to assume ranks above that of captain) named **Bohdan Khmelnytskyi**.

B. Khmelnytskyi managed to transform the Cossack revolt into a mighty revolution that swept up all strata of Ukrainian society, from the traditional burger and peasant allies of Cossackdom to the more cautious higher Orthodox clergy and the nobility, which was generally ill-disposed to the Cossacks.

The military success of the uprising in its initial stage was achieved through Khmelnytskyi's alliance with the Crimean Khan **Islam III Giray**. In May 1648, with the support of the Noghay Horde led by the khan's vassal **Tughay Bey**, B. Khmelnytskyi twice defeated the standing army of the Commonwealth (at Zhovti Vody and Korsun), taking prisoner the Crown grand and field hetmans, the military leaders of the Kingdom of Poland.

The Cossack victories triggered a peasant war, and during the summer of 1648, the uprising quickly engulfed the settled area. In addition to the Kyiv and Chernihiv palatinates of the Commonwealth, it spread to the Right Bank of the Dnipro. In September, the allied Cossack and Crimean forces routed a large Polish army at Pyliavtsi. In November 1648, after the catastrophic defeat of the Polish forces at Pyliavtsi and the advance of the rebel army to Zamos, the Cossacks dispatched another embassy with new demands to Warsaw. Here they again insisted on the confirmation of a register of 12 000 and asked for the abolition of the standing army in Ukraine, as well as for a free hand in foreign policy.

After the victorious **Battle of Zboriv** in August 1649 B. Khmelnytskyi almost succeeded in defeating the royal forces, led by the king himself. Only pressure from the hetman's unreliable ally, the Crimean khan, forced him to open negotiations with the Polish king. The territory under the Cossack administration was to extend from the Dnister River to Bar and Starokostiantyniv, then along the Sluch and Prypiat rivers to the Dnipro, past the

Dnipro from Liubech to Starodub, and then along the Muscovite boundary. The number of registered Cossacks had to be limited to 40 000. The Cossacks were prohibited from selling alcohol since that right was reserved to nobiliary landowners. The king placed Chyhyryn “under the mace” of Bohdan Khmelnytsky and promised to appoint Orthodox nobles to offices in Kyiv, Bratslav, and Chernihiv. The Treaty of Zboriv proved only a temporary compromise in the Cossack war with the Commonwealth.



Fig. – Khmelnytskyi's estate, Chyhyryn

After Zboriv, difficult new ordeals awaited the Cossacks. Khmelnytsky's defeat at the Battle of Berestechko in June–July 1651, brought about by the treason of the Crimean khan, led to the signing of the humiliating **Treaty of Bila Tserkva** in September of the same year. This treaty was a de jure abolition of Cossack sovereign statehood, even if a de facto continuation was permitted in a greatly restricted form. The Cossack register was reduced to 20 000, and the Cossacks were allowed to reside only in the royal domains of the Kyiv Voivodeship. The Cossacks were prohibited from maintaining any relations with foreign powers.

The Cossack Host took its revenge for the defeat at Berestechko as early as May 1652 at the **Battle of Batih** in Podilia. There, a Polish army of 30 000 was surrounded and destroyed; its commander, Crown Field Hetman **Marcin Kalinowskyi**, and his son perished.

The Cossack **Council of Pereiaslav** (January 1654), which announced that the Zaporozhian Host and its lands were coming under the “high hand” of the Muscovite tsar, was the result of the Cossack elite's extensive search for international recognition of the Cossack state as a polity not subject to the Polish

king. The Council of Pereiaslav merely announced the agreement; its conditions were arranged in March 1654, when a representative Cossack delegation visited Moscow. The clauses of the agreement were initially proposed by the Cossack side, while the tsar, for his part, accepted, modified, or rejected particular points. Muscovy agreed to confirm (and, in the case of Cossacks, to extend) the corporate rights and privileges of Ukrainian social strata. The tsar satisfied the hetman's request to place the Chyhyryn district under his mace and agreed to payments of money and grants to the general and regimental staff. The hetman's foreign-policy prerogatives were limited. Contacts with the Commonwealth and the Ottoman Empire were forbidden unless authorized by the tsar.

The **Swedish Flood**, also known as the **Bloody Flood**, was the Swedish invasion of the Polish-Lithuanian Commonwealth (Kingdom of Poland and the Grand Duchy of Lithuania) in 1655–1660, which caused significant damage to this state entity.

On October 24, 1656, in the city of Vilno (now Vilnius, Lithuania), the **Vilnius Armistice** was concluded between the Polish-Lithuanian Commonwealth and the Moscow State. The Moscow-Polish peace violated the Pereiaslav agreement. Moscow became an ally of the Commonwealth. In addition, the Moscow-Polish alliance was directed against Ukraine's new ally, King **Charles X Gustav** of Sweden.

After the death of B. Khmelnytskyi (1657) the period of Ruin has started. **Borys Krupnytskyi** considered the Ruin's timeframe as 1657–1687, from the death of hetman Bohdan Khmelnytskyi in 1657, particularly the Pushkar–Barabash Mutiny, until the ascension of hetman Ivan Mazepa in 1687. The period was characterized by continuous strife, civil war, and foreign intervention by neighbors of Ukraine. A Ukrainian saying of the time, “*From Bohdan to Ivan there was no hetman [in between]*”, accurately summarizes the chaotic events of this period.

Stages of the Ukrainian national revolution

- **I** (February 1648 – August 1657) – is characterized by the greatest scope of national liberation and social struggle. The Ukrainian state is formed and gains independence, which searches for allies with the aim of complete victory over Poland and reunification of all ethnic Ukrainian territories within its borders.
- **II** (September 1657 – January 1667) – is marked by the intensification of socio-political struggle, which escalated into a civil war and split the Ukrainian state into two hetmans, the legal consolidation of this division by

Poland and the Tsardom of Russia, and the collapse of hopes for reunification of Ukraine with these states.

- **III** (February 1667 – September 1676) – covers the attempts of national-patriotic forces to unite the Ukrainian state and at the same time is characterized by increasing foreign intervention, crisis, and defeat of the revolution

“Khmelnytchyna” has become a stage of maximum mobilization of public energy. The creativity of the masses manifested itself in unprecedented military successes, in economic prosperity, which made it possible to wage a long war with such a powerful enemy as the feudal Commonwealth. The strength of the Cossack army was determined by the clear organization of its staffing, composition of the command staff, armaments, material support, moral strength – the spirit of the people, educating them in the best military traditions since the Zaporozhian Sich on Khortytsia.

Seminar 2. Ruin. Right-Bank and Left-Bank Ukraine.

1. Truce of Andrusovo. Hetman Petro Doroshenko

Read the article: Grygorieva T. Ottoman Protection of Cossack Ukraine under Hetman Petro Doroshenko: Between Legal Aspects and Actual Practice, scan the QR-cod



2. Politics of Hetmans Ivan Vyhovskyi and Ivan Bryukhovetskyi

Read the article: Ukraine during the reign of Hetman Ivan Vigovskyi, scan the QR-cod



Read the article: Siundiukov I. Fate of a demagogue: Ivan Briukhovetsky's political acrobatics, scan the QR-cod



Workshop

Find the match

Hetman	Politics
1. Ivan Bryukhovetskyi	a) Author of the world's first Constitution. He tried to bring the Ukrainian question to the international level, sought support from various countries, including Sweden, Poland, England, Holstein, the Vatican, France, but at the same time tried to organize his military force and support Zaporizhzhia against Moscow.
2. Ivan Samojlovych	b) In political terms, he was an ardent supporter of Moscow. He defended the interests of the Cossack officers, contributed to the intensification of the exploitation of peasants, burghers, and ordinary Cossacks; signed with the tsarist government new "Moscow Articles". During his reign, the Treaty of Andrusovo was signed by Moscow with Poland without representatives from Ukraine, which legally established the division of Ukraine into Left-Bank and Right-Bank.
3. Ivan Vyhovskyi	c) During his reign the new "Konotop Articles" was adopted, which strengthened the influence of officers on the Hetman and deepened the autonomy of Ukraine; he tried to completely subdue Zaporizhzhia to his power; the "Eternal Peace" between Russia and Poland was signed.

4. Pylyp Orlyk

d) He pursued a policy of separation of Ukraine from Russia, for which he concluded the Treaty of Hadiach with Poland, according to which Ukraine was to gain independence and enter the federation on an equal footing with the Commonwealth

Self-study

1. Zaporizhian Sich, its socio-political structure, and role in the history of the Polish-Lithuanian Commonwealth as well as in the evolution of the European interstate relations.

2. The Hetmanate after the Treaty of Andrusovo.

3. Hetman P. Konashevych-Sagaidachnyi.

Topics for reports

1. Book-printing in Ukraine. First books;

2. Architecture of XIV – XV centuries;

3. Daily life and social customs of Ukrainians in XIV – XV centuries;

4. Bohdan Khmelnytskyi – the outstanding commander;

5. Ivan Bohun – one of the most talented military leaders of the B. Khmelnytskyi's army;

6. Modern scientific estimations of “March papers”;

7. Development of the idea of the Ukrainian statehood at the time of Hetmanate and its realization in the activity of hetmans;

8. Activity of the Jesuit schools;

9. Hetman Ivan Skoropadskyi;

10. The acting Hetman – Pavlo Polubotok;

11. Activity of the Hetman Danylo the Apostle;

12. Hetman Pylyp Orlyk and the first Ukrainian Constitution;

13. Koliivshchyna;

14. Haidamaks' activity as a developing process of the national protest against exploitation and oppression.

Theme 5. Ukraine and West-European cultural influences. Enlightenment (the second half of the XVII–XVIII centuries)

Lecture 5. Ukraine as a part of European Enlightenment

- 1. Ukrainian cultural development in the second half of XVII – XVIII centuries*
- 2. Development of education, science, and art*
- 3. Ivan Mazepa and his activity in the cultural sphere*

“The golden age” of Ukrainian arts and culture started from the second half of XVII – XVIII centuries. In a very short period, the way of thinking and way of life had changed. Liberation war encouraged Ukrainians to political and cultural creativity. A new outlook and a new mentality were formed. Ukrainian people tried to renew their sovereignty, school, language, and church. Literature, music, fine arts, and architecture combined features of European and national cultures. A new phenomenon of **Cossack Baroque** was formed. It was a national variant of the European style in arts.

The industrial revolution, which started in England, changed the social life of the majority of countries. The **Enlightenment** and the progress of natural sciences formed a new rational world view. Europe went out of the deep spiritual crisis caused by Reformation and the split of churches. In Europe started to organize scientific societies and academies, which largely replaced universities as centers of scientific research and development. Scientific academies and societies grew out of the Scientific Revolution as the creators of scientific knowledge in contrast to the scholasticism of the university.

Western Ukraine was closely connected with Europe. But there was only one university in Ukrainian lands. **Lviv University** (now Ivan Franko National University of Lviv) was founded on January 20, 1661, after the special order of Polish king **Jan II Kazymyr** at the basis of Lviv Jesuit School College. There were 4 faculties: philosophic, theologian, judicial and medical. Teaching was realized by the Latin language, and after the incorporation of Halychyna (in 1722) to Austrian state – in German or Polish ones.

The part of Left-Bank Ukraine (**Hetmanshchyna**) existed in frames of the Russian empire up to the early XVIII century. Education of Hetmanshchyna attained a high level. Three types of schools existed at that time: primary, secondary (brotherhood schools and collegiums), and high (Kyiv Mohyla Academy). In 1740 there were 866 primary schools, where children studied reading and writing.

Kyiv Mohyla Collegium (it received the judicial rights and the title academy in 1701, est. 1632) was the spiritual, educational, scientific, and cultural center of Ukraine. It was like Oxford for England, Sorbonne for France, Karl University for Czech, and Jagiellonian University for Poland. For the whole period of its existence, 25000 Ukrainians graduated it. Approximately all prominent public figures were studied here. This academy trained the intellectual, church, and military elite of Ukraine. Here studied famous scientists, writers, teachers, cultural public figures, politicians, and philosophers: I. Hizel, T. Prokopovych, M. Berezovskyi, D. Bortnyanskyi, A. Vedel, I. Hrygorovych-Barskyi, S. Yavorivskyi, A. Lopatynskyi, H. Poletyka, O. Bezborodko, and M. Lomonosov. Mykhailo Lomonosov later, in the middle of the XVIII century, founded Moscow University and became the first Russian member of the Academy of Sciences in Petersburg.

There were 8 classes in Kyiv Mohyla Academy. The first step, there were preparing or elementary classes. Pupils of the three first classes studied Latin, Ruthenian language, Ukrainian literary, Greek, and Polish. Later, in addition, students learned Russian, French, German, and Hebrew. In the educational plan, there were also arithmetic, geometry, geography, history, Greek, Roman and medieval literature, trigonometry, physics, astronomy, architecture, singing, and catechism. In the next two classes pupils learnt poetry, and rhetoric. The highest part of the educational course included philosophy (2 years) and theology (4 years). There was a special hostel for poor pupils. There were not any limitations related to age. For example, in the second or third junior classes may study 11 and 24-year-old pupils. From 1753 the Russification of the Academy started.

Among three Orthodox collegiums which were in Ukrainian territories of the Russian state in the XVIII century, **Chernihiv Collegium** was the first to be founded. Its history started in 1700 and finished in 1786 when the educational institution was reorganized into a theological seminary. Humanitarian disciplines prevailed in Chernihiv Collegium. Besides traditional Latin, Poetics, Rhetoric, and Philosophy, the curriculum of the educational institution also included Slavic (later – Russian), Polish, Greek, German and French languages, Mathematics, Geometry, Geography, Music, and Art. It should be noted that expanding the content of education in Chernihiv Collegium was slower than compared to Kyiv-Mohyla Academy and Kharkiv Collegium. It was mostly caused by an insufficient material base, restrictions, and control of the Holy Synod. The content of education in the collegium up to the middle of the XVIII century corresponded to preparatory faculties of Western European universities.

Kharkiv Collegium was the next to be founded, in 1722, in Belhorod. It was the Bishop's School where two teachers taught reading, writing, fundamentals of Orthodox faith, and morals to children of priests and parishioners.* The establishment of academies and seminaries with the study of classical languages and the full course of sciences was only projected at that time. Due to the active actions of the bishop, the Bishop's School in Belgorod started to develop quickly, and in 1725 its students began to learn Rhetoric. This fact is indicative, as it demonstrates that the educational institution started to give more knowledge than Bishop's School, but it did not reach the level of the academy, the content of training in which was determined by the Spiritual Regulation. This amount of knowledge was inherent in secondary educational institutions: seminaries and collegiums. Among prominent teachers of Kharkiv Collegium were V Dvyhubskiy, I. Dvyhubskiy, M. Zavadskiy, M. Kovalinskyi, L. Kordet, F. Tatarskiy, H. Skovoroda, and M. Shvanskiy.

In 1726, the collegium was transferred to Kharkiv. It is known that in 1727 there were various classes in this educational institution. They were classes of Phara, Infima, Syntax and Grammar, Poetics, Rhetoric, and Philosophy. In other similar schools of the Russian Empire, students learn ABC, book of hours, psalter, singing, grammar, catechism, dialectics, and art. The programs of Kyiv-Mohyla Academy, Moscow Slavic-Greek-Latin Academy, Novgorod School, and Kharkiv Collegium were the exceptions.

Up to the middle of the 1750s, 26 seminaries functioned in the Russian Empire, and only four of them had such subjects as Philosophy and Theology and four more seminaries had only Philosophy. The structure of the division of subjects in Kharkiv Collegium into separate classes remained almost unchanged until the reform at the beginning of the XIX century. However, new subjects were sometimes introduced to certain classes. For instance, the collegium curriculum was completed by the German and French languages during the bishopric of P. Smelych. Besides, there is a mention of teaching the ancient Hebrew in 1753.

So, Kharkiv Collegium achieved the level of higher educational institution in the first half of the 1730s. Its educational process was organized like in Kyiv-Mohyla Academy. Along with it, Kharkiv Collegium provided higher education to Ukrainians, representatives of other nations of the Russian Empire, and even some foreigners.

* *Dictionary*

Parishioner – парафіянин

Pereiaslav Collegium started its activity in October 1738. It was founded due to the initiative and with the assistance of A. Berlo, the Bishop of Pereiaslav and Boryspil. Till 1773, training was carried out for six years in classes of Phara (or analogy), Infima, Syntax and Grammar, Poetics and Rhetoric. In 1773, bishop I. Bazylevych founded the class of Philosophy there. The traditional subjects of classes were complemented by learning the basics of medicine and German (from 1763). Starting from 1764, students, who could not master Latin at the level required for mastering the main disciplines, were offered to learn carpentry, pharmacy, and iconography.

Development of art

The art wood carving gained the highest level in Ukraine in the XVIII-XIX centuries. It was used for the decoration of the parts of buildings: doorways, beams, architraves, and shutters. Special attention was paid to the carving of a ceiling beam. They also decorated items and household goods: chests, tables, beds, shelves, and places for bowls; roadside crosses, and sledges.

On the territory of Ukraine in the XVIII – XIX century on the outskirts of almost every village smitheries were located. Blacksmiths have long-made weapons and various household items (axes, knives, hammers, shovels, choppers, plowshares, nails, locks, latches, iron gates and fences, stirrups, etc.), as well as they, shod horses*. Among the Hutsuls it was common to produce jewelry and other small household items from non-ferrous metals. In cities, there were craftsmen making needles, watches, and jewellery (goldsmiths).

With the development of fair trade in the late XVIII century in Ukraine mass production of toys for sale began. Mostly ceramic and wood samples of the XIX century were saved till nowadays: dolls, birds, strollers, skates, furniture, spinning tops, windmills; mechanical toys; puzzles (“moroka”); rattles (“hyhychky”). Most wooden toys were produced in the Carpathian region, in Yavoriv. Besides, every Ukrainian family made toys themselves of twigs, straw,

* *Dictionary*

Axe – сокира

Hammer – молоток

Shovel – лопата

Chopper – подрібнювач

Ploughshares– лемехи

Nail – цвях

Lock – замок

Latche – засувка

Stirrup – стремено

Needl – голка

grass, paraffin, bone, tissue, in Carpathian Ukraine – they were even made out of the dough and sheep cheese.

The activity of Ivan Mazepa

Ivan Mazepa is a prominent Ukrainian military, political, and statesman. Zaporozhian Hetman, Head of the Cossack State on the Left Bank (1687–1704) and all of Dnipro Ukraine (1704–1709). Prince of the Holy Roman Empire (1707–1709).

Mother sent Ivan to study at Kyiv-Mohyla Academy. In it, he studied Rhetoric and Latin for three years. I. Mazepa was well-versed in pen writing poetry and was interested in all kinds of literary work. During his life, he mastered 8 foreign languages. His father dreamed of a great career for his son and sent him to the court of the Polish King **Jan II Casimir**. Through diplomatic missions, he had the opportunity to travel extensively to Western European countries. These countries broadened the outlook of the young man, enriched both spiritually and politically. In June 1674, P. Doroshenko sent I. Mazepa to the Crimea and Turkey. Performing his first diplomatic trip, he was captured by the Cossacks. They took him to the hetman of the Left-bank Ukraine **Ivan Samoilovich**. Having experience in international affairs and impeccable manners, he convinces I. Samoilovich to make him a confidant.

To combat the Turkish threat, the countries of the Balkan region and Poland formed the so-called “Holy League”. Moscow also joined them in 1686. The military campaign in Crimea was failed. Hetman I. Samoilovich fell out of favor with Queen **Sofia** because of the denunciation. By “Free votes” a new Hetman I. Mazepa was elected. The historical council took place in Kolomak (today is the Kharkiv region).

Becoming a hetman, Mazepa sought to unite into a single state all Ukrainian lands – Left Bank, Right Bank, Zaporizhzhia, and Slobozhanshchina. I. Mazepa was the first Ukrainian hetman to hold the hetman’s mace for almost 22 years (8081 days). This period was characterized by the economic development of Ukraine-Hetmanate, the stabilization of the social situation, the rise of church and religious life and culture. To defend the southern borders, he built a fortress in the south of Ukraine, in particular, *Bohoroditskaya* and *Novo-Sergiyevskaya* on the Samara River.

The key point of the Hetman’s government was the implementation of a large-scale program: the restoration of the fallen and the construction of new churches, monasteries, and educational institutions. Under the personal

patronage of I. Mazepa, large construction projects were being carried out in Kyiv.

Hetman invested a lot of energy, time, and money in the restoration of the main cathedral of Ukraine – the **Cathedral of St. Sophia**. In 1690–1696 I. Mazepa gave money for the restoration of the Cathedral and it acquired the forms typical for the *Ukrainian Baroque*. Later, in 1699–1707 high walls with two exits, decorated with beautiful bell towers, were erected around the monastery. The Triumphal Bell Tower was erected at the main entrance, on which a 13-ton “Mazepa” bell was installed. A gilded winged figure of the patron saint of Kyiv, Archangel Michael, was placed on the spire of the three-tiered southern tower. It is known that Mazepa spent 50 000 gold ducats on the reconstruction of the cathedral.

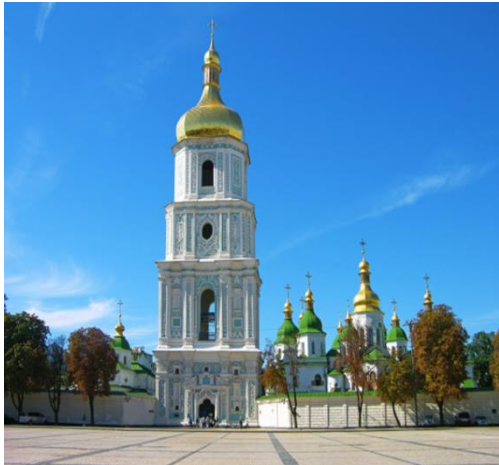


Fig. – St. Sophia's Cathedral, XXI century



Fig. – The Old Academic Building (Mazepa's building) of the Kyiv-Mohyla Academy, beginning of the XX century

Through the efforts of the hetman, the **St. Michael's Golden-Domed Monastery** in Kyiv, the second most significant monument of the Princely period, was significantly reconstructed. It harmoniously combines the original Byzantine building and lush Baroque forms. Inside the church, there are extremely valuable mosaics and frescoes of the XII century, the iconostasis of the early XVIII century. Hetman presented the monastery with a silver 32-kilogram casket for storing the relics of St. Barbara (Holy Great Martyr Varvara), which cost 20 000 ducats to decorate. This Cathedral was destroyed in 1934 and it was rebuilt during the independence of Ukraine*.

* *Dictionary*

casket – церковна рака, труна

The annual budget of the Hetmanate (one million gold) was invested by I. Mazepa in the construction of walls around the Kyiv-Pechersk Lavra. They had a defensive purpose in case of an enemy invasion.

At the beginning of his reign I. Mazepa followed to the policy of good relations with Moscow: reported about “tricks” of Cossacks, suppressed popular movements. Ukraine provided not only the Cossacks but also Russian troops. For all this I. Mazepa received rich gifts from the czar **Peter I**.

In 1700, the **Northern war** broke out. The initial leaders of the anti-Swedish alliance were **Peter I** of Russia, **Frederick IV** of Denmark–Norway, and **Augustus II the Strong** of Saxony–Poland–Lithuania. Frederick IV and Augustus II were defeated by Sweden, under **Charles XII**, and forced out of the alliance in 1700 and 1706 respectively, but rejoined it in 1709 after the defeat of Charles XII at the Battle of Poltava.

The war also caused dissatisfaction among Ukrainian peasants and burghers. They complained that Moscow troops were stationed in their towns and villages, persecuted locals. When the Swedish king during the war moved on the territory of Ukraine, Hetman joined to his side. An agreement with Charles XII was signed in April 1709. In the first paragraph of the contract, Charles XII promised to protect Ukraine and not to conclude the peace with the czar **Peter I**, while Ukrainian people finally and forever not emancipate from Muscovy and did not restore its ancient rights and privileges. But these plans were not realized. In the summer of 1709, the army of Charles XII besieged Poltava. On June 27 (July 8) it was defeated by **Peter I** in the decisive battle. Three days later the remains of the Swedish army capitulated. **Charles XII** with a small detachment managed to escape to the lands of the Turkish sultan where he remained until 1714. Poltava battle was the crucial point in the Northern War. The North Alliance was restored, Frederick IV and Augustus II resumed hostilities. Prussia and later Hanover joined the anti-Swedish coalition. After the Poltava disaster, I. Mazepa fled to Ottoman Moldavia, where the aged and dejected hetman died. About 50 leading members of the starshyna, almost 500 Cossacks from the Hetman state, and over 4 000 Zaporozhian Cossacks followed Ivan Mazepa to Bendery. These “Mazepists” were the first Ukrainian emigres. In the spring of 1710, they elected **Pylyp Orlyk**, Mazepa's general chancellor, as their hetman-in-exile.

Theme 6. History and Culture of Ukraine during the XVIII century

Lecture 6. Ukrainian lands in the XVIII century

1. *Liquidation of Hetmanate.*
2. *New perspectives on social, cultural, and intellectual history.*

This century showed a wave of revolutions that challenged the monarchical rule and slave trade. George Washington became the first president of the United States of America. Mozart and Beethoven composed their masterpieces; Voltaire proclaimed Enlightenment ideas; Adam Smith established modern economics. The Polish-Lithuanian Commonwealth, which contained ethnic Ukrainian lands, broke up. Ukraine was divided between the Austrian Empire and the Russian Empire, which repressed national expression and crushed the Cossack state.

Left-Bank Ukraine. **Ivan Skoropadskyi** was chosen as Hetman (1708–1722). Several Russian innovations followed his election. In violation of tradition, no new treaty was negotiated, and the tsar confirmed Ukrainian rights only in general terms. Peter I appointed a Russian resident, accompanied by two Russian regiments, to the hetman's court with supervisory rights over the hetman and his government. The hetman's residence was moved from Baturyn to Hlukhiv, closer to the Russian border. Peter began the practice of personally appointing colonels, bypassing the hetman, while the resident received the right to confirm other officers.

Many of the new colonels were Russians or other foreigners, and for the first time Russians, particularly Oleksandr Menshikov, acquired large landholdings in Ukraine. Even publishing was controlled by Peter's decree of 1720, which forbade publication of all books in Ukraine except for liturgical texts, which, however, were to be published only in the Russian redaction.

In 1719 Ukrainians were forbidden to export their grain and other products directly westward. Instead, they had to ship through Russian-controlled Riha and Arkhangelsk, where the prices were dictated by the Russian government. Russian merchants, meanwhile, received preferential treatment in exporting their goods to the Hetmanate. Tens of thousands of Cossacks were sent north to build the Ladoga canal and the new capital of Saint Petersburg, where many of them died from overwork, malnutrition, and unsanitary conditions.

On July 4, 1722, a Cossack officer elected **Pavlo Polubotok** acting Hetman. P. Polubotok Hetman started several reforms, but all his actions were

limited by the tsar. As a final blow to the autonomy of the hetman, Peter I instituted the **Little Russian Collegium** on May 16 (27) 1722 (functioned till September 29, 1727). Established supposedly to look after the tsar's interest by controlling finances and to hear appeals against any wrongdoings of the Cossack starshyna, it seriously undermined the position of the hetman.

During the reign of Empress **Elizabeth I** (1741–1762), her consort and (from 1742) husband Oleksii Rozumovskyi influenced her to abolish the Governing Council of the Hetman Office and restore the hetmancy with his younger brother Count **Kyrylo Rozumovskyi** as hetman (1750–1764). The new hetman spent most of his time in Saint Petersburg. During his absences from Ukraine, the land was governed by the Cossack starshyna, thus hastening their transformation, begun in the late XVII century, into a typical hereditary, landowning, nobility. The starshyna persuaded K. Rozumovskyi to issue an edict in **1760** limiting the free movement of the peasantry. A major setback, however, was the Russian abolition in 1754 of Ukrainian import and export duties, a major source of income in the Hetmanate's budget. After helping **Catherine II** (1762–1796) come to power, K. Rozumovskyi returned to the Hetmanate.

Catherine II completed the policy of centralization and institutional Russification that Peter I began in Ukraine and in other autonomous lands of the Russian Empire. In 1763 she approved the creation of **New Russia gubernia** out of the lands of New Serbia and Slobidska Ukraine, and in 1764 she restored the **Little Russian Collegium**. The task of its president, Count **Petro Rumiantsev**, was to eliminate Ukrainian autonomy gradually and cautiously. He neutralized the Ukrainian elite by recruiting their members into Russian service and giving them rank and promotions.

After the Russo-Turkish War of 1768–1774, the Peace Treaty of Kuchuk Kainarji, and after annexing Crimea, Russia gained control of the entire northern Black Sea coast. The Zaporozhian New Sich was destroyed by Russian troops in 1775; many of the dispersed Zaporozhian Cossacks fled and established the Danubian Sich, and the vast lands of Southern Ukraine were incorporated into the Russian Empire as part of New Russia gubernia and Azov gubernia and developed by their governor Hryhorii Potemkin.

By 1782 all the traditional 10 Left-Bank regiments of the Hetman state were abolished and reconstituted as the new Kyiv vicegerency, Chernihiv vicegerency, and Novhorod-Siverskyi vicegerency and part of New Russia gubernia. In 1780 most of Slobidska Ukraine became part of the new Kharkiv

vicegerency. The imperial bureaucracy replaced Ukrainian administrative, judicial, and fiscal institutions and social and legal norms with Russian ones.*

In 1783 the Cossack regiments were transformed into 10 regular cavalry regiments and the Russian system of conscription and serfdom was extended into Ukraine.

Right-Bank Ukraine. In 1714 Poland again regained control of the devastated and depopulated Right-Bank Ukraine, and a colonizing movement was organized by the Polish magnates who owned much of the land. Peasants from north-western Ukraine, especially Volhynia, were attracted there by 15-to-20-year exemptions from corvée and other obligations. The towns that were re-established were largely inhabited by Jews, who earned their living as innkeepers, artisans, and merchants. Polish gentry were largely attendants at the magnates' courts, and leaseholders or stewards managed their estates.

For much of the XVIII century, the Right Bank was a typical noble-dominated society, marked by a lack of central authority, oligarchic politics, and extreme exploitation of the peasantry. Without Cossacks, the peasantry was ineffective in resisting the nobility. Occasionally minor disturbances broke out, led by runaway peasants who congregated in forests and emerged to attack isolated noble estates. These so-called **haidamakas** usually enjoyed the support of the peasants; gradually, they became a serious problem for the Polish nobles, especially after the corvée exemption expired, serfdom was imposed, and religious oppression was intensified. In 1734, when Poland was involved in a conflict with Russia, the first serious haidamaka uprising broke out. Another major one occurred in 1750. The most widespread and bloodiest was the so-called **Koliivshchyna rebellion** of 1768 when the Poles were engaged in another war with Russia. Thousands of Polish nobles, Jews, and Catholic clergy were massacred. Fearing that rebellion would spread into its possessions, the Russian government sent forces to quell it. Thus ended the last great uprising of the Ukrainian peasantry against the Polish nobles.

Russia interfered in Poland and influenced political developments there throughout the XVIII century. In 1772, 1793, and 1795 the Polish Commonwealth was partitioned among Russia, Austria, and Prussia. Thus, by 1795 all of Right-Bank Ukraine had been incorporated into the Russian Empire,

* *Dictionary*

Vicegerency – намісництво

Conscription and serfdom – рекрутська повинність і кріпосне право

Innkeeper – корчмарь

which now controlled about 80 % of the Ukrainian lands. The remainders were part of the Habsburg monarchy. Transcarpathia became part of the Habsburg Empire along with Hungary in 1526; Halychyna was taken in the first partition of Poland in 1772, and Bukovyna was taken from the Turks in 1774 and formally incorporated into Austria in 1787.

In April 1783, Russia announced the annexation of Crimea, which was a vassal possession of the Turkish sultan, and thus secured a dominant position in the northern Black Sea coast.

Russia's position in the Caucasus was strengthened by the St. George's Treaty signed on July 24 (August 4), 1783, with the Georgian kingdom of Kartli-Kakheti (Eastern Georgia). Under this treaty, Georgian Tsar Heraclius II recognized Russia's patronage and renounced an independent foreign policy. Catherine II, for her part, guaranteed the integrity of Heraclius' possessions and promised military support for Georgia.

The Ottoman Empire, with the support of Great Britain, France and Prussia, declared war on Russia in **1787**, demanding the return of Crimea. In 1788, the Habsburg monarchy sided with Russia. Russia won. The war ended with the signing of the **Peace of Iasi** on December 29, **1791** (January 9, 1792), Russia decidedly annexed Crimea and expanded the border with the Ottoman Empire to the Dniester River. The privileges, granted to the population of Moldavia and Wallachia in 1774, were confirmed. The transition of Crimea to Russia brought many changes to the life of the peninsula. The features of the past centuries are gradually disappearing. After 1783, the first wave of mass emigration of Tatars from Crimea began. Greeks and Armenians were resettled in 1778. However, the peninsula was actively inhabited by new inhabitants, mostly Russians, and Ukrainians. In 1783 Sevastopol city was founded, in 1784 Simferopol was founded. These cities will later become the largest and central on the peninsula.

Education, science, and arts

In the XVIII century science had not become a complete system of knowledge. The new type of educational establishments Naval Engineering Institutes (Marine Architecture Schools) was created in St. Petersburg and Mykolaiv. The schools were charged with the preparation of the Admiralties, ports, and control expeditions of shipwrights and their apprentices as well as training of young people for different positions in the Marine Department. Mykolaiv Marine Architecture School had existed for 5 years only. In 1803 it was closed down. Its students were transferred to St. Petersburg School.

In Western Ukraine, there were mostly Jesuit collegiums: in Lutsk, Kamyanets, Lviv, and Peremyshl.

Education in medicine was in progress too. A system of quarantines was created for the prevention of epidemics. In 1740 in Vasylykiv (Kyiv region) the first medical quarantine house started to work. Military hospitals in Kherson, Sevastopol, and Kyiv were opened by the end of the XVIII century. A network of pharmacies was formed. Chemists in Kyiv, Hlukhiv, Kharkiv, Vinnytsya, Uman, Brody, Lviv, and other cities functioned. Medical educational schools were also founded. In 1773 Lviv medical collegium started to operate. It was the part of the medical faculty (Lviv University). In 1787 Yelisavethrad Medical-Surgical School started to work. Ukrainian scientists were famous at that time. Among them, there was **Danylo Samoilovych** (Sushkovsky) (1742–1805) the founder of epidemiology. He was the author of the scientific work devoted to the plague. It was translated into French and German. D. Samoilovych – the only scientist in the Russian Empire, and the only Ukrainian scientist, who was elected a member of 12 European academies.

Founder of Ukrainian obstetric and pediatrics **Nestor Ambodyc-Maksymovych** (1744–1812) is the author of many works in different fields: obstetrics, human physiology, botany, and physiotherapy. The first Ukrainian microbiologist **Martyn Terekhovskiy** (1740–1796) in 1770–1775 got a stipend and studied medicine at Strasbourg University. In 1775 he defended the doctor thesis. “De chao infusorio Linnaei.” It was an example of the experimental scientific direction in medicine.

In the XVIII century the role of practical mathematic knowledge increased. In the second half of the 1780s in Kyiv Mohyla Academy, students studied algebra, geometry, maths, mechanics, hydraulics, optics, and astronomy. In 1793 teacher of Kyiv Mohyla academy **Irenaeus Falkovskiy** (1762–1823) published the first textbook in mixed mathematics. He was equipped in the academy cabinet of physics and mathematics by Earth and Sky globes, air pump, electric engine,

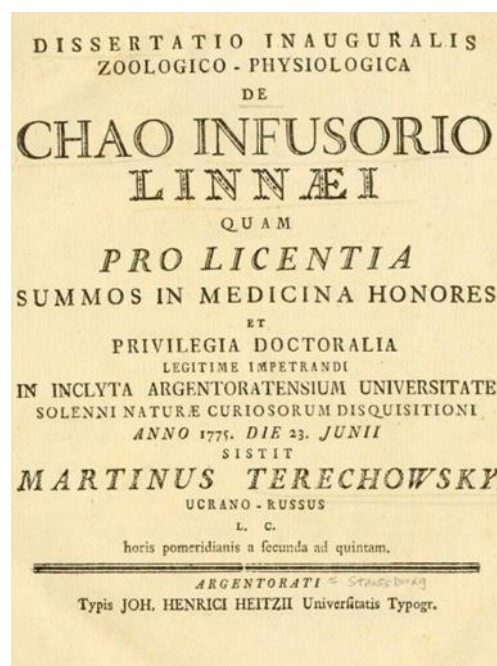


Fig. – Title of M. Terekhovskiy thesis (“ucrano-russus” scientist from Ukraine)

telescope, astrolabe, barometer, etc. In Kyiv St. Michael monastery he organized a small observatory. He supported J. Kepler's theory of planetary motion, described the visual motion of the Sun and the Moon and dependent phenomena.

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

He spent the period from 1745 to 1750 in Hungary and is thought to have traveled elsewhere in Europe during this period as well. In 1750 he returned to Ukraine where he taught poetics in Pereiaslav from 1750–1751. For most of the period from 1753 to 1759 H. Skovoroda was a tutor in the family of a landowner in Kovrai. From 1759 to 1769, with interruptions, he taught such subjects as poetry, syntax, Greek, and ethics at the Kharkiv Collegium. After an attack on his course on ethics in 1769 he decided to abandon teaching.

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

Historiography of this period was full of many interesting works. Chronicles' writing slowly had got features of scientific texts. The most famous of them were “Chronicle” (1762) by **Theodosius Safonovych**, “Synopsis” (1674) by **Innokentii Gizel**, and “Litopysets” (1699) by **Leontii Bobolynskyi**. These works were the evidence of continuing chronography tradition and new approaches to systematization and comments of historical facts. Theodosius Safonovych underlined that each person should know and tell about the history of family and Motherland.

In the XVIII century Orthodox Church lost its autonomy. The intellectual elite and artists migrated to Russia. It was the additional barrier to the national-cultural consolidation of Ukrainian people. Drama became a favorite kind of literature in late XVII – the first half of the XVIII century. It was formed under the influence of Polish traditions, religious Christmas, and Easter mysteries. Miracles (dramas about lives of Saints), moralities (allegorical plays of instructive content), historical dramas, tragedies, comedies, and tragicomedies

(synthetic genre combined elements of tragedy and comedy) were also popular at that time. Teachers of poetry wrote plays, and students were the actors. School drama had allegorical characters with main symbolic characters reflected Faith, Hope, Love, Human Nature, God's idea, Conscience, Wisdom, Blessedness, etc.

Ukrainian musical culture of the second half of XVII–XVIII centuries developed traditions of previous periods. We should mention kobza and Pandora-players, and lirnyks. They sang songs and Dumas, which were popular among people, and elite.

In Hlukhiv special school for singers was opened in 1738. It became the center of musical arts. There was a nice choir and orchestra in Kyiv collegiums. There were guilds of singers in Ukraine. Ukrainian composers created music for vocal performances (for 4, 8, and even 12 voices). Ukrainian composer and educator **Mykola Dyletskyi** (1650–1723) was the prominent theorist of music. Author of the theoretical treatise “Musical Grammar”, a fundamental work in the development of Ukrainian musical artistry which exists in several editions and translated versions (1675–1681, 1723). For the first time, this work compiled and generalized music theory, previously only available through oral tradition or Western European academic treatises. In “Musical Grammar”, he explains the basics of music theory, composition, and new Ukrainian polyphonic “partes” singing, which replaced the church monody. He is the author of Liturgies: “Liturgy for Four Voices”, “Kyiv Liturgy”, “Proportional Liturgy”; partes concerts: “Like Your Image”, “Come, people”, “Entered the church”, “Confession and Praise”; the sacramental poems “The Body of Christ”, “Resurrection canon”; chants; and psalms. Mykola Dyletskyi in Ukrainian music can be equated to Bach's role for German musical culture.

The second half of the XVIII century was “**The Golden age**” of Ukrainian music. This was the period of classical sacred music (composers: **Maksym Berezovskyi**, **Artemii Vedel**, and **Dmytro Bortnyanskyi**). At the same time there were many achievements in the development of secular musical genres: opera, symphony, concerto, sonatas, and romance.

Among the most outstanding architects in Ukraine, we should mention **Stephen Kovnir** and **Ivan Hryhorovych-Barskyi**. Architect Stephen Kovnir supervised and finished the construction of the Klov Palace which has been designed by **Johann-Gottfried Shedel** and **Pyotr Neyelov**. The Baroque residence was constructed between 1752 and 1756 with funds provided by Kyiv Pechersk Lavra. It was gutted by a fire in 1858 and was rebuilt soon after with

the addition of an upper storey and the side wings. The palace burnt down in the aftermath of the Russian Revolution. A restoration process was undertaken in the 1970s.



Fig. – Klov Palace, Kyiv

Feofania, Holoseevo, and Kitaevo are known for their former hermitage-style monasteries in the southwest end of Kyiv. Now all those communities are flourishing but initially, they functioned as “pustun” (Russian for a small secluded community, literally meaning “located in the desert”).

In Kyiv, a desert meant dense uninhabited woods. There are still 2 monasteries and convent in Kitaevo, Holoseevo and Feofania. Two of them – Trinity monastery in Kitaevo and Pokrov monastery in Holoseevo once belonged to the Kyiv Pechersk Lavra Monastery. Trinity church in Kitaevo was built in 1768 by Stephan Kovnir too.

Icon-painting was the dominant trend in easel painting. **Ivan Rutkovych** (c.1650–c.1708) and **Yov Kondzelevych** (1667–c.1740) painters created a lot of iconostasis in many churches of Western Ukraine. The colouring of their icons was composed, fine, and full of harmony. Ivan Rutkovych is considered a founder of Zhovkva Iconographic School of painting and wood carving. Some of Y. Kondzelevych’ numerous works have survived, including a fragment of the Bilostok Monastery iconostasis with depictions of six apostles and The Dormition; the tabernacle of the Zahoriv Monastery (1695) with paintings of Joachim and Anna, the Trinity, the Baptism, Saint Barbara the Martyr, and Archdeacon Steven; and the famous iconostasis of the Maniava Hermitage.

The highest level iconostasis painting reached in the XVIII century. It was a component of the Ukrainian Baroque style. Iconostasis combined some kinds of arts: painting, decorative sculpture, and architecture. The mixture of bright

paintings with exquisite carvings, dynamic movement of architectural details was the main characteristic features of this style.

The ceremonial portrait was a very popular genre of painting in the XVIII century. Its function was the presentation of a person in beauty and significance. Ukrainian portrait painters presented an ideal variant of a person. The genre of folk painting was very popular from the XVII up to the first half of the XIX centuries.



Fig. – Icons by Yov Kondzelevych

Cossack Mamai (Cossack bandurist) pictures there were nearly in each Ukrainian house. Painters put his image in chests, doors, walls, and even hives.* Composition of the majority of pictures was mostly the same: the Cossack was sitting under the oak tree playing in bandura or kobza. His horse was walking nearby, his saber, rifle or pistol, and tobacco pipe was next to him. Sometimes there were sad or fun humouristic inscriptions in such pictures. Cossack Mamai embodied the ideal of a national hero: beautiful, strong, brave, wise, and ironic.

Sculpture played an important role in Baroque art. It was widely used for the decoration of facades and interiors of architectural buildings. In Ukraine sculpture was developed better in the Western part than in the East. **Johan Pinzel** (c.1710–1761) was an outstanding sculptor, who decorated St. George's Cathedral in Lviv and Town Hall in Buchach. Dynamic, variability and expression were the characteristic features of his sculptural compositions. J. Pinzel's creative manner influenced the development of sculpture in

* *Dictionary*

Tabernacle – скинія (у сучасному розумінні це храм, як частина монастирського комплексу)

Hive – вулик

Engraving – гравюра

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

Engraving. The first artist in Western Europe to elevate engraving to the level of high art was the Bavarian **Albrecht Dürer** (1471–1528). The first painter in the Hetmanate to turn an engraving into the Word of God was **Hryhorii Levitskyi-Nis** (1697–1769). From the end of 1709 to 1731 (according to other sources, until 1724) the graphic artist lived abroad. In Gdańsk (Danzig) and Wrocław (Breslau), the young man perfected his engraving skills on copper. He skillfully performed complex compositional constructions, together with many figures used details of landscapes, decorative motifs. His works of the foreign period, unfortunately, lost during World War II, and among those that have survived to our time, we should mention some book engravings, images of architectural monuments of Silesia, portraits of some historical figures, locals.

Returning to the Hetmanate, H. Levitskyi-Nis settled in Kyiv. It was here that the Ukrainian engraving school of the time of Hetman Ivan Mazepa was formed. Well-known illustrators at that time were: the monk of the Kyiv-Pechersk Lavra **Iliia** (illustrations to the “Trebnik” by Peter Mohyla, 1646), **Oleksander Tarasevych** (in the monastic order of Anthony; 1640–1727), **Leontii Tarasevich** (1650–1710), **Ivan Shchyrskyi** (1650–1714), **Ivan Myhura** (c.1712), **Danylo Halakhovskyi** (1674–1709), **Parfen Molkovytskyi**, **Mykhailo Foynatskyi**, and others.

Books published in the printing house of the Kyiv-Pechersk Lavra, with a beautiful, clear font and fascinating engravings were considered real works of art not only in Ukraine but also in all Slavic countries and even on the Balkans. Individual copies were sent to Western Europe, to the book collections of Hungary, France, and England.

In engraving, H. Levitskyi quickly became one of the most famous masters not only of the Left Bank but also of Eastern Europe. Among his works are skillfully executed portraits, detailed images of Kyiv buildings, colorful figures of spuds (students) of the Kyiv-Mohyla Academy, allegorical figures.

Originating as a reenactment of the Christian Nativity scene, Ukraine puppet shows, known as “vertep”, emerged in the XVI century. In the XVII century, the vertep arrived in the Russian Empire after the Ukrainian Cossack Hetmanate. Secular elements were later added through satire, traditional characters, and music. The puppets usually have painted-on expressions and the *vertepnyk* must rely on his voice and dramatic choices to convey the action of

the story. The puppetry aspects of vertep quickly became valued by students and academics who were experimenting with theater.

Seminar 3. The Haydamaks movement, Koliivshchyna

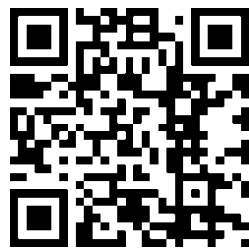
1. Haidamaks uprising

Read the article: Haidamaka uprisings; scan the QR-cod



2. Koliivshchyna rebellion

Read the article: Skinner B. Borderlands of Faith: Reconsidering the Origins of a Ukrainian Tragedy, scan the QR-cod



Workshop

Fill in the blanks

_____ or _____ or Mazepa _____ is an architectural style that was widespread in the Ukrainian lands in the _____ and _____ centuries. It was the result of a combination of local architectural traditions and European Baroque. It reached its apogee in the time of Cossack Hetman _____. It is an original synthesis of West-European _____ architectural forms and Ukrainian national architectural traditions. In this style _____ Monastery, Ascension Cathedral in Pereiaslav, Epiphany Cathedral in the Monastery of the Brotherhood, Nikolaevsky Military Cathedral, Church of All Saints on the Economic Gates of the Caves Monastery, Trinity and Mykolaiv churches in _____, The Peter and Paul Church of the

Gustynskiy Monastery near Priluki, Assumption Cathedral in Hlukhov, and Pokrovska church in the Degtyarivka village were built.

Self-study

1. Rococo style in Ukraine
2. St. Andrew's Church decoration

Topics for reports

1. Zamoyska Academy;
2. Hetman Petro Konashevich-Sagaidachny, his role in the history of the Ukrainian Cossacks;
3. The Pereiaslav Agreement and its role in the history of the Ukrainian people. Today's assessment;
4. Reign of Catherine II;
5. Enslavement of the peasantry in XVIII century;
6. Partition of Poland;
7. Book printing and development of domestic humanism;
8. Creation of scientific academies and societies in Europe;
9. Encyclopaedia or a Systematic Dictionary of the Sciences, Arts, and Crafts;
10. Families of power in Ukraine (Khmelnyskyi family, Skoropadskyi family);
11. Glassmaking (hutnytstvo) and blacksmithing in XVIII century;
12. Mariinskyi Palace in Kyiv;
13. Puppet theater and nativity scene ("vertep");
14. Volodymyr Borovykovskyi and his masterpieces.

Theme 7. The XIX century in the History and Culture of Ukraine

Lecture 7. Ukrainian lands within the Russian and Austrian Empires at the end of the XVIII – the first half of the XIX century

1. *Political situation at Ukrainian lands.*
2. *Development of Culture.*

Destruction of the Ukrainian Cossack state at the end of the XVIII century resulted in the entering of Ukraine into *time without the state*. The territory of Ukraine was divided between two empires – **Austrian** and **Russian**. Russia owned Sloboda Left Bank, Right Bank, and the South, which made up about 85% of the land inhabited by Ukrainian. In the Austrian Empire was located, approximately 15% of Ukrainian lands, namely, Eastern Halychyna, northern Bukovyna, and Transcarpathia. This division objectively hampered the processes of ethnic consolidation of the Ukrainian people. Ukraine was transformed into the internal colony of these empires. The financial and human resources of Ukraine were used only in their interests. The fate of Ukrainians was in the hands of foreigners, and the Ukrainian people became hostage of imperial power and suffered oppression.

Table – Administrative division of Ukrainian lands in the Russian Empire

<i>Historical and geographic areas</i>		
<i>Right Bank</i>	<i>Left-Bank and Sloboda</i>	<i>South</i>
<i>Gouvernement</i>		
<i>Kyivska Volynska Podillska</i>	<i>Chernihivska Poltavska Sloboda-Ukrainian (from 1835 – Kharkivska)</i>	<i>Katerynoslav Tavriiska (Simferopol) Mykolaivska (from 1803 – Khersonska)</i>
<i>General government</i>		
<i>Kyiv</i>	<i>Little Russian</i>	<i>Bessarabian- Novorossiysk (along with Bessarabia region)</i>

Features of colonial status:

- 1) Alien system of power, administration consisted of foreigners or ethnically assimilated Ukrainians.
- 2) Military occupation (liquidation of the Ukrainian army, oath to foreigners)
- 3) The top of the society pyramid was made by foreigners.

4) Social stratification

5) Oppressions of the Ukrainian language, education, culture. (Official prohibition: in 1863 – the Valuev circular, in 1876 – the Emskii decree). The Ukrainian language was proclaimed the dialect of Russian; Ukrainians are an ethnographic variety of Russians.

6) Violent linguistic and ethnic assimilation of Ukrainians.

7) Religious oppression. The Russian Orthodox Church became the instrument of the imperial policy of Moscow.

In the *Austrian empire* lands, inhabited by Ukrainian, belonged to different administrative units of the empire. Austrian authorities just ignored the ethnic composition of the population when performing administrative and territorial division. Thus, the eastern Halychyna lands (where most were Ukrainian) and western Halychyna lands (where the majority were Poles) were in a subdivision called “Kingdom of Halych (Galicia) and Volhynia (Lodomeria)” with its capital in Lviv. While the composition of Halych changed throughout the years, the core territory always included the area around Halych with the cities of Lemberg (Lviv) and Stanislaw (Ivano-Frankivsk) in the east and Zator and Oswiecim in the west.

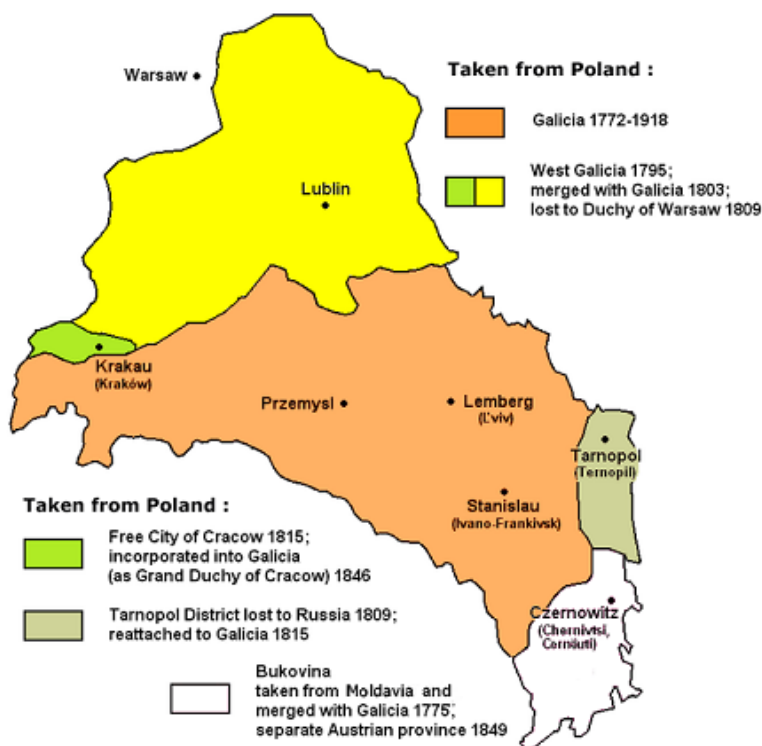


Fig. – Kingdom of Galicia and Lodomeria

“divide and rule.” They gave to people of the autonomy wide local self-government. Austrians did not put for a purpose to transform other people into

The *Habsburg Monarchy* was formally unified from 1804 to 1867 as the Austrian Empire and from 1867 to 1918 as the Austro-Hungarian Empire. It collapsed following defeat in World War I. In the XIX century, the Austrian empire step-by-step transformed into a constitutional monarchy. Austrians made only 25 % of all population of the empire and that is why acted by the principle

Austrians that are why the elements of civil society were gradually formed in Austria.

Imperial authorities took pains to raise the educational standards of the clergy. In the early decades of the XIX century, the clergy trained at newly established institutions almost exclusively formed the educated class, and their children, beginning to enter secular professions, gave rise to a Ukrainian intelligentsia. In the course of the XIX century, the Greek Catholic Church became a major national, as well as religious, institution.

The revolution of 1848 that swept the Austrian Empire politicized the Ukrainians of Halychyna. The Supreme Ruthenian Council, established to articulate Ukrainian concerns, proclaimed the identity of Austria's Ruthenians with the Ukrainians under Russian rule; demanded the division of Halychyna into separate Polish and Ukrainian provinces, the latter to include Bukovina and Transcarpathia; organized a national guard and other small military units; and published the first Ukrainian-language newspaper.

Although suppressed, the revolution set in motion important transformations in Halych society. The corvée (serfdom) was abolished in 1848. The impoverishment of the Ukrainian peasantry increased, however, due to lack of land reform, rural overpopulation, and a near-total absence of industry to absorb the excess labor force. Large-scale emigration to the Americas (specifically the United States, Canada, Brazil, and Argentina) began in the 1880s and continued until World War I.

Also in the aftermath of the 1848 revolution, the imperial regime reached an accommodation with the Polish nobility that in effect ceded political control of Halychyna to the Poles. The local Polish hegemony was little affected by the reforms of the 1860s that gave Austria a constitution and parliament and Halychyna its provincial autonomy. The governors appointed by Vienna were exclusively Polish aristocrats. The civil service and Lviv University, which had been Germanized in the early years of Habsburg rule, were Polonized.

Elections to the parliament and diet* inevitably produced commanding Polish majorities, as voting was based on a curial system that favored the landowning and urban classes. The occasional efforts by imperial authorities to

* *Dictionary*

Diet – сейм

Curiae were the political groups, representing various communities and classes of people, that cast the votes

Suffrage – виборче право

Vernacular – народна мова, просторіччя

promote Polish-Ukrainian reconciliation failed to gain more than minor concessions in the fields of culture and education. The major demands of Ukrainian parliamentary representatives – including the partition of Halychyna along with ethnicity, the replacement of the curial electoral system by universal suffrage, and the creation of a Ukrainian university in Lviv – were not met.

Disappointment with the Habsburgs and concern over the new Polish ascendancy gave rise in the 1860s to pro-Russian sympathies among the older, more conservative, clerical intelligentsia. The Russophiles promoted a bookish hybrid Ukrainian-Russian language and a cultural and political orientation toward Russia. From the 1870s they consistently lost ground to the narodovtsi (populists), who fostered the use of the vernacular and stressed the ethnic identity of Ukrainians in Austria-Hungary and the Russian Empire. The narodovtsi developed an extensive press and founded numerous associations (starting with the “**Prosvita**” society in 1868) that provided an important outlet for writers and scholars in Russian-ruled Ukraine. Self-organization in the late XIX century extended to women’s and youth groups, performing ensembles, cooperatives and credit unions, and, in the 1890s, political parties. By this time, however, the Russophiles had been largely discredited (although they retained control of many key Ukrainian institutions in Halychyna), and the leading role of the narodovtsi in the emerging Ukrainian national movement in Halychyna was being challenged, though never eclipsed, by a patriotically minded radical movement, whose leading figures included **Ivan Franko** and **Mykhailo Pavlyk**.

At the turn of the century, the ethnic conflict in Halychyna deepened. Massive peasant strikes against the Polish landlords occurred in 1902. Ukrainian university students engaged in demonstrations and clashes with the Poles, and in 1908 a student assassinated the Halych governor. The introduction in 1907 of universal manhood suffrage in elections to the Austrian parliament strengthened Ukrainian representation in Vienna and intensified pressures for a similar reform on the provincial level. Growing tensions with Russia prompted Vienna to seek a Ukrainian-Polish compromise, but Polish opposition kept the old curial electoral system in effect to the end.

By the outbreak of World War I, Ukrainians in Austrian Halychyna were still an overwhelmingly agrarian and politically disadvantaged society. The heavy industry did not exist; machine building had been weakly developed. Leading industries were: oil-producing (5% worldwide), woodworking, and food.

Nevertheless, they had made impressive educational and cultural advances, possessed a large native intelligentsia and an extensive institutional infrastructure, and had achieved a high level of national consciousness, all of which contrasted sharply with the situation prevailing in Russian-ruled Ukraine.

The industrial revolution started in England spread to the Russian empire. Industrial development was especially marked in eastern Ukraine, notably the Donbas region (Donets Basin). However, the workers attracted to the growing metallurgical industry and other industrial concerns generally came from other parts of the empire; the Ukrainian population seeking economic improvement more commonly immigrated to agricultural lands. As a result, the emerging working class and the growing urban centers in Ukraine became highly Russified islands in a Ukrainian rural sea.

There were three stages in the formation of the mining industry in the South of the Russian Empire which became the driving force for economic development in Ukraine.

- The first stage occurred in 1869–1881 and connected with the process of the mining environment formation. These were mainly the interest area of local landlords, local and some foreign merchants. In small-scale coal mining were engaged Cossacks and peasants. They didn't use mercenaries or advanced equipment.

- The second stage was characterized by the 1882–1893 economic crises, which led to the internal industry concentration. Small and even some medium-sized enterprises have ceased operations and large enterprises have changed owners. A lot of the local landlords and merchants bankrupted. Entrepreneurs from the central part of the Russian Empire gained market share that became free.

- The third stage (1894–1899) was characterized by the rapid development of the heavy industry. Most of the mines are concentrated in the hands of joint-stock companies with the participation of foreign investors. These companies were led by the second generation of Donbas entrepreneurs with a professional background. The heads of these joint-stock companies became the so-called “technical intelligentsia” – mining local and foreign engineers. Many of this generation have become mine-owners or have acquired significant stakes in coal companies.

As in the political and social realms, in religious policy, the tsarist regime promoted the elimination of Ukrainian peculiarities. Although the largely Polish Roman Catholic Church was allowed to continue, Catherine launched a program

of administrative conversion of Ukrainians from the Uniate church. The anti-Uniate campaign was partially reversed by her immediate successors but was renewed by Nicholas I. In 1839 the Uniate metropolitanate was abolished, the Union of Brest-Litovsk declared null and void, and the Uniates finally absorbed into the Russian Orthodox Church, while the recalcitrant clergy were harshly punished. The Russian Orthodox Church became an important vehicle for the Russification policies of the imperial regime in Ukraine.

In the XIX century, the development of Ukrainian cultural life was closely connected with academic circles. The first modern university in Ukraine was established in 1805 at Kharkiv, and for 30 years Sloboda Ukraine was the major center for Ukrainian scholarship and publishing activities. In 1834 a university was founded in Kyiv and 1865 at Odesa. Though Russian institutions, did much to promote the study of local history and ethnography, and in turn had a stimulative effect on the Ukrainian national movement.

Literature, however, became the primary vehicle for the XIX century Ukrainian national revival. The most important writer and unquestionably the most significant figure in the development of a modern Ukrainian national consciousness was **Taras Shevchenko** (1814–1861). Born a serf, T. Shevchenko was bought out of servitude by a group of artists who recognized his talent for painting. Though considered by many to be the father of modern Ukrainian painting, T. Shevchenko made his unique mark as a poet. His poetry spanned themes from the fantastic in folk-like ballads to the epic romanticization of Cossack glory, from wrathful indictments of social and national oppression under the tsars to mystical reflections based on the biblical prophets. Apart from its seminal impact on the subsequent course of Ukrainian literature, T. Shevchenko's poetry reflected a conception of Ukraine as a free and democratic society that had a profound influence on the development of Ukrainian political thought.

By the mid-XIX century, the cultural and literary stirrings in Ukraine aroused concern in tsarist ruling circles. In the official view, dominant also in Russian historiography, the Ukrainians were a subdivision, or "tribe," of Russians – "Little Russians" – torn from the unity of Rus by the Mongol-Tatars and deflected from their proper historical course by the baneful influence of Poland. Thus, it was necessary to reintegrate Ukraine fully into the Russian body politic. T. Shevchenko's patriotic verse earned him to arrest and years of exile in Central Asia.

In 1863 the minister of the interior, Petro Valuev, banned virtually all publications in Ukrainian except for fiction. The ban was reinforced by a secret imperial decree, the Ems Ukaz, of Oleksander II in 1876 and extended to the publication of fiction in Ukrainian, the importation of Ukrainian-language books, and public readings and stage performances in the language. The prohibition even extended to education – a major contributing factor to the low rate of literacy among Ukrainians (only 13 percent in 1897). With such restrictions, writers from Russian-ruled Ukraine could see their works published only in Austrian Halychyna, and many figures in the national movement shifted their activities there.



*Fig. – Artworks by T. Shevchenko
 (“Pochaiv Lavra”, “Kateryna”, “The Peasant family”)*

Tsarist repression and the still premodern, largely rural character of Ukrainian society in the Russian Empire impeded the growth of a political movement. A secret society, the **Cyril and Methodius Brotherhood**, existed briefly in 1845–1847. Its program advocated social equality, an end to national oppression, and a federation of Slavic states under the leadership of Ukraine. The brotherhood was quickly uncovered and suppressed and its leaders arrested

and punished. In the second half of the XIX century, clandestine societies called hromadas (“communities”) were formed in various cities to promote Ukrainian culture, education, and publishing under conditions of illegality. Originally associated with the Kyiv hromada was the leading political thinker of the time, **Mykhailo Drahomanov** (1841–1895), who advocated the transformation of the Tsarist Empire into a federative republic in which Ukrainian national rights would be assured. Toward the end of the century, younger, primarily student-led hromadas became involved in more overtly political activities. One such group in Kharkiv developed into the **Revolutionary Ukrainian Party**, which in a pamphlet published in 1900 advanced for the first time as a political goal “one, single, indivisible, free, independent Ukraine”.

The consequent transformation of the tsarist autocracy into a semi-constitutional monarchy led to some easing in Ukrainian national life. The ban on Ukrainian-language publishing lapsed, and societies to foster popular enlightenment and scholarship proliferated, as did theatrical troupes and musical ensembles. Nevertheless, the population affected by these cultural endeavors remained small, and the Ukrainian language was still excluded from schools.

Theme 8. Ukrainian cultural movement of early XX century

Lecture 8. Ukrainian national revival

- 1. Problems of periodization.*
- 2. Education and Science in the Ukrainian lands.*

The term “Ukrainian national revival” or “Ukrainian national movement” belongs to several priority terms in consideration of logic, patterns, and features of the Ukrainian historical process. The content of these categories is quite large.

In the modern national historical and historiographical discourse, the term of “Ukrainian national revival” has theoretical and conceptual, concrete-historical, history-sophical and metaphorical dimensions, and its content and scope cover all aspects of the Ukrainian historical process – the mental-historical, ethnic-national, state-political, economic, social, linguistic and literary, cultural, intellectual, spiritual and religious aspects, aspect of unity. Moreover, the problems of Ukrainian nation- and state- formation, which were solved within the framework of national revival, do not lose their relevance nowadays, and sometimes they appear more and more acute.

Analyzing the term “Ukrainian national revival”, it should be noted, first of all, that according to the semantic and philosophical content it is not identical to the European category of “Renaissance”, which marked the process of returning to the samples of the ancient literary heritage and marked the process of opening and exploration of the ancient cultural tradition, which was previous to the Middle Ages. As the modern researcher of the theory of nations, philosopher **Anatolii Kolodii** rightly emphasized, the phenomenon of Ukrainian revival should be considered in the context of the rise of national-ethnic, spiritual and cultural life, and the strengthening of state-formation processes.

The Ukrainian revival of the XIX – first third of the XX century was a process of establishing the Ukrainian national identity, a qualitatively new and constructive stage of its formation.

Some scientists proposed periodization of national-cultural revival according to the historical-regional criterion, distinguishing five stages: Novhorod-Siversk (end of XVIII cent), Kharkiv, Kyiv (from the 1860s), Geneva, and Halych (from 1890) stages. Apart from that, scientists identified six cultural zones in spreading the national revival: Sloboda Ukraine, Cossack Hetmanate, New Russia, Right-bank Ukraine, Halychyna, Bukovina, and Transcarpathia.

The chronology of the Ukrainian revival is estimated differently by historians. While its lower limit – the end of the XVIII century – is not in doubt, the discussions about its upper limit continue. Historians name 1914, 1917, 1921, the end of the '20s of the XX century, the so-called “Third Ukrainian Renaissance” or “Executed Renaissance”.

It is known that there is a common thought of historians: the broad process of national revival had both spiritual-cultural and state-political components. Cultural and national rise had prepared a favorable ground for the realization of the state law of Ukrainians, the ideas of national unity and sovereignty.

The French Revolution of 1789–1794, the Napoleon war (1812) brought democratic slogans and Ukrainians hoped to revive the independence. In 1831 the Magdeburg Law and in 1839–1840 Lithuanian Statutes were canceled. Political events in Europe influenced the political situation in Ukraine.

Changes in education became noticeable in the late '50s of the XIX century. Young intellectuals, students who united in communities, actively took care of the creation of Sunday schools. The first **Sunday school** was opened on October 11, 1859, in Kyiv. The general management of the school was entrusted to the professor of the St. Volodymyr University **Platon Pavlov** (1823–1895). The university students became teachers completely free of charge. On the first day, 50 students attended the School, and a few days later – 110. In addition to reading and writing, the basics of native history were taught here.

In 1862 there were already more than 110 Sunday schools in the Ukrainian lands. Many of them were taught in Ukrainian, and primers and textbooks were published, including Taras Shevchenko's Primer. However, in the same year, the tsarist government decided to close Sunday schools, and many of their organizers and teachers were arrested.

The situation in education improved after the reforms of the 60 – the 70s of the XIX century. The Zemstvos took care of the content of education, increased funds for the maintenance and construction of schools. In Right-Bank Ukraine, where there were no Zemstvos, the primary education system was subordinated to the Russian Orthodox Church. In 1884 the Regulations on Church and Parish Schools were issued.

Khrystyna Alchevska (1841–1920) made great efforts for the development of Sunday schools and women's education. Unable to obtain a full-fledged education as a child, she devoted almost her entire life to making education accessible to the general public, and especially to women. In 1862 she

founded a women's Sunday school, which operated illegally for eight years, and since 1870, after the transfer to the legal level, for 60 years was a progressive pedagogical and organizational-methodical center of adult education not only in Ukraine but also throughout the Russian Empire. Women studied law, physics, chemistry, geography, history of Ukraine, writing, mathematics, and also visited theaters. Generalization of the school's work experience led to the creation of a bibliographic index – the anthology “What to read to the people?” It was republished 17 times. The book became a table for teachers throughout the Russian Empire.

Kh. Alchevska developed a teaching method as literary conversations with students. She used literary conversations as one of the most effective methods in lessons, extracurricular activities, in work outside of school.

Some changes in education were in the western Ukrainian lands too. In 1869, the government of the Austro-Hungarian Empire declared universal compulsory primary education in these regions. However, due to financial difficulties, many Ukrainian children were unable to attend school. In



Fig. – Khrystyna Alchevska with her students

In addition, most schools taught in foreign languages: in Eastern Halychyna – in Polish, in Northern Bukovina – in German, Romanian, in Transcarpathia – in Hungarian. This led to the fact that the literacy rate among the Ukrainian population barely reached 40%, and in mountainous areas – 10%.

In the last third of the XIX century with the creation and spread of kindergartens, there was a preschool pedagogy. **Sofia Rusova** (1856–1940), an active participant in the Ukrainian movement, played an outstanding role in its formation and development. In addition to preschool education, she paid much attention to the development of women's education. From 1909 S. Rusova taught at the Higher Women's Courses of **Adelaida Zhekulina** (1866–1950) and the Froebel Pedagogical Institute in Kyiv. In 1917 S. Rusova co-founded the Pedagogical Academy for the training of teachers of Ukrainian studies.

Hryhorii Kvitka-Osnovianenko (1778–1843) was the founder of Ukrainian prose. His Ukrainian-language works were mostly burlesque and satirical, but he also wrote more serious prose, such as his sentimental novella “Marusia”. **Amvrosii Metlinskyi** (1814–1870), **Levko Borovykovskiy** (1806(8)–1889), and **Victor Zabala** (1808–1869) were poets-representatives of romanticism. The theme of A. Metlinskyi's poems was closely connected with folk poetry and the images inspired by it – appeals to the Cossacks, antiquity, the Dnipro, plots of orphan life, death of an old man, etc.

Marko Vovchok (1833– 1907), who wrote “Tales of the People” (1857), ushered in Ukrainian Realism. Many Realist works depicted village life and contemporary society; some touched on populist themes. **Panas Myrnyi** (1849–1920), with his works on social injustice, became the major representative of Ukrainian Realism, but the novelists **Ivan Nechuy-Levytskyi** (1838–1918) and **Ivan Franko** (1856–1916) were prominent as well.

Several competing literary movements emerged during the late XIX and early XX centuries, though Realism, exemplified by the prose of **Volodymyr Vynnychenko** (1880–1951), remained important. **Lesia Ukrainka** (1871–1913) was a leading modernist author.

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

Folkloristics developed through the efforts of **Pavlo Chubynskyi** (1839–1884) and **Mykola Sumtsov** (1854–1922). The important contribution to linguistics made **Oleksander Potebnia** (1835–1891), **Pavlo Zhytetskyi** (1837–1911), and **Agatangel Krymskyi** (1871–1942). In 1907–1909, A. Krymskyi's “Ukrainian Grammar” and B. Hrinchenko's four-volume “Dictionary of the Ukrainian Language” were published, which successfully combined the Dnipro and Halych dialects of the Ukrainian language.

A significant role in the development of national consciousness played cultural-educational society “**Prosvita**”, which was founded in Lviv (1892). In 1892 one more society was founded there. It was the “**Scientific Society named after Taras Shevchenko**”. The society had various scientific sections, published essays, collections, and magazines; it contributed to the cultural and

scientific education among the population. Members and activists of the society were **O. Barvinskyi, M. Hrushevskyi, I. Franko, V. Hnatiuk, S. Tomashivskyi** et al.

M. Hrushevskyi headed this society. He had written more than 2 thousand historical works. Among them, there were 11 volumes of “History of Ukraine-Rus” and 5 volumes of “History of Ukrainian Literature”.

In the second half of the XIX century in higher education in the Ukrainian lands were many positive developments, due to the time needed for educated specialists. In 1885 our Kharkiv Practical Technological Institute started to operate, in 1898 – Kyiv Polytechnic Institute.

World fame headed: **Mykola Beketov** (1827–1911) – a chemist who worked at our Institute in 1886–1887, developer of physical chemistry; mathematician **Oleksandr Liapunov** (1857–1918); microbiologist, cytologist, embryologist, immunologist, physiologist, and pathologist **Illia Mechnikov** (1845–1916) who launched successful treatment of such terrible diseases as plague, cholera, typhoid, tuberculosis; **Mykola Pylchikov** (1857–1908), who made important contributions to the development of electrical engineering, physicists **Ivan Puliui** (1845–1918) and **Georgii De-Metz** (1861–1947).

Danilo Zabolotnyi (1866–1929) made his first discoveries as a doctor at a bacteriological station in Odessa. The scientist participated in and led expeditions to combat plague, cholera, and other epidemic diseases in India and Mongolia, Arabian Peninsula and Scotland, Manchuria, and China. D. Zabolotnyi is the author of more than 100 scientific works. He was the first in the world to discover the role of field rodents in the spread of the plague. From 1928 to 1929 he was president of the All-Ukrainian Academy of Sciences. He founded the Institute of Microbiology and Epidemiology of the Academy of Sciences of Ukraine.

However, the Russian imperial government Empire and the Austro-Hungarian monarchy were not interested in the development of Ukrainian culture, fearing the growth of the national consciousness of the masses.

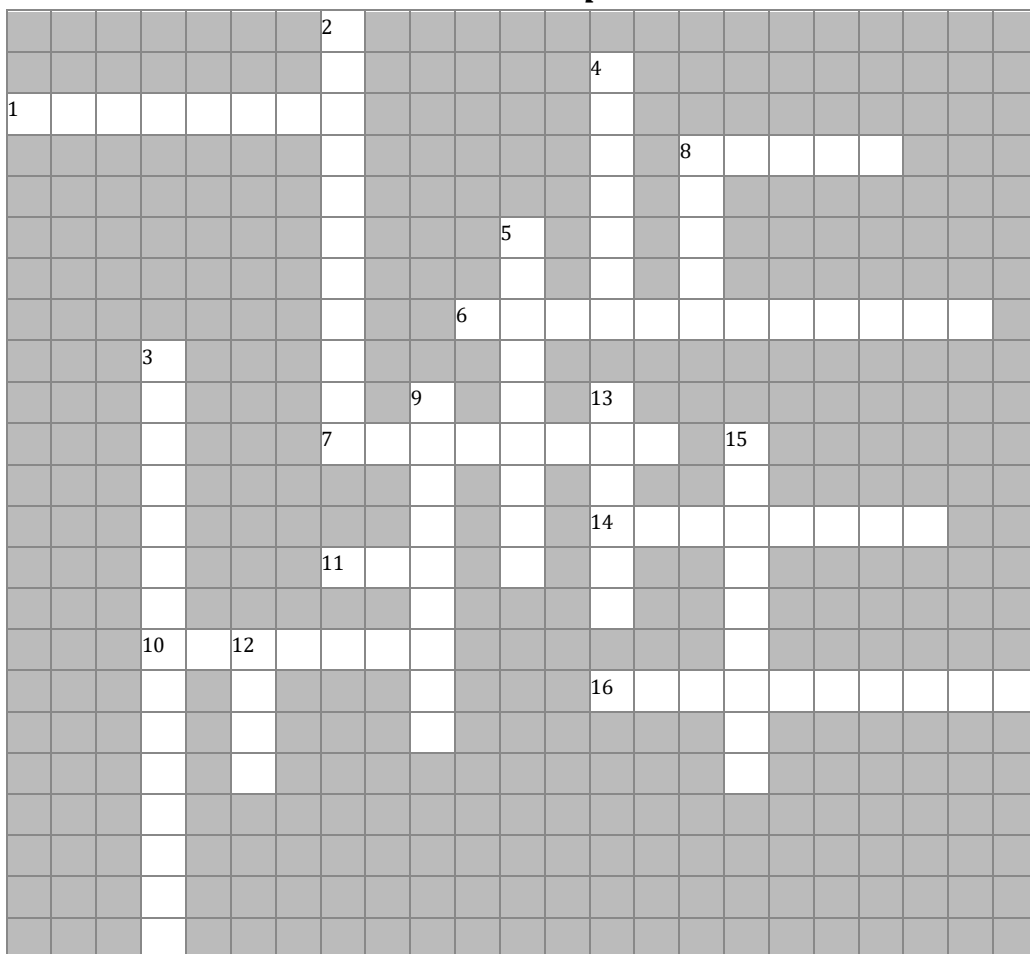
Seminar 4. Style of Ukrainian Modern (Art Nouveau)

1. Main features of Ukrainian modern
2. Representatives. Works by Yevhen Serduk, Dmytro Diachenko, Serhyi Tymoshenko, Kostiantyn Zhukov, Vasyl Krychevskyi
3. Art School of Mariia Raevska-Ivanova

Read the article: Boichenko M., Nykyforov A. Significance of Kharkiv private art school of M. D. Raievska-Ivanova in the development of decorative arts teaching in Ukraine, scan the QR-cod



Workshop



Across:

Down:

- | | |
|--|---|
| 1. The status of the University after 2000 | 2. The name of our University's newspaper |
| 6. KhMMI was evacuated to (name of the city) during the World War II | 3. The second letter "M" in the name of KhMMI |
| 7. KhChTI was evacuated to (name of the city) during World War II | 4. The name of the Faculty which was created specifically for the working young people, later it was called the Evening |

- | | |
|---|--|
| 8. The name of the Rector, who has been holding this position from 2015 | 5. The name of the first Director of the Institute |
| 10. The architect who built the electrical building of KhPI | 8. The name of the Rector, who held this post for the longest time |
| 11. In commemoration of this event a memorial tablet opposite the Main lecture building (GAK) was mounted | 9. The name of one of the recreation centers of KhPI |
| 14. The name of one of the institutions after the reorganization of KhPI in 1930 | 12. City, where the first Director of the Institute moved to in 1898 |
| 16. This building on the territory of KhPI was built in 1930 | 13. The most famous dormitory of our University |
| | 15. The second word in the title of the first name of the NTU "KhPI" |

Self-study

1. The concept of mass and elite culture.
2. Counterculture.

Topics for reports

1. Taras Shevchenko's writings as the foundation for the modern Ukrainian literature;
2. Politics of Polonization and Russification of Ukrainian people;
3. The secret society the "Cyril and Methodius Brotherhood";
4. Sofia Rusova and her contributions to the development of primary education;
5. The first Ukrainian patrons;
6. The activity of the T. Shevchenko Scientific Society;
7. Dmytro Bahaliy as a father of Kharkiv history;
8. Mykola Pylchykov's works at Kharkiv Institute of Technology;
9. Adelaida Zhekulina and her contribution to the development of women's education;
10. Ideas of Ivan Puliui and their implementation;
11. Formation of Ukrainian historiography;
12. Hryhorii Kvitka-Osnovianenko – the founder of a fiction and the genre of a social comedy;
13. Vasyl Krychevskyi and his artworks;
14. Lesia Ukrainka: a path of love, fight, and hope.

Theme 9. World War I and the struggle for Independence of Ukraine

Lecture 9. Ukrainian Revolution of 1917–1921

1. *Ukrainian Central Rada and Hetman P. Skoropadskyi' state.*
2. *UPR in the period of the Directory. Reasons of defeat, basic lessons, and historical value of revolution.*

The outbreak of World War I and the onset of hostilities between Russia and Austria-Hungary on August 1, 1914, had immediate repercussions for the Ukrainian subjects of both belligerent powers. In the Russian Empire, Ukrainian publications and cultural organizations were directly suppressed and prominent figures were arrested or exiled. As Russian forces advanced into Halychyna in September, the retreating Austrians executed thousands for suspected pro-Russian sympathies. After occupying Halychyna, tsarist authorities took steps toward its total incorporation into the Russian Empire. They prohibited the Ukrainian language, closed down institutions, and prepared to liquidate the Greek Catholic church. The Russification campaign was cut short by the Austrian reconquest in spring 1915. Western Ukraine, however, continued to be a theatre of military operations and suffered great depredation.

The Russian Revolution of February 1917 brought into power the Provisional Government, which promptly introduced freedom of speech and assembly and lifted the tsarist restrictions on minorities. National life in Ukraine quickened with the revival of a Ukrainian press and the formation of numerous cultural and professional associations, as well as political parties. On March, 4 (17) 1917 on the initiative of these new organizations, the **Central Rada** (“Council”) was formed in Kyiv as a Ukrainian representative body. In April the more broadly convened All-Ukrainian National Congress declared the Central Rada to be the highest national authority in Ukraine and elected the historian **Mykhailo Hrushevskiy** as its head.

The spring of 1917 for the Ukrainian people became the spring of the national awakening. In all places where Ukrainians lived, spontaneously appeared public organizations, the mass meetings and demonstrations took place under the slogans of the Ukrainian state system.

Period of UCR in the process of creation of the state we can divide into two stages: *Autonomy* (from March 1917 to January 1918) and *Independent* (from January 1918 to April 1918).

On April 6–8, 1917 Ukrainian national congress which confirmed the plenary powers of UCR took place in Kyiv. The structure of UCR was formed. On June 15 (28), 1917, **Volodymyr Vynnychenko** became the head of the first Ukrainian government, the General Secretariat of the UCR. He was the author and co-author of all major legislative acts of the UCR

During its activity, UCR proclaimed 4 universals.

June 10 (23), 1917 in **I universal** the autonomy of Ukraine as part of Russia was proclaimed. At the end of June 1917 in Kyiv, the negotiations between Central Rada and representatives of the Provisional government took place. During negotiations, the compromise was attained. UCR agreed to wait for a legislative claim of autonomy of Ukraine by All-Russian meetings in November 1917. On the other part, the Provisional government recognized UCR as the representative organ of the Ukrainian people on condition of the addition of national minorities to its representatives.

II Universal July 3 (16), 1917 recorded the consequences of agreements between the UCR and the Provisional Government: the latter recognized the UCR and the General Secretariat as a regional body of Ukraine and at the same time the General Secretariat became a body of the Provisional Government. For its part, the UCR recognized the All-Russian Constituent Assembly, and before convening it undertook not to take unauthorized steps towards the realization of Ukraine's autonomy.

Terms:

- The Central Rada should be replenished with representatives from other peoples living in Ukraine;
- The enlarged Central Council shall establish a General Secretariat, the composition of which shall be approved by the Provisional Government;
- The Central Rada begins drafting a law on the autonomous system of Ukraine, which must be approved by the constituent assembly. Until the approval of this law, the UCR undertakes not to exercise the autonomy of Ukraine;
- The formation of the Ukrainian army is carried out under the control of the Provisional Government.

III Universal. Ukrainian-Russian relations deteriorated rapidly following the Bolshevik coup in Petrograd (now St. Petersburg) on October 25 (November 7), 1917. The Central Rada refused to accept the new regime's authority over Ukraine and on November 7 (20) proclaimed the creation of the **Ukrainian People's Republic** (UPR), though still in federation with the new democratic

Russia that was expected to emerge from the impending Constituent Assembly. The Bolsheviks, in turn, at the first All-Ukrainian Congress of Soviets, held in Kharkiv in December, declared Ukraine to be a Soviet republic and formed a rival government.

The UPR proclaimed democratic principles: freedom of speech, press, religion, assembly, unions, strikes, inviolability of person and home; declared national autonomy for minorities (Russians, Poles, Jews), abolished the death penalty, as well as the right of private ownership of land and recognized it as the property of the whole people without ransom, established an 8-hour working day, announced local government reform, set January 9, 1918, as day elections to the Ukrainian Constituent Assembly, which were to be convened on January 22, 1918.

Terms:

- Ukraine has proclaimed the Ukrainian People's Republic, not separating from the Russian Republic;
- Until the constituent assembly in Ukraine, all power belongs to the UCR and the General Secretariat;
- The right of private ownership of land is abolished;
- The UCR begins peace talks with the German Empire and its allies;
- Democratic freedoms are being introduced: freedom of speech, freedom of the press, etc.;
- An 8-hour working day is introduced;
- State control over production is established;
- Elections to the All-Ukrainian Constituent Assembly are scheduled for December.
- Judicial reform.
- Amnesty for political prisoners.

On January 9 (22), 1918 **IV Universal** declared the independence of Ukraine so the Ukrainian People's Republic could conclude an international treaty with the Central Powers. It also condemned Bolshevik aggression. It replaced the standing army with police, instructed to hold elections of people's councils – volost, povit and local, established a monopoly on trade, control over banks, and confirmed the law on the transfer of land to peasants without redemption, taking as a basis the abolition of property and socialization of land. Instructed the Council of People's Ministers to continue the negotiations with the Central Powers and bring them to the signing of peace; called on all citizens of the UPR to fight the Bolsheviks.

Terms:

- The UPR has proclaimed an independent, free sovereign state of the Ukrainian people;
- The UPR seeks to live in peace and harmony with all neighboring countries;
- Power in Ukraine belongs to the people of Ukraine, on whose behalf until the Ukrainian Constituent Assembly convenes, the Central Rada will rule;
- The Bolshevik policy leading to the civil war was severely criticized;
- The UCR undertakes to fight against Bolshevik supporters in Ukraine;
- The UCR undertook to immediately begin peace talks with Germany;
- The UCR plans to carry out land reform in the interests of the peasants;
- The state must establish control over trade and banks.

On January 17 (30), 1918 near a small town Kruty an armed collision took place. As Bolshevik forces of about 4 000 men, commanded by Mikhail Muravyov, advanced toward Kyiv, a small Ukrainian unit of 400 soldiers of the Bakhmach garrison (about 300 of which were students), commanded by initially by Captain **Fedir Tymchenko**, withdrew from Bakhmach to a small railroad station Kruty midway towards Nizhyn. The small unit consisted mainly of the Student Battalion (Kurin) of Sich Riflemen, a unit of the Khmelnytsky Cadet School, and a Free Cossacks company. Just before the assault F. Tymchenko was replaced by **Demian Nosenko**, while F. Tymchenko left for Nizhyn an attempt to recruit the locally quartered T. Shevchenko Regiment (800 soldiers) on the Ukrainian side. Nonetheless on January 30, 1918, the regiment sided with the Soviet regime, the news of which forced the Ukrainian garrison of Kruty hastily to withdraw. Over half of the 400 men were killed during the battle, which lasted up to five hours.

At the funeral the then President of the Ukrainian People's Republic, Mykhailo Hrushevsky, called every one of the 400 students who fought in the battle, heroes. In addition, poet Pavlo Tychyna wrote "To the memory of the thirties" about the heroic death of the students.

Faced with imminent defeat, the Rada turned to its still hostile opponents – the Central Powers – for a truce and alliance, which was accepted by Germany in the **first Treaty of Brest-Litovsk** (signed on February 9, 1918) in return for desperately needed food supplies which the Ukrainian People's Republic would provide to the Germans. The Imperial German and Austro-Hungarian armies then drove the Bolsheviks out of Ukraine, taking Kyiv on March 1. Two days later (March 3, 1918), the Bolsheviks signed the **Treaty of Brest-Litovsk**,

which formally ended hostilities on the Eastern Front of World War I and left Ukraine in a German sphere of influence. The Ukrainian People's Army took control of the Donets Basin in April 1918. Also in April 1918, Crimea was cleared of Bolshevik forces by Ukrainian troops and the Imperial German Army. On March 13, 1918, Ukrainian troops and the Austro-Hungarian Army secured Odesa. On April 5, 1918, the German army took control of Katerynoslav (now Dnipro), and 3 days later Kharkiv. By April 1918 all Bolshevik gains in Ukraine were lost; this was due to the apathy of the locals and the then-inferior fighting skills of the Red Army compared to their Austro-Hungarian and German counterparts.



Fig. – Territories claimed by the UNR before the annexation of the Ukrainian lands in Austria-Hungary (February 1918, an article from The New York Times)

Yet disturbances continued throughout Eastern Ukraine, where local Bolsheviks, peasant self-defense groups known as “green armies”, and the anarchist Revolutionary Insurrectionary Army of Ukraine refused to subordinate to Germany. The significant legislative act of UCR was the approval of the *UPR’ constitution* on **April 29, 1918**, which stated the republican form of the state with the parliamentary-democratic regime.

On the same day, former Imperial Russian Army General **Pavlo Skoropadskyi** led a successful German-backed coup against the Rada.

P. Skoropadskyi proclaimed the conservative Ukrainian State (also known as the “Hetmanate”) with himself as monarch and reversed many of the socialist policies of the former government. The new government had close ties to Berlin, but P. Skoropadskyi never declared war on any of the Triple Entente powers; he also placed Ukraine in a position that made it a haven for many upper- and middle-class people fleeing Bolshevik Russia, and was keen on recruiting many former Russian Army soldiers and officers.

UCR and Small Councils were disbanded by Hetman P. Skoropadskyi, and laws that were given out by them were abolished. The right of private property was vindicated. It was promised to “provide a population by rest, law and possibility of creative labor.” The hetman formed a new government – the Council of ministers. About 500 new laws were enacted, including legislation for a national currency, a national Senate, local self-government, the army, and reform of the agrarian system. In industry working control of production was liquidated, strikes were forbidden, the eight-hour working day was abolished and 12-hour working day was set; railway traffic restored due to restoration of railway tracks and bridges, repairing of locomotives. A system of state awards was also created.

The establishment of the State Bank and the Land Bank, the streamlining of the budgetary process, the extremely rapid creation of a stable monetary system, and a high exchange rate of the Ukrainian currency (60 percent of the golden franc) helped revitalize the financial system and the entire socio-economic life of the country.

At that time, the Ukrainian ruble was one of the most stable currencies in Europe. For the first time in economic history, it was not the gold reserve that the Ukrainian state did not have that was used to stabilize the national currency, but the



Fig. – Banknote denomination of 1000 rubles from the time of the Hetmanate of Skoropadskyi

natural resources of Ukraine – sugar, grain, and coal.

Ukraine was considered the main producer of sugar in Europe. Much of the sugar (up to 3 million poods) was smuggled to Russia, where it was priced much higher, and much was stolen by Austro-German troops. From May 30, the state took control of the distribution of sugar. Moreover, the distribution of sugar was not handled by the Ministry of Food, but by the Ministry of Finance. All granulated sugar was purchased by the state at reasonable prices. The sale was carried out by the state administration. Prices were set by law. The introduction

of a sugar monopoly also allowed the state to finance sugar factories that did not have their working capital. This gave 355 million rubles profit.

Despite the opposition of the German command, the Ukrainian army was created: military units were reformatted, and an attempt was made to restore the Ukrainian Cossacks, a reserve of the armed forces. In the summer of 1918, shoulder boards and military ranks were introduced in the army, the text of the solemn oath of allegiance to the Hetman was approved, political activity in the troops was banned, and the transition to officer training was ensured: cadet corps – general Cossack military school – General Staff Academy. In July 1918, the Serdyutska Division was created under the command of Colonel **Viktor Klymenko** in the number of 5 000 soldiers, and in August of the same year, a separate detachment of Sich riflemen began to be formed.

Achievements of the Hetmanat in the humanitarian sphere were impressive. The Ukrainian Library, the Ukrainian Historical Museum, the Archives, the Drama Theater, the Young Theater, the Ukrainian Orchestra, and kobzar schools were founded.



*Fig. – Founders of the Ukrainian Academy of Arts.
Standing (from left to right) Hryhorii Narbut, Vasyl Krychevskyi, and
Mykhailo Boychuk. Seated: Abram Manevych, Oleksandr Murashko,
Fedir Krychevskyi, Mykhailo Hrushevskyi, Ivan Steshenko,
and Mykola Burachek.*

On December 18, 1917, the **Ukrainian Academy of Arts** (now the National Academy of Fine Arts and Architecture) was opened in Kyiv. In January 1919, instead of **Fedir Krychevskyi** (brother of Vasyl Krychevskyi), Ukrainian graphic artist **Hryhorii Narbut** was elected rector of the Academy. Leading domestic masters were invited to teach, including **Mykhailo Boychuk, Mykola Burachek, Mykhailo Zhuk, Vasyl Krychevskyi, Fedir Krychevskyi, Abram Manevych, Oleksandr Murashko, and Hryhorii Narbut**. In 1922, by order of the Provincial Department of Vocational Education under the People's Commissariat of Education, the Academy was transformed into the Kyiv Institute of Plastic Arts, which in 1924, after merging with the Kyiv Architectural Institute, was renamed the Kyiv Art Institute.

On November 14, 1918, the **Ukrainian Academy of Sciences** was established, headed by the outstanding scientist **Volodymyr Vernadskyi**.

Public and private publishing houses appeared which printed Ukrainian editions in an unprecedented number of copies, in particular, millions of copies of Ukrainian-language textbooks were published, and many Ukrainian bookstores were opened. About 150 new Ukrainian-language gymnasiums were established, particularly in rural areas.

On November 11, Germany signed an armistice in Compiegne, ending World War I. The victory of the Entente states gave confidence to all supporters of the revival of a “united and indivisible” Russia. The coalition government in Kyiv was dissolved. The reaction of the opposition was immediate – the representatives of the Ukrainian National Union at a secret meeting elected a five-member **Directorate** to lead an armed uprising against the hetman’s government.

Simultaneously, the collapse of the Central Powers affected the former Austrian province of Halychyna, which was populated by Ukrainians and Poles. The Ukrainians on November 13, 1918 proclaimed the **Western Ukrainian People’s Republic** (WUPR) in Eastern Halychyna, which wished to unite with the **Ukrainian People’s Republic** (UPR); while the Poles of Eastern Halychyna – who were mainly concentrated in Lviv – gave their allegiance to the newly formed Second Polish Republic. Both sides became increasingly hostile with each other. On **January 22, 1919**, the Western Ukrainian People’s Republic and the Ukrainian People’s Republic signed an **Act of Union** in Kyiv.

By October 1919, the Ukrainian Halych Army of the WUPR was defeated by Polish forces in the Polish–Ukrainian War, and Eastern Halychyna was

annexed to Poland; the **Paris Peace Conference** of 1919 (January 18) granted Eastern Halychyna to Poland for 25 years.

The defeat of Germany had also opened the Black Sea to the Allies, and in mid-December 1918 some mixed forces under French command were landed at Odesa and Sevastopol, and months later at Kherson and Mykolaiv. The cause and purpose of French intervention were not entirely clear; French military leaders quickly became disillusioned by internal quarrels within the anti-Bolshevik forces that prevented effective collaboration against Bolshevik pressures, and they particularly criticized the **White Russian Volunteer Army** for its arrogance towards the local population. Strong anti-foreigner feelings among Ukrainians convinced French officers that intervention in this climate of hostility was doomed without massive support. When the French government failed to supply enough equipment and manpower for extensive military operations, the French army faced defeat at the hands of pro-Bolshevik forces and French officers counseled Paris to withdraw the expedition from Odesa and Crimea.

A new, swift Bolshevik offensive overran most of Eastern and central Ukraine in early 1919. On January 3, 1919, the Bolsheviks took Kharkiv. It was named the capital of the **Ukrainian Soviet Socialist Republic**. Kyiv – under the control of **Symon Petliura**'s Directorate – fell to the Red Army again on February 5, and the exiled Soviet Ukrainian government was re-instated as the Ukrainian Soviet Socialist Republic, moving to Kyiv on March 15. The Ukrainian People's Republic (UPR) faced imminent defeat against the Bolsheviks – it was reduced to a strip of land along the Polish border with its capital moving from Vinnytsia to Proskurov (now Khmelnytskyi), then to Kamianets-Podilskyi, and finally to Rivne. But the UPR was saved when the Bolshevik armies had to regroup against a renewed White Russian offensive in South Russia and the Urals, which threatened the very existence of Bolshevism – and so required more urgent attention. During the spring and summer of 1919, **Anton Denikin**'s Volunteer Army and Don Army overran all of central and Eastern Ukraine and made significant gains on other fronts. Yet by winter, the tide of war reversed decisively, and by 1920 all of Eastern and central Ukraine except Crimea was again in Bolshevik hands. The Bolsheviks also betrayed and defeated **Nestor Makhno**, their former ally against Denikin.

In April 1920, **Jozef Pilsudskyi** and **Symon Petliura** signed a military agreement in Warsaw to fight the Bolsheviks. Just like the former alliance with Germany, this move partially sacrificed Ukrainian sovereignty: S. Petliura

recognized the Polish annexation of Halychyna and agreed to Ukraine's role in J. Pilsudskyi's dream of a Polish-led federation in Central and Eastern Europe.

Immediately after the alliance was signed, Polish forces joined the Ukrainian army in the Kyiv Offensive to capture central and southern Ukraine from Bolshevik control. Initially successful, the offensive reached Kyiv on May 7, 1920. However, the Polish-Ukrainian campaign was a pyrrhic victory: in late May, the Red Army led by **Mykhailo Tukhachevskyi** staged a large counter-offensive south of Zhytomyr which pushed the Polish army almost completely out of Ukraine, except for Lviv in Halychyna. In yet another reversal, in August 1920 the Red Army was defeated near Warsaw and forced to retreat. The White forces, now under General **Petro Wrangel**, took advantage of the situation and started a new offensive in southern Ukraine.

Soon after the Battle of Warsaw the Bolsheviks sued for peace with the Poles. The Poles, exhausted and constantly pressured by the Western governments and the League of Nations, and with its army controlling the majority of the disputed territories, were willing to negotiate. The Soviets made two offers: one on September 21 and the other on September 28. The Polish delegation made a counteroffer on October 2. On the 5th, the Soviets offered amendments to the Polish offer, which Poland accepted. The Preliminary Treaty of Peace and Armistice Conditions between Poland on one side and Soviet Ukraine and Soviet Russia on the other were signed on October 12, and the armistice went into effect on October 18. Ratifications were exchanged at Liepaja on November 2, 1920. Long negotiations of the final peace treaty ensued.

Meanwhile, S. Petliura's Ukrainian forces, which now numbered 23 000 soldiers and controlled territories immediately to the east of Poland, planned an offensive in Ukraine for November 11 but were attacked by the Bolsheviks on November 10. By November 21, after several battles, they were driven into Polish-controlled territory.

On March 18, 1921, Poland signed a peace treaty in Riga, Latvia with Soviet Russia and Soviet Ukraine. This effectively ended Poland's alliance obligations with Petliura's Ukrainian People's Republic. According to this treaty, the Bolsheviks recognized Polish control over Halychyna and western Volhynia – the western part of Ukraine – while Poland recognized the larger central parts of Ukrainian territory, as well as eastern and southern areas, as part of Soviet Ukraine.

Having secured peace on the Western front, the Bolsheviks immediately moved to crush the remnants of the White Movement. After a final offensive on the Isthmus of Perekop, the Red Army overran Crimea. P. Wrangel evacuated the Volunteer Army to Constantinople in November 1920. After its military and political defeat, the Directorate continued to maintain control over some of its military forces; in October 1921, it launched a series of guerrilla raids into central Ukraine that reached as far east as the modern Kyiv region. On November 4, the Directorate's guerrillas captured Korosten and seized a cache of military supplies. But on November 17, 1921, this force was surrounded by Bolshevik cavalry and destroyed. In the current Cherkasy district of Cherkasy region (then in the Kyiv Governorate), a local man named **Vasyl Chuchupak** led the "Kholodnyi Yar Republic" which strived for Ukrainian independence. It lasted from 1919 to 1922, making it the last territory held by armed supporters of an independent Ukrainian state before the incorporation of Ukraine into the Soviet Union as the Ukrainian SSR.

In 1922, the Russian Civil War was coming to an end in the Far East, and the Communists proclaimed the Union of Soviet Socialist Republics (USSR) as a federation of Russia, Ukraine, Belarus, and Transcaucasia. The Ukrainian Soviet government was nearly powerless in the face of a centralized monolith Communist Party apparatus based in Moscow.

Theme 10. Ukraine in the 1920–1930s

Lecture 10. Ukraine in the interwar period

1. *The political situation in the interwar period.*
2. *Culture of Ukraine in the 1920–1930s.*
3. *Famine in Ukraine. Repressions.*

In the aftermath of World War I and the revolutionary upheavals that followed, Ukrainian territories were divided among four states. Bukovina was annexed to Romania. Transcarpathia was joined to the new country of Czechoslovakia. Poland incorporated Halychyna and western Volhynia, together with smaller adjacent areas in the northwest. The lands east of the Polish border constituted Soviet Ukraine.

Culture

That was the period of experiments, so in 1917 appeared “**The Young Theatre**” of **Les Kurbas** (1887–1937). In 1920, the new dramatic theatre named after Ivan Franko was opened in Vinnytsya (in 1923 it moved to Kharkiv and later – to Kyiv). In March 1917 the musicians of the Kyiv National Opera founded the **Orchestra Musicians’ Union**. At the beginning of the 1918–1919 concert season, the Union members refused to perform because of major disagreements with the German occupation administration. As a result of this, the orchestra of the National Opera was manned by musicians from the German armed forces and also by performers invited especially from Germany.

Soon the first autonomous symphony orchestra was formed by the members of the Orchestra Musicians’ Union and students of the Kyiv Conservatoire. On November 28, 1918, the newspaper “*Derzhavny Visnyk*” published the Decree of the Council of Ministers of Ukraine about the creation of the **Public Symphonic Orchestra named after M. Lysenko**; 66.300 Roubles were assigned for its maintenance. **Oleksandr Horily** was appointed the Head Kapellmeister; he was the famous composer and musical and public figure, founder of the Astrakhan Branch of the Russian Imperial Music Theater. After the establishment of the Soviet power, the Orchestra was funded from the budget of the People’s Commissariat (Soviet Ministry) of Education and it continued its performances as the Republican Symphonic Orchestra named after M. Lysenko. During the short period of its independent existence, the musicians took part in four musical meetings devoted to J. Bach, prepared six programs made up of P. Tchaikovsky’s works. In April 1919 were held author’s concerts of **Reinhold Gliere** and **Oleksandr Skriabin**. Orchestra simultaneously

continued symphonic meetings at the summer bandstand of Proletarskyi Park in Kyiv.

The **Ukrainian state chapel** under the guidance of **Oleksandr Koshyts** in 1919 became the Ukrainian republican chapel. So, in 1919 Koshyts' emigrated and performed in many countries of Europe and America, promoting the Ukrainian song.

The **Kyiv Conservatory** was officially opened on November 3, 1913, based on the Kyiv Music College (est. in 1868) after long and complex preparatory work. **Petro Tchaikovskyi** made a significant contribution to the transformation of the Kyiv Music College into a conservatory. The famous composer often visited Kyiv, readily communicated with many musicians, and always sought to support interesting initiatives and help them grow. (Today is the National Music Academy of Ukraine Named After Petro Tchaikovskyi).

At that period in Ukraine worked prominent composers: **Yakiv Stepovyi** (1883–1921), **Levko Revutskyi** (1889–1977), **Hryhorii Veryovka** (1895–1964), and **Borys Lyatoshynskyi** (1895–1968).

The leading of **Ya. Stepovyi's** work genres are chamber-vocal and piano music. The composer wrote songs and romances on the poems of Ukrainian poets T. Shevchenko, I. Franko, Lesya Ukrainka, O. Konyskyi, M. Chernyavskyi, young poets Oleksandr Oles, M. Voronyi, M. Rylskyi, and others. He is the author of three vocal cycles: “Periwinkle” on the texts of various Ukrainian poets. **B. Lyatoshynskyi** headed the Association of Contemporary Music at the Mykola Leontovych Music Society (1922–1925).

Soviet Ukraine. The territories under Bolshevik control were formally organized as the Ukrainian Socialist Soviet Republic (Ukrainian Soviet Socialist Republic from 1937). Under Bolshevik tutelage, the First All-Ukrainian Congress of Soviets in December 1917 had formed a Soviet government for Ukraine; the second, in March 1918, had declared Soviet Ukraine independent; and the third, in March 1919, had adopted Soviet Ukraine's first constitution. These moves, however, were essentially a tactical response to the demonstrable challenge of rising Ukrainian nationalism. With the consolidation of Bolshevik rule, Soviet Ukraine progressively ceded to Russia its rights in such areas as foreign relations and foreign trade. On December 30, 1922, the Union of Soviet Socialist Republics – a federation of Russia, Ukraine, Belorussia, and the Transcaucasian **Soviet Federated Socialist Republic** – was proclaimed. The first constitution for the new multinational federation was ratified in January 1924. Largely alien in nationality and ideologically prepossessed in favor of the

proletariat, the Bolsheviks enjoyed scant support in a population that was 80 percent Ukrainian, of which more than 90 percent were peasants.

Historical conditions for the development of culture in Ukraine (the 1920s–1930s). Leaders of the Soviet state tried to realize their plan of “**cultural revolution**”. They would like to change the outlook of people: through the schools, institutes, and public organizations they would like to form the skills of Marxist-Leninist outlook; formed in the “soviet people” principles of socialist society (collectivism, internationalism, etc.); to form the soviet intelligentsia (in opposition to the bourgeois specialists); liquidate illiteracy.

Education. In the 1920s 2/3 of adults were illiterate. Because of that, a special all-Ukrainian extraordinary commission for a struggle against illiteracy was formed in 1921. Later, in 1923 a society “**Down with illiteracy!**” was created. This society formed a network of special organizations for the liquidation of illiteracy, mobilized tens of thousands of teachers, doctors, students, and pupils for education. The development of the new economic policy helped to find financial support for schools (building of new schools, publication of textbooks, etc.). There were three types of schools: primary school (4 years), short secondary school (7 years), and full secondary school (10 years).

The New Economic Policy and Ukrainization

Two main tasks faced the Bolsheviks in the 1920s – to rebuild the economy and to conciliate the non-Russian nationalities. The policy of **War Communism** – based on the nationalization of all enterprises and the forcible requisition of food – wreaked economic havoc. Compounded by drought, it contributed to a famine in 1921–22 that claimed a million lives in Ukraine. On March 14, 1921, Soviet leader **Volodymyr Lenin** introduced the **New Economic Policy** (NEP), which partially restored private enterprise in industry and trade and replaced grain requisitions with a fixed tax and the right to dispose of the surplus on the free market. By 1927 the Ukrainian economy recovered to the prewar level, and segments of the population enjoyed a measure of prosperity*.

Most effectively NEP reflected in agriculture. By 1926 GDP of corn and technical cultures in Ukraine exceeded a level of pre-war 1913. The rise of agriculture provided the raw material for the light and food industry.

* *Dictionary*

Periwinkle – барвінок

Surplus-appropriation system – продрозкладка

Surplus – надлишок

Consequently, it brought to the export of Ukrainian goods. Situation in heavy industry was worst because mines were flooded, Martin furnaces were destroyed. All of it needed money. This money was taken from agriculture. The so-called “price discrepancy” appeared, when the industrial goods were sold by overpriced prices and the products of agriculture were bought up by understated prices.



Fig. – Chervonets

In parallel with the NEP, the Bolsheviks took steps to appease, and at the same time to penetrate the non-Russian nationalities. In 1923 a policy of “indigenization” was announced, including the promotion of native languages in education and publishing, at the workplace, and in government; the fostering of national cultures; and the recruitment of cadres from the indigenous populations. In Ukraine, this program inaugurated a decade of rapid **Ukrainization** and cultural efflorescence. Enrollments in Ukrainian-language schools and the publication of Ukrainian books increased dramatically. Lively debates developed about the course of Ukrainian literature, in which the writer **Mykola Khvylovyi** (1893–1933) employed the slogan “Away from Moscow!” and urged a cultural orientation toward Europe. An important factor in the national revival, despite antireligious propaganda and harassment, was the Ukrainian Autocephalous Orthodox Church, which had gained a wide following among the Ukrainian intelligentsia and peasantry since its formation in 1921.

Ukrainization was vigorously promoted by the “national communists”, including such Ukrainian Bolsheviks as **Mykola Skrypnyk** and **Mykola Khvylovyi**, and especially by the former Borotbists, most prominently the people’s commissar of education, **Oleksandr Shumskyi**. The policy, however, encountered strong resistance from the non-Ukrainian leaders of the CP(B)U and party functionaries. The national revival also aroused concern in Moscow, where **Yosyp Stalin** was strengthening his grip over the party apparatus. In 1925 Stalin dispatched his trusted lieutenant Lazar Kaganovich to head the CP(B)U. Within a year, L. Kaganovich engineered a split among the “national

communists,” M. Khvylovyi’s recantation, and the expulsion of O. Shumsky and his followers from the party. Nevertheless, with M. Skrypnyk as the new commissar of education, Ukrainization continued to advance.

In frames of this policy 4/5 of schools, 1/2 of colleges, and 1/4 of institutes gave the education in the Ukrainian language. 90% of newspapers, 1/2 of books, all films and broadcasting, and 2/3 of workflow were Ukrainian. Soviet government in the 1920s created the conditions for the development of national minorities (there were defined 13 national regions, hundreds of schools with Hungarian, Moldavian, German, Polish, Jewish, and Bulgarian languages of teaching).

In the 1920s there were many creative organizations of writers, poets, and artists (“Pluh”, “Gart”, and “Vanguard”).

The free academy of proletarian arts was opened in 1920. The ideological leader of it became **M. Khvylovyi** and the first president **Mykhailo Yalovyi**. They would like to protect new literature from administrative interference. There were many literary styles in the 1920s: revolutionary-romantic (**Pavlo Tychyna**, **Volodymyr Sosiura**, and **Mykola Bazhan**); satire and humor of **Ostap Vyshnia**.

On September 6, 1928, the Kharkiv orthography was approved by **Mykola Skrypnyk**, People’s Commissar for Education, which is why this orthography is also called “Skrypnyk’s orthography”, or “Skrypnykivka”. The main linguist-ideologist of this orthography was **Hryhorii Holoskevych**, who compiled and published the Orthographic Dictionary in 1929, which in practice showed all the innovations of the new orthography of 1928, so this orthography is sometimes called “Holoskevych’s orthography”, especially in the Ukrainian diaspora. Already on March 31, 1929 it was approved by the Ukrainian Academy of Sciences, and on May 29 – the Scientific Society named after Shevchenko in Lviv.

A wide network of clubs, reading houses, and public libraries were created. They should organize readership conferences, political information and realize other social and political activities. The government supported the reconstruction of old and the building of new museums (historical-revolutionary, local, and antireligious ones).

In architecture, new buildings were designed especially for working people. Typical projects for the mass building were created. There were three stylistic trends in architecture of that time. The first one was oriented on principles of national wooden architecture and Ukrainian Baroque. The second

one was characterized by classical features, and the third one was **constructivism**. There are some famous buildings in Kharkiv in this style: Derzhprom (1925–1929, architects S. Serafimov, M. Felger, S. Kravets). Student's hostel "The Gigant" of our University (1928–1929, architect Oleksandr Molokin), and a Palace of Culture the Railway Workers (1931–1932, architect Oleksandr Dmytriiev).

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

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

In **1927** the course on **collectivization** was started. A formal purpose was a transfer of agriculture on "social rails"; an actual purpose was a complete submission of the peasantry to the political regime, by the violent unification of peasants in **collective farms**. Per se this policy was criminal, accompanied by dispossession of the *kulaks* (arbitrarily defined "wealthy" peasants). These progressed from escalating taxes and grain-delivery quotas to the dispossession of all property and finally to the deportation, by the mid-1930s, of some 100 000 families to Siberia and Kazakhstan. Wholesale collectivization began in 1929, under duress from party activists and threat of economic sanctions. The percentage of farms collectivized rose from 9 to 65 % from October 1929 to March 1930 and exceeded 90 % by the end of 1935. Mass resistance to collectivization – in the form of revolts, the slaughter of cattle, and destruction of machinery – was answered by the imposition of ever-higher delivery quotas and confiscation of foodstuffs.

The introduction of his first **five-year plan** in 1928 marked the end of the NEP and the onset of breakneck **industrialization**. In Ukraine, this led to rapid economic and social transformation. By the outbreak of World War II, industrial output had increased fourfold, the number of workers had tripled, and the urban population had grown from 19 to 34 percent of the total. Though with a sectoral bias toward heavy industry and a regional concentration in the Donets Basin (Donbas) and central Dnipro area, Ukraine had undergone a remarkable industrial development.

Collectivization was accompanied by the elimination of the church and repressions against the clergy. Repression of the Ukrainian Autocephalous Orthodox Church culminated in the liquidation of the church in 1930 and the arrest and exile of its hierarchy and clergy.

The Great Famine (Holodomor) of 1932–1933 – a man-made demographic catastrophe unprecedented in peacetime. According to various estimates, from 3.9 to 7 million people, taking into account not only the direct but also the indirect consequences, died in Ukraine and Ukrainian ethnic lands. Almost half of the dead are children. The famine was a direct assault on the Ukrainian peasantry, which had stubbornly continued to resist collectivization; indirectly, it was an attack on the Ukrainian village, which traditionally had been a key element of Ukrainian national culture. Its deliberate nature is underscored by the fact that no physical basis for famine existed in Ukraine. The Ukrainian grain harvest of 1932 had resulted in below-average yields (in part because of the chaos wreaked by the collectivization campaign), but it was more than sufficient to sustain the population.



Fig. – Famine in Ukraine

Nevertheless, Soviet authorities set requisition quotas for Ukraine at an impossibly high level. Brigades of special agents were dispatched to Ukraine to assist in procurement, and homes were routinely searched and foodstuffs

confiscated. Peasants in collective farms worked free of charge, besides from 1932 they were actually enslaved. In August 1932 the law “**about 5 ears of corn**” was passed – protection of socialistic property. The rural population was left with insufficient food to feed itself. The ensuing starvation grew to a massive scale by the spring of 1933, but Moscow refused to provide relief. The Soviet Union exported more than a million tons of grain to the West during this period.

The losses of Ukrainians during the years of collectivization and famine were more than during the years the World War II.

The famine subsided only after the 1933 harvest had been completed. The traditional Ukrainian village had been essentially destroyed, and settlers from Russia were brought in to repopulate the devastated countryside. Soviet authorities flatly denied the existence of the famine both at the time it was raging and after it was over.

A clandestine organization, the Union for the Liberation of Ukraine, was purportedly uncovered by the secret police in 1929. In 1930 its alleged leaders – including the foremost Ukrainian literary critic of his time, **Serhii Yefremov** (1876–1939) – faced a show trial and were sentenced to terms in labor camps. Arrests, followed by imprisonment, exile, or execution, decimated the ranks of intellectuals, writers, and artists; some, like M. Khvylovyi, committed suicide in protest.

In all, some 4/5 of the Ukrainian cultural elite was repressed or perished in the course of the 1930s. By late 1933 Ukrainization had come to a halt, and a policy of Russification commenced. A series of purges from 1929 to 1934 largely eliminated from the party the generation of revolutionaries, supporters of Ukrainization, and those who questioned the excesses of collectivization. Though party ranks and leadership positions were now filled by Stalin loyalists, a new wave of purges during 1936–38 halved the CP(B)U’s membership, while 99 of 102 members of the party’s Central Committee were shot.

P. Postyshev and S. Kosior were removed from their party posts and subsequently executed. In 1938 Mykyta Khrushchev arrived from Moscow with a large number of Russian communists to take over the leadership of the CP(B)U. Finally, on the eve of World War II, both the terror and the turmoil in the party began to subside.

Western Ukraine under Polish rule. Much of the Ukrainian-Polish conflict centered on the schools. Initially, the government concentrated on establishing a centralized educational system and expanding the network of Polish schools;

however, by the 1930s, overt Polonization of education was being promoted. The number of Ukrainian schools declined drastically. In higher education, the existing Ukrainian chairs at Lviv were abolished, and a promised separate Ukrainian university was never allowed to be established. An underground Ukrainian university functioned in Lviv from 1921 to 1925.

In a society where nationality and religion were almost inextricably bound, the church played an extraordinarily large role. In Halychyna, under the leadership of the highly revered metropolitan **Andrii Sheptytskyi**, the Greek Catholic church conducted its religious mission through numerous clergy and monastic orders. The church also ran a network of seminaries, schools, charitable and social service institutions, museums, and publications. Although Catholicism of the Roman rite remained privileged, the Greek Catholic church was made relatively secure from overt state interference by the **Vatican-Polish Concordat** of 1925; however, it was not allowed to extend its activities beyond the Sokal border (the Polish government established the *Sokal border* between Halychyna and Volhynia).

In the 1930s Polish authorities promoted, sometimes by force, the conversion of the Orthodox to Roman Catholicism and, in a campaign that lasted until World War II, seized hundreds of Orthodox churches for closure, destruction, or transfer to the Roman Catholic Church.

Repressions

In 1921–1923, professors and scientists, who were against the domination of political subjects, communist party organizations, and advantages for students-communists with low basic educational level, were imprisoned or deported. In 1928, there was a “Shakhtinks’ (Miner’s) case” directed against “bourgeois specialists” and engineers. Ordinary people were absolutely sure that these specialists tried to do bad things for Soviet power. In the 1930s started the period of persecution of intelligentsia. Soviet power was afraid of its influence on the minds of the growing generation. Academicians M. Yavorskyi, L. Landau, historian M. Hrushevskyi, philosopher P. Demchuk, geologist M. Svitalskyi, and many others became the victims of mass repressions.

The social and cultural situation of the 1930-s can be sub-divided for some periods:

The first one: 1930–1932 – national-cultural life preserved positive inertia of the 1920s. The Ukrainian language had still dominated in the press, cultural and propagandist activity, documentation, and at school. Cultural policy

preserved some liberal features thanks to the principal position of **Mykola Skrypnyk**. He was the theorist of the national question and a famous statesman.

The second one: 1933–1935 – Communist Party tried to control cultural processes in the Ukrainian republic. Central Committee adopted some resolutions, which impulse terror and genocide of Ukrainians (provoked famine). Mykola Skrypnyk suicide dismissed from the state position. Mykhailo Yalovyi, the writer, was arrested in May 1933. It was the start of repressions against cultural leaders in Kharkiv. Ostap Vyshnia and Les Kurbas were imprisoned and directed to the camps. About **500** writers were repressed at that period. Scientists named these people “**Executed Revival**” (Renaissance). Artists (**Mykhailo Boychuk** and his followers), dramatist **Mykola Kulish**, writers-members of All-Ukrainian Association of Proletarian Literature (VAPLITE), studio of the revolutionary word “MARS”, neoclassicists, futurists, etc. There were repressions in the Academy of Sciences, Association of Marxist-Leninist Institutes, and the majority of Humanitarian Scientific-Research Institutes were liquidated.

The third one: 1936–1938 – the wave of repressions decreased, the economic situation stabilized. Nearly all party and state leaders, military commanders of different levels were also repressed. Only by the end of 1938 mass terror stopped. The result of repressions had led to the deficit of specialists in many spheres of social life. The international situation was also very complicated. Propaganda of aesthetic ideological stereotypes was realized everywhere.

From 1938 Russian language became compulsory in Ukrainian schools. All and sundry higher schools were Russian. The Ukrainian language artificially transformed into a “collective farm” language.

The activity of all Ukrainian political parties and organizations was forbidden. The Greco-catholic church was persecuted. Before June 1941, 800 thousand people were subjected to repressions. G. Slavin, who was a rector of our University in 1929–1931, was shot in 1938.

Seminar 5. Industrialization in Ukraine

1. Heavy industry and development of railways
2. Creation of the “Soviet man”

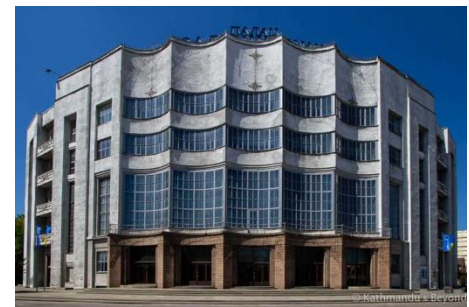
Workshop
Find the match

1. S. Serafimov,
M. Felger, S. Kravets



a)

2. O. Molokin



b)

3. O. Dmytriiev



c)

4. K. Zhukov



d)

5. F. Felner,
G. Gelman



f)

Self-study

1. The Ukrainian State of P. Skoropadskyi, his internal and external policies. The End of the First World War.
2. The mass repressions.

Topics for reports

1. Mykhailo Hrushevskyi as an important figure of the Ukrainian national revival;
2. Kharkiv city as the first capital of Soviet Ukraine;
3. Battle near the Kruty;
4. Monetary system during the Hetmanate of P. Skoropadskyi;
5. The end of World War I;
6. NEP;
7. Collectivization;
8. Famine in Ukraine;
9. Lev Landau;
10. Les Kurbas and “Berezil” theatre;
11. Maik Yohansen and “Slovo” house;
12. Mykhailo Boychuk and monumental art;
13. Andriy Sheptytskyi as the Moses of the Ukrainian people;
14. Construction of Derzhprom in Kharkiv.

Theme 11. World War II

Lecture 11. Ukraine during the WW II

1. *The beginning of the War.*
2. *Ukrainian lands during the War War II.*
3. *Development of Culture.*

World War II was the conflict that involved virtually every part of the world during **1939–1945**. The principal belligerents were the **Axis powers** – Germany, Italy, Japan – and the **Allies** – the Soviet Union, France, Great Britain, the United States, and, to a lesser extent, China. The 4 000 000 – 50 000 000 deaths incurred in World War II make it the bloodiest conflict, as well as the largest war, in history.

By the early part of 1939, the German dictator **Adolf Hitler** had become determined to invade and occupy Poland. Poland, for its part, had guarantees of French and British military support should it be attacked by Germany. A. Hitler intended to invade Poland anyway, but first, he had to neutralize the possibility that the Soviet Union would resist the invasion of its western neighbor. Secret negotiations led on August 23–24 to the signing of the **German-Soviet Nonaggression Pact** in Moscow. In a secret protocol of this pact, the Germans and the Soviets agreed that Poland should be divided between them, with the western third of the country going to Germany and the eastern two-thirds being taken over by the Union of Soviet Socialist Republics (USSR). Finally, at 12:40 pm on August 31, 1939, A. Hitler ordered hostilities against Poland to start at 4:45 the next morning (September, 1). The invasion began as ordered. In response, Great Britain and France declared war on Germany on September 3, at 11:00 am and at 5:00 pm, respectively. World War II had begun.

The firepower of a German infantry division far exceeded that of a French, British, or Polish division; the standard German division included 442 machine guns, 135 mortars, 72 antitank guns, and 24 howitzers*. Allied divisions had firepower only slightly greater than that of World War I.

The six armored, or panzer, divisions of the Wehrmacht comprised some 2 400 tanks in September 1939; the Allies, though they had a large number of tanks, had no armored divisions at that time.

* *Dictionary*
Howitzer –гаубиця

Mechanization was the key to the **German blitzkrieg**, or “**lightning war**,” so named because of the unprecedented speed and mobility that were its salient characteristics. Tested and well-trained in maneuvers, the German panzer divisions constituted a force with no equal in Europe.

The German Air Force, or **Luftwaffe**, was also the best force of its kind in 1939. It was a ground-cooperation force designed to support the Army, but its planes were superior to nearly all Allied types. At sea, the odds against Germany were much greater in September 1939 than in August 1914, since the Allies in 1939 had many more large surface warships than Germany had. At sea, however, there was to be no clash between the Allied and the German massed fleets but only the individual operation of German pocket battleships and commerce raiders.

When war broke out the Polish Army was able to mobilize about 1 000 000 men, a fairly large number. The Polish Army was woefully outmoded, however, and was almost completely lacking in tanks, armored personnel carriers, and antitank and antiaircraft guns. As a result of hostilities, by the beginning of November 1939, about 240 thousand Polish soldiers were taken prisoner. Later over 3,820 prisoners of the Polish Army were shot by People’s Commissariat for Internal Affairs (NKVD) troops. The executions were carried out from April 5 to May 12, 1940 in Kharkiv. The bodies of the killed were taken to a forest park near the Pyatikhatky area.

The Baltic States and the Russo-Finnish War, 1939–1940

Profiting quickly from its understanding with Germany, the USSR on October 10, 1939, constrained Estonia, Latvia, and Lithuania to admit Soviet garrisons to their territories. Approached with similar demands, Finland refused to comply, even though the USSR, offered territorial compensation elsewhere. Finland’s armed forces amounted to about 200 000 troops in 10 divisions. The Soviets eventually brought about 70 divisions (about 1 000 000 men) to bear in their attack on Finland, along with about 1000 tanks. Soviet troops attacked Finland on November 30, 1939.

On the Karelian Isthmus, the massive reinforced-concrete fortifications of Finland’s **Mannerheim Line** blocked the Soviet forces’ direct land route from Leningrad into Finland. The Soviet planners had grossly underestimated the Finns’ national will to resist and the natural obstacles constituted by the terrain numerous lakes and forests.

On March 6 Finland sued for peace, and a week later the Soviet terms were accepted: the Finns had to cede the entire Karelian Isthmus, Viipuri, and

their part of the Rybachyi Peninsula to the Soviets. The Finns had suffered about 70 000 casualties in the campaign, the Soviets more than 200 000.

The war in the west, September 1939–June 1940

During their campaign in Poland, the Germans kept only 23 divisions in the west to guard their frontier against the French, who had nearly five times as many divisions mobilized. The French commander in chief, General **Maurice-Gustave Gamelin**, proposed an advance against Germany through neutral Belgium and the Netherlands in order to have room to exercise his ponderous military machine. However, it was overruled.

From October 1939 to March 1940, successive plans were developed for counteraction in the event of a German offensive through Belgium – all of them based on the assumption that the Germans would come across the plain north of Namur, not across the hilly and wooded **Ardennes**. The Germans would indeed have taken the route foreseen by the French if Hitler's desire for an offensive in November 1939 had not been frustrated, on the one hand, by bad weather and, on the other, by the hesitations of his generals; but in March 1940 the bold suggestion of **General Erich von Manstein** that an offensive through the Ardennes should, in fact, be practicable for tank forces was adopted by A. Hitler, despite orthodox military opinion.

On January 27, 1940, Hitler ordered plans for an invasion of **Norway**, for use if he could no longer respect Norway's neutrality.

After France's failure to interrupt the German conquest of Poland, the western powers and the Germans were so inactive with regard to land operations that journalists began to speak derisively, over the next six months, of the "phony war" (September 3, 1939 – May 10, 1940).

Simultaneously, along with their Norwegian enterprise, the Germans on April 9 occupied **Denmark**, sending troopships, covered by aircraft, into Copenhagen harbor and marching over the land frontier into Jutland. This occupation was obviously necessary for the safety of their communications with Norway. By this time the Germans had about 25 000 troops in Norway.

Invasion of the Soviet Union, 1941

For the campaign against the Soviet Union, the Germans allotted almost 150 divisions containing a total of about 3 000 000 men. Among these were 19 panzer divisions, and in total the "Barbarossa" force had about 3 000 tanks, 7 000 artillery pieces, and 2 500 aircraft. It was in effect the largest and most powerful invasion force in human history. The Germans' strength was further increased by more than 30 divisions of Finnish and Romanian troops.

The Soviet Union had 24 000 tanks (among them 7000 output during the 1939–1941), 21 000 aircrafts.

On June 22, 1941, the German offensive was launched by three army groups under the same commanders as in the invasion of France in 1940: on the left (north), an army group under **Wilhelm von Leeb** (C group), struck from East Prussia into the Baltic states toward Leningrad; on the right (south), another army group, under **Gerd von Rundstedt** (B group), with an armored group under **Paul Ludwig Ewald von Kleist** (A group), advanced from southern Poland into Ukraine against Kyiv, and in the center, the main blow was delivered by **Fedor von Bock's** army group, with one armored group under **Heinz Guderian** and another under **Hermann Hoth**, thrusting northeastward at Smolensk and Moscow.

Germans believed that within three to six months of their invasion, the Soviet regime would collapse from lack of domestic support.

Ukraine during the WW II

In the years of WW II, Ukraine transformed into the basic theater of hostilities*. On June 22, 1941 as a result of the reorganization of the Kyiv Special Military District the **South-Western Front** was created. It was headed by **Maksym Kyrponos**.

In August 1941, Ukrainian lands were divided by A. Hitler's Germany. Halychyna passed to the Polish Governor-General; in the rest of Soviet Ukraine, the Reich Commissariat "Ukraine" was established with its capital in Rivne; Bukovina and part of south-eastern Ukraine became part of the Romanian Governor-General's Office, which was governed by the Royal Government of Romania. To June 1942 all territory of Ukraine was occupied by fascists.

In late 1941 – the beginning of 1942 Fuhrer accepted the "**General Plan Ost**" according to which during 30 years Ukraine would be transforming into the territory for the creation of a new Aryan empire – "**Ostagoniia**". From the end of 1941 and to 1944 Ukraine became the main supplier of the free labor force for fascist Germany. From 2 800 000 – 2 300 000 took from Ukraine, mainly young people.

Mass repressions were carried out, it was planned fully to destroy part of the population – jewries, gypsies. In December 1941, Nazi troops invading the Soviet Union began killing local residents over the following year. In

* *Dictionary*

Hostilities – військові дії

Scorched Earth – випалена земля

Drobytskyi Yar (ravine near Kharkiv city) at the end of this period, some 16 000 people, mainly Jews, were killed. Notably, on 15 December 1941, when the temperature was -15°C , around 15 000 Jews were shot. Children were thrown into pits alive, to save bullets, in the expectation that they would quickly freeze to death.

Second World War approximate losses according to the United Nations:

- China 20 million
- Soviet Union 24 million
- Ukraine 8–10 million
- Poland 5.6 million
- Yugoslavia 1,1 million
- India 1.5–2.5 million
- France 567 600
- United Kingdom 450,700
- Germany 6.6–8.8 milion
- Austria 384 700
- Japan 2.6–3.1 milion

The retreat of the Red Army was accompanied by the use of the “scorched earth” tactics. Its need was declared by Stalin in a speech on July 3, 1941. Numerous resolutions of the Council of People’s Commissars of the USSR and the Central Committee of the Communist Party of the Soviet Union ordered the destruction of everything that could not be evacuated to the eastern regions of the USSR including plant equipment, machinery, grain, etc. One of the horrific crimes of the Stalin regime was the destruction of the Dnipro Dam by NKVD troops in August 1941. This resulted in the death of tens of thousands of Red Army soldiers and civilians who were nearby.

Crimes of the Communists in Kyiv. Before their departure from the Ukrainian capital, the Soviet government had mass executions of political prisoners in Kyiv prisons. Many houses were mined by the NKVD and then destroyed, especially at Khreshatyk. Eighteen months after the fall of the city, there was a crime against culture: Soviet commando units blew up the XI century Cathedral of the Assumption, the main church of the Kyiv Pechersk Lavra.

NKVD saboteurs destroyed the center of Kyiv, along with its people. Explosions and fires destroyed 324 old houses. Thousands of people in Kyiv were killed and 50 000 were left homeless.

The occupational authorities used the destruction of central Kyiv as an excuse for their accusations against the Jews and soon began their mass killings at **Babyn Yar** (sometimes spelled “Babi Yar”).

During the 1941–1943 Kyiv occupation, Babyn Yar became the place of mass executions of civilians, prisoners of war, and resistance movement members. In only two days – 29 to 30 September 1941 – the Nazis massacred 33 771 Jews



Fig. – The city center of Kyiv, September 1941

at Babyn Yar. The mass shootings at Babyn Yar and the neighboring Syrets Concentration Camp continued until the liberation of Kyiv (in the fall of 1943). During the years of the occupation, there were approximately 70–200 thousand people shot at Babyn Yar.

On March 1–2, 1943, in response to the actions of the Soviet partisans, the German and Hungarian units held punitive actions against the civilians of **Koriukivka** in the Chernihiv province. They shot several thousand local residents and burned almost all the houses. On March 9, 1943, the invaders again came to Koriukivka. On this day, they assembled all the surviving villagers and burned them alive. In three tragic days, the invaders killed 6700 people and burned 1290 houses. It was the largest settlement in Europe that was completely destroyed by the Nazis as part of their punitive operations during the Second World War. During the German occupation of Ukraine, there were more than 1370 settlements destroyed. The number of victims of these punitive operations was at least 50 thousand people.

Guerrillas. The lack of political rights, the economic exploitation, and the terror against the civilians and prisoners of war caused people to hate the invaders. Hundreds of thousands of Ukrainians took part in the resistance against the Nazi occupation regime. The Ukrainian liberation movement existed in western Ukraine before the Second World War. The **Organization of Ukrainian Nationalists** (OUN) fought for Ukrainian independence against Poland until 1939, from 1939–1941 against the Soviet Union, and after that against Germany. The summer 1941 attempt of the liberation movement to try to

restore Ukrainian independence was suppressed by the German occupiers. The OUN leaders were imprisoned in concentration camps.

During the German occupation, the OUN underground operated across Ukraine from the Carpathians to the Donbas. In eastern Ukraine, raids were organized by members of the OUN who made their way from Halychyna and Volhynia. Members of these groups found allies among the local population in Kyiv, Dnipro, Donetsk, Simferopol, and other cities.

In the wooded areas of western Ukraine, Ukrainian nationalists created the **Ukrainian Insurgent Army** (*Ukrayinska Povstanska Armiya – UPA*) in 1942. The UIA was made up of local people opposed to the German plans for the economic life of their country and the export of the population to the Reich for forced labor. The UIA disorganized the German occupation's administration in Volhynia: some areas were temporarily liberated from the Nazis. In the liberated territories, the Ukrainian self-government acted under the protection of the UIA. An example of this territory is the area around the Kolky settlement – the insurgent's "Kolky Republic".

In 1943, the armies of the anti-Hitler coalition, after their victories in Stalingrad and El Alamein (in North Africa), began to release territory from Nazi occupation. From the second half of 1943 to the end of 1944, Ukraine became the main theatre of operations in the Eastern Front. In 1944, of the Red Army, most were concentrated infantry, armored and mechanized formations.

In the autumn of 1943, Soviet troops reached the Dnipro River and Stalin ordered them to take Kyiv at any cost by November, 7, a symbolic date for the communist regime – the anniversary of the October Revolution. The Battle of the Dnipro was the bloodiest battle operation in Europe.

In order to take the capital of Ukraine before the specified date, Soviet command threw all their available forces into the battle, regardless of their losses. Kyiv was won on November 6, 1943, at the cost of at least 380 thousand soldiers' lives.

The expulsion of the Nazis from Crimea ended on May 12, 1944, and a week later (May 18) the Soviet government began the deportation of Crimean Tatars. They were accused of mass desertion at the beginning of the war and with rampant collaboration with the occupiers. More than 230 000 people were deported, mostly to Uzbekistan. This includes the entire ethnic Crimean Tatar population, at the time numbering about a fifth of the total population of the Crimean Peninsula, as well as a smaller number of ethnic Greeks, Armenian, and Bulgarians.

On the eve of the final defeat of the Third Reich, the leaders of the “Big Three” – W. Churchill, F. Roosevelt, and Y. Stalin, met on February 4–11, 1945 at the **Yalta Conference**. According to the USSR, its decisions affirmed their right to western Ukraine and Belarus, lands that were detached from Poland in 1939. As a result of these Yalta agreements, and later at Potsdam, Europe was divided into two parts: the liberation democratic West and the communist totalitarian East.



Fig. – The Yalta Conference – a meeting of three World War II allies: U.S. President Franklin D. Roosevelt, British Prime Minister Winston Churchill, and Soviet Premier Yosyp Stalin

Cultural propaganda. The slogan “Everything for the front! Everything for the victory!” The literature of the times of the war acquires a vivid journalistic character. Many works were often created “in hot pursuit”. **Kostiantyn Simonov** dedicated his story “Days and Nights” to the heroic soldiers who fought on the banks of the Volga. **Borys Horbatov** in the novel “The Unconquered” showed the fighting workers of Donbas. During the war years, Mykhailo Sholokhov published the story “The Science of Hate” and began writing the novel “They Fought for the Motherland”.

Olha Berholts, the author of the immortal lines “Nobody is forgotten, nothing is forgotten”, became the radio broadcaster of the besieged city on the Neva. With her poems, the poetess called for the courage of the exhausted, starving citizens, and instilled confidence in victory. **Oleksandr Tvardovskyi**’s poem “Vasyl Terkin” became a true epic of the life of a courageous and brave front-line soldier, deeply revealing the characteristic features of a Soviet soldier.

Comedy films remained favorite tapes. The musical film by **Ivan Pyriev** “At six o’clock in the evening after the war” was full of optimism. Lyric songs were written by **Viktor Gusev** and composed by **Tikhon Khrennikov**. Until the autumn of 1941, the composer **Dmytro Shostakovich** lived and worked in Leningrad (now Sankt Peterburg) surrounded by the enemy. Most of the musicians were suffering from starvation, which made rehearsing difficult: musicians frequently collapsed during rehearsals, and three died. His famous

“Seventh” (Leningrad) Symphony was the most important artistic performance of the war because of its psychological and political effects. The conductor concluded that “at that moment, we triumphed over the soulless Nazi war machine”.

At the liberated territories, the work of schools was renewed. By September 1944 the majority of schools were ready for the educational year. From the 8th of September 1943 children started school at the age of 7, boys and girls studied separately up to 1954. There were many houses for orphans. United Kyiv and Kharkiv universities started training students in February 1942, in Kzyl-Orda (today Kyzylorda, Kazakhstan). Odesa University moved to Bayram-Ali (Turkmenistan). More than 70 Ukrainian high educational enterprises worked out military thematic and problems related to war-time.

One of the Institute, which was created on the base of Kharkiv Polytechnic Institute in 1930 – Mechanical-machine-building Institute was evacuated to Krasnoufimsk (Sverdlovsk Region of Russian Federation), located on the Ufa River, 224 kilometers from Yekaterinburg, and Chemical-technological institute – to Chirchiq (Uzbekistan republic) in Tashkent Region, about 32 km northeast of Tashkent, along the Chirchiq River.

Ukrainian schools trained children behind lines. In the Saratov region, there were 30 Ukrainian schools, in Sverdlovsk – 18, Novosibirsk – 11. More than 30 Ukrainian high educational enterprises worked in evacuation. Ukrainian Kyiv and Odesa film studios were evacuated to Turkmenistan and Uzbekistan. Ukrainian newsreels studios worked in Moscow and Kuibyshev.

Ukrainian filmmakers produced many patriotic movies. Kyiv studio made “Oleksandr Parkhomenko” by **Leonid Lukov**, “How Steel Was Tempered” by **Mark Donskoi**, “Partizans in Ukrainian Steppes” by **Ihor Savchenko**. M. Donskoi in 1944 made the film “The Rainbow” (by the script of Vanda Vasylevska). This movie got many awards. The film depicted life in a German-occupied village in Ukraine from the viewpoint of the terrorized villagers.

A variety of songs (marching songs, about the Motherland, partisan, lyrical) were very popular. “Dark Night” (*Temnaja noch*), “Cornflowers-cornflowers” (*Vasilechki-vasil'ki*), “Enemies burned my house” (*Vragi sozhgli rodnuju hatu*), “Dark night” (*Temnaja noch*), “Nightingales” (*Solov'i*), and many others are still loved by different generations.

Ukrainian archives and museums had lost a lot of funds during the fascist invasion. German commanders tried to take the documents related to the Magdeburg Law and the historical influence of Germany on Ukrainian lands.

Some collections were survived and evacuated to the East. 306 pictures, 1 coverlet, 15 carpets, 4500 exhibits from Kharkiv Art Gallery moved to the East before the occupation. But other Kharkiv Museums (Local and Historical ones) were robbed by occupants.

According to the orders of Alfred Rozenberg fascists took old icons, pictures of famous artists, weapons of XVI – XVII centuries, valuable carpets, and historical documents, after that museum was burnt with the rest of the collection. Archaeological museum was ruined and Cossack flags, stamps of Cossack foremen, originals of universals of Ukrainian hetmans, orders of Russian tzars, old manuscripts, and collection of weapons of XII century disappeared.

Theme 12. Ukraine in the postwar period

Lecture 12. Development of Ukraine in 1945–1991: main tendencies and contradictions

1. *The last years of Stalin's rule.*
2. *The cultural "Thaw".*
3. *"Restructuring" (Perestroika).*

Postwar reconstruction, the reimposition of totalitarian controls and terror, and the Sovietization of western Ukraine were the hallmarks of the last years of Stalin's rule. Ukrainians continued to suffer losses and after the war, mass repression continued until Stalin's death. Organized resistance to Soviet rule in western Ukraine existed until 1954 and some clashes occurred until 1960. During the suppression of the national movement, about 500 thousand people were repressed (killed, imprisoned, or deported). Another 200 thousand Ukrainians who were in Western European Displaced Person's Camps were not willing to return to the Soviet Union.

Economic reconstruction was undertaken immediately as Soviet authorities reestablished control over the recovered territories. The fourth five-year plan, as in the prewar years, stressed heavy industry to the detriment of consumer needs. By 1950, Ukraine's industrial output exceeded the prewar level. In agriculture, recovery proceeded much more slowly, and prewar levels of production were not reached until the 1960s. A **famine** in 1946–47 resulting from postwar dislocations and drought claimed nearly one million casualties.

Purges in party ranks were relatively mild. However, real and alleged Nazi collaborators, former German prisoners of war and repatriated slave workers, Ukrainian "bourgeois nationalists", and others suspected of disloyalty – essentially hundreds of thousands of people – were sent to concentration camps in the far north and Siberia. A hard-line ideological campaign to stamp out Western influences went hand in hand with a renewed Russification drive. Ukrainian writers, artists, and scholars, who in the wartime years had been permitted to develop patriotic themes and sentiments in a mobilization effort against the Germans, were now accused of Ukrainian nationalism and subjected to persecution and repression.

Soviet power persecuted representatives of Greek-Catholic religion (the most spread one in Halychyna), traditions and rituals of Western Ukrainians, Metropolitan **Andrii Sheptytskyi** (1864–1944) and Cardinal **Yosyp Slipyi** (1892–1984). In Western Ukraine, collectivization had been accompanied by

mass resistance of the population and just by the early 1950s, it finished. The main methods of realization were: coercion and deportations. Overall, approximately half a million people were deported from western Ukraine in connection with the suppression of the insurgency and nationalist activity, religious persecution, and collectivization. 203 thousand members of OUN-UIA were exiled to the East of the Soviet Union.

Operation “Vistula” is a tragic page in the history of post-war Ukraine. In such a way Polish government tried to solve the problem of national minorities in their state. It was the coercive transmigration of Ukrainians to the Soviet territory. By the middle of 1946, 482 000 people “moved” from the Polish territory to Soviet Ukraine.

The deportation measures took place in three stages:

1) from April 28, 1947, to June 15, 1947, Ukrainians were evicted from the countries of Lisko, Syanik, Przemysl, Jaslo, Krosno, Lyubachiv, Horlytsia, and Yaroslav;

2) until June 30, 1947, the Ukrainian population was exported from the counties of Novy Sanch, Novy Torg, Tomashiv Lubelskyi, and Hrubieszow.

3) by the end of October 1947, the population was deported from the rest of Zakerzon County.

As of July 31, 1947, according to Polish data, 140 575 people had been relocated, 3 936 people had been imprisoned in the Jaworzno concentration camp (including 823 women, 27 priests. About 200 prisoners had died as a result of torture), 655 people had been killed, and 2 800 members of the Ukrainian army had been arrested.

On August 1, 1947, a secret inspection of the State Security Commission ordered the commanders of the Krakow and Lublin voivodships to evict all Ukrainians who remained in their territory after the Vistula operation, regardless of loyalty and party affiliation, and to organize control brigades to inspect each evicted village. There were no Ukrainian or mixed families left. In an attempt to speed up the assimilation of migrants, the authorities, of course, allowed no more than 3–4 Ukrainian families to move to one area.

“Action-51” was the final stage of the deportation of the Ukrainian population of Transcarpathia. Under the terms of the Treaty between the USSR and Poland “On the Exchange of State Territories” of February 15, 1951, both countries exchanged uniform sections of the border area of 480 km²:

Poland received land in the Lower-Oyster District of the Drohobych Region of the Ukrainian SSR, and the Ukrainian SSR received land in the

Lublin Voivodeship, which today is the Sokal District of the Lviv Region. Based on this exchange, about 32 000 Ukrainians were deported from Western Boykivshchyna to Odesa, Mykolaiv, Kherson, and Donetsk region.

The period of **Mykyta Khrushchev**'s ascendancy after Y. Stalin's death in 1953 was of particular significance for Ukraine. In 1954, Crimea was transferred from the Russian SFSR to the Ukrainian SSR mainly to simplify economic relations.

By 1953 mass terror had abated, and repression came to be applied more discriminately. An amnesty in 1955–1956 released the majority of concentration camp inmates, and several hundred thousand returned to Ukraine.

During the “**Cultural Thaw**” and the de-Stalinization campaign that followed Khrushchev's secret speech in 1956, Ukrainian cultural elites pressed more boldly for concessions. Writers who had suffered under Y. Stalin received praise and honors. Qualified rehabilitation was extended to condemned figures from the 1920s and 1930s, and historians began to treat previously forbidden topics. Some proscribed literary works were republished, and several new periodicals made their appearance, including the first journal since the 1930s devoted to Ukrainian history.

In a system of public education, there was the transition from obligatory primary education to obligatory 7 years education for all children. The network of schools and colleges quickly widened. The number of schools increased. Kyiv, Kharkiv, and Odesa Universities renewed their activity after the war. Uzhhorod University opened its doors for students. Ukrainian Academy of Sciences started its work after the war. Process of Russification actively provided. In Lviv University from 295 teachers, just 49 taught in the Ukrainian language.



Fig. – Artworks by Mariia Primachenko

In 1961 the new party program emphasized the importance of the Russian language for the integration of the Soviet peoples and spoke of the diminishing

significance of borders between Soviet republics. Party theoreticians evolved the theory of “fusion of nations” that would be accompanied by the disappearance of national languages as Soviet society progressed toward communism.

Communist Party concentrated its attention on an educational sphere because the school was a part of the communist ideological system. Since 1966 universal compulsory ten-year education has been introduced all over the USSR. This process finished in 1976. 4-year primary school was changed by 3-year one because nursery schools (kindergartens) prepared children for the school. The network of high educational enterprises widened. Donetsk University was founded in 1964, Simferopol – in 1972, Zaporizhian – in 1985, and later Carpathian and Volhynian Universities.

Ukrainian Academy of Sciences was the center of scientific life. There were 15.3 thousand scientists. Some of the researches were unique. Institute of Cybernetic created automatic systems and computers. **Victor Glushkov** (1923–1982) had headed it for twenty years. He was the founding father of information technology in the USSR and one of the founders of Cybernetics. Later, academician **Volodymyr Mykhalevych** (1930–1994) was the Head of this Institute. He had his scientific school in system analysis.

In 1965, the Kyiv surgeon **Mykola Amosov** performed the first surgery operation on a heart mitral valve using antithrombotic prostheses, which he invented. Amosov founded the Cardiac Surgery Center that became the center of global innovation in the field. Not only was the world’s first heart surgery in a pressure chamber held there, but almost one hundred thousand heart operations took place at the center.

Antonov-225 Mriia is the world’s largest commercial plane and the heaviest aircraft in the world. It was created between 1985–1988 by Oleh Antonov Aircraft Design Bureau in Kyiv, Ukraine. Designed for the needs of the Soviet space program, it transported the Soviet space shuttle “Buran” on its fuselage.

Buran, a Soviet space shuttle, was created by the “Molniya” design bureau headed by Ukrainian designer **Hlib Lozyno-Lozynskyi**. He graduated from Kharkiv Mechanical-machine-building Institute (part of Kharkiv polytechnic Institute during 1930–1949) and was the designer of the Soviet fighters and interceptors Mikoyan MiG-27 and Mikoyan MiG-31 and the Soviet orbital fighter of the “Spiral” series. The first and only space flight of the “Buran” space shuttle took place on November 15, 1988, on autopilot. Due to the economic crisis and the collapse of the Soviet Union, the project was frozen.

The world's first welding in space was completed in 1969 by astronauts of the spacecraft "Soyuz-6" **Valerii Kubasov** and **Heorgii Shonin** on the automatic cannon "Vulcan", designed at the Paton Electric Welding Institute in Ukraine.

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

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

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



Fig. – The scenes from the film "Shadows of forgotten ancestors"

Composer, poet, and artist **Volodymyr Ivasiuk** (1949–1979) was a person of original talent. He originated from Bukovyna. His life was interrupted in 30. He wrote music and words for the songs. "I will go far mountains" (1968), "Vodohrai" (1969), "Chervona Ruta" (1969) were the most famous among them. The last one was extremely popular and a festival of young singers got its name.

A generation is growing up that believes that the actions of the state can be edited and allows themselves more and more freedom. Small, clandestine* dissident groups began to form in the late 1950s, primarily as discussion circles on Ukrainian political and cultural alternatives. Some dozen such groups were uncovered by the secret police and their members imprisoned between 1958 and 1964. With open opposition to the party line impossible, defense of the Ukrainian language and culture was usually expressed indirectly – through poetry extolling the mother language, complaints about the unavailability of Ukrainian-language textbooks, and calls for subscription to Ukrainian periodicals.

M. Khrushchev's last years in power witnessed the rise to prominence of two figures – **Petro Shelest** and **Volodymyr Shcherbytskyi**.

Until **Leonid Brezhnev** achieved pre-eminence by the mid-1970s, power in Moscow after M. Khrushchev's rule was shared by a collective leadership headed by a triumvirate consisting of Brezhnev, Kosygin, and Pikhovyi. P. Shelest, Pikhovyi's protégé, became a full member of the Politburo.

Although the new leadership in Moscow quickly reversed many of M. Khrushchev's decentralizing measures, it initially showed greater sensitivity toward the non-Russians. The seeming retreat in Moscow's nationalities policy, connected with the leadership's preoccupation with the succession struggle, facilitated the three main trends that characterize the “**Shelest era**” in Ukraine: the growing cultural revival, greater assertiveness by Kyiv's political elite, and the development of a large-scale dissident movement.

During P. Shelest's tenure, Communist Party membership in Ukraine grew at a rate double the all-union average to reach 2.5 million by 1971. From its embryonic beginnings in the late 1950s and early 1960s, the dissident movement continued to develop under P. Shelest. In 1965 the first arrests and trials of 20 dissidents occurred; profiles of these dissenters were circulated clandestinely, and their compiler, the journalist **Viacheslav Chornovil**, was also arrested and imprisoned. The national dissent movement grew rapidly thereafter. It took the form of protest letters and petitions to the authorities, the formation of informal clubs and discussion circles, and public meetings and demonstrations. Increasingly the materials prepared by the dissidents were circulated through “samvydav” (“self-publication” – the Ukrainian equivalent of Russian samizdat), some of which made their way abroad and were published.

**Dictionary*

Clandestine – таємний, підпільний, нелегальний

An outstanding work in this regard was **Ivan Dziuba's** "Internationalism or Russification?"

Beginning in 1970, there were signs that the relative permissiveness of the P. Shelest regime was drawing to a close. The head of the State Security Committee (KGB) in Ukraine was replaced. Harsh rhetoric about "anti-Soviet activities" and "bourgeois nationalism" increased; tribute was paid to "the great Russian people." In 1971 Brezhnev's protege and Shelest's rival, **V. Shcherbytskyi**, was elevated to full member of the Politburo. Between January and April 1972, several hundred dissidents and cultural activists were arrested in a wave of repression that swept Ukraine. In May P. Shelest was removed as Ukraine's party leader, succeeded by V. Shcherbytskyi.

Following the signing of the international Helsinki Accords, with their human rights provisions, in 1976, the **Ukrainian Helsinki Group** was founded, headed by the poet **Mykola Rudenko**. The group was active until 1981 when all members were jailed. Since 1977, the Ukrainian Helsinki Group foreign affiliate began its activities with the participation of **Petro Hryhorenko, Nadiia Svitlychna, and Leonid Plyushch**.

Petro Hryhorenko graduated from the Working Department, later studied at Faculty of Civil Engineering of Kharkiv Politechnic Institute (name of our University during 1929–1930). From August 1944 he was chief of staff of the 8th Rifle Division of the Fourth Ukrainian Front. He took part in the battles in the Carpathians. In February 1945 he received the rank of colonel. He defended the Crimean Tatars and other deported peoples. In 1964 P. Hryhorenko was dismissed to the rank of the soldier for legal human rights activities and deprived of all state awards. He was in Soviet prisons, camps, and "mental hospitals". He has lived in the United States since 1977.

Later, Nina Strokata Karavanska and Nadiia Svitlichna began to host the human rights-themed radio programs on Svoboda radio. At the end of 1979, six members of the group were forced to emigrate, while other Ukrainian dissidents were not allowed to do so. Soviet authorities used punitive medicine: some Ukrainian Helsinki Group members (**Oksana Meshko, Vasyl Stus, Petro Sichko**, and his son **Vasyl**) were threatened with committal. **Hanna Mykhailenko**, who was a sympathizer of the Group, was detained in a psychiatric hospital in 1980. Bad conditions in Soviet camps and prisons caused the deaths of UHG members **Oleksii Tykhyi** and **Vasyl Stus** later on. By 1983, the Ukrainian Helsinki Group had 37 members, of whom 22 were in prison

camps, 5 were in exile, 6 emigrated to the West, 3 were released, and were living in Ukraine, 1 (**Mykhailo Melnyk**) committed suicide.

Ukraine's economic performance continued to deteriorate throughout the 1970s and 1980s. The rates of growth declined, and serious problems beset especially the important ferrous metallurgy and coal mining industries. Agricultural production was adversely affected by a series of droughts, a lack of incentives, and excessive centralization in collective farm management.

In May 1988, Mykhailo Gorbachev introduced a new policy that allowed for the creation of limited co-operative businesses within the Soviet Union, which led to the rise of privately-owned stores, restaurants and manufacturers. Not since the short-lived New Economic Policy, instituted in 1921, had aspects of free-market capitalism been permitted in the USSR. The term "private property" was never even used. Many of these new co-ops became the basis of the oligarchical system that continues to control power in Russia today.

The USSR never was a leader of macroeconomic stability among the communist countries. However, the last years of "*perestroika*" brought the situation in this area to a critical point. For example, the average annual rate of growth of M2* in 1981-5 amounted to 7.5 %, which was already excessive taking into consideration the smaller GDP rate of growth and total price control. In the second half of the 1980s, the monetary expansion accelerated further. The M2 annual rate of growth was 8.5 % in 1986, 14.8 % in 1989, and 15.3 % in 1990. The rising fiscal deficit was the main factor in this monetary expansion. According to the same estimates it amounted to 2.4 % of GDP in 1985, 6.2 % in 1986, and 8.5 % in 1989. Moreover, the partial liberalization of the **State-Owned Enterprise (SOE) financial system** (i.e., allowing SOEs more flexibility in the use of their financial assets) increased money velocity.

The second half of the 1980s was also a period of significant deterioration of external balances. The current account balance in convertible currencies, positive until 1988 (+US\$ 1.6 billion), radically deteriorated in 1989 (-US\$ 3.8 billion) and in 1990 (-US\$ 10.7 billion). Consequently, the external debt rose from US\$ 28.9 billion in 1985 to US\$ 54.0 billion in 1989. These developments

* *Dictionary*

M2 – a calculation of the money supply that includes all elements of M1 as well as "near money." M1 includes cash and checking deposits, while near money refers to savings deposits, money market securities, mutual funds, and other time deposits. These assets are less liquid than M1 and not as suitable as exchange mediums, but they can be quickly converted into cash or checking deposits.

Council for Mutual Economic Assistance – Рада економічної взаємодопомоги

were connected both with the growing level of domestic macroeconomic disequilibrium (budget deficit and monetary expansion) and with the sharply deteriorating terms of trade, especially in the oil market. Declining oil export revenues and profitability also contributed to fiscal difficulties (oil export was previously a significant source of budget revenues).

The level of the above-mentioned repressed inflation further increased due to monetary expansion, decreasing demand for money, and the remaining price controls. Until the beginning of 1991, the growth of the official consumer price index was not high. **Consumer Price Index** (CPI) growth in the state-owned retail trade amounted to 2.4% in 1989 and 5.2% in 1990. The retail price increase in the so-called cooperative trade was 0.5 % in 1989 and 5.2 % in 1990. The rising budget deficit, financed exclusively by credit from the State Bank (“Derzhbank”) of the USSR and also by republican central banks was a main cause of the high inflation in 1991.

The main reasons for the 1990–1991’ recession were the crisis of the central planning system, the motivation crisis in SOEs, the disintegration of trade relations between East European countries after the collapse of the **Council for Mutual Economic Assistance** (CMEA), and the gradual weakening of trade links between Soviet republics. Thus, the economic heritage of the USSR was extremely difficult. All newly independent states (NIS) at the beginning of 1992 faced the necessity of achieving monetary stabilization and price liberalization and starting the process of market-oriented institutional and ownership reforms.

The first year of “perestroika” passed without particular notice in Ukraine. On April 26, 1986, a nuclear reactor in **Chornobyl** just north of Kyiv melted down. The radioactive cloud went north over Belarus, but Ukraine suffered as well. On May 1, 1986, the authorities held their usual May Day parade without considering the radioactivity. An estimated 5 million people were exposed to elevated levels of radiation, and hundreds of thousands received doses that were sufficient to increase the risk of various cancers. Decades after the accident, the incidence of thyroid cancer remained sharply higher among residents of the Chernobyl area than among the general population. People were shocked that they had not been informed about the disaster. One of Ukraine’s first popular movements was the environmental movement *Zelenyi Svit*, or Green World, which held the first officially sanctioned popular demonstration with 10 000 participants in Kyiv on November 13, 1988.

In April 1987 M. Gorbachev declared a general amnesty for prisoners of conscience, most of whom were Ukrainians. Hundreds of them returned from Siberia to Ukraine. Some were religious, others democratic activists, but they were predominantly Ukrainian nationalists from western Ukraine or Kyiv. Hardened by many years in the camps, they were no longer afraid and naturally seized the leadership of budding popular movements.

V. Chornovil and **L. Lukyanenko**, who were returning after many years in prison camps, became nationalist opposition leaders, usually in competition with each other. In August 1987 V. Chornovil wrote an open letter to M. Gorbachev, which became the first major Ukrainian opposition document of the era. L. Lukyanenko was elected the leader of the Ukrainian Helsinki Group (later renamed the Ukrainian Helsinki Union), which became the mainstay of former political prisoners.

In 1988 each of the three Baltic States, Estonia, Latvia, and Lithuania, established powerful national fronts, and were soon demanding full independence. Ukrainian nationalists looked to the Baltic national fronts as examples to follow. In early 1989 many popular Ukrainian movements, including the Writers' Union, the Ukrainian Helsinki Group, and Green World, joined to form Rukh, which simply means movement. It was designed as a broad association and was originally called the "Popular Movement in Support of Perestroika". Its leaders were primarily intellectuals from Ukraine's cultural establishment, such as writers **Ivan Drach** and **Dmytro Pavlychko**, but also former political prisoners. Rukh was to lead Ukraine's national awakening and its focus was the revival of the Ukrainian language, culture, and national symbols. To remain legal, it did not call for full independence initially. It largely ignored economics. It criticized the old regime for being "totalitarian-communist" or "imperial-totalitarian," while the Russian liberal critique of communism also attacked the "command-administrative" system. Rukh's supporters came almost entirely from western and central Ukraine, limiting its potential support to one-quarter of the population.

In the summer of 1989, the workers awoke. Coal miners went on strike throughout the Soviet Union, notably in Kuzbass in Siberia and Karaganda in Kazakhstan. These strikes also spread to the huge coalfields in Donbas in eastern Ukraine between July 18 and 24. Upset about massive shortages of goods and the impending collapse of the Soviet economy, the coal miners focused on economic demands. Their most moving demand was guaranteed supplies of soap so that they could wash. These strikes gave rise to independent

coal miners' unions, partially inspired by Poland's Solidarity. For the first time, the workers started playing a role and organizing themselves; they had coordinated their protests with coal miners in other parts of the Soviet Union. They spoke Russian, and Rukh with its Ukrainian nationalist agenda was alien to them. The summer of 1990 was hot. New strikes in Donbas preceded Ukraine's declaration of sovereignty. The workers demanded the resignation of the republican government. On September 30, 1990, Rukh organized its biggest demonstration ever with 200 000 participants in Kyiv, finally dropping its reference to perestroika and demanding full independence.

On March 17, 1991, M. Gorbachev organized a referendum on the Soviet Union with multiple aims. He wanted to contain separatism but transform the Soviet Union into a real federation.

He aspired to undermine **Boris Yeltsin**'s political standing by formulating a question B. Yeltsin could not say no to and by gaining a large majority. The question, however, was just about impossible to understand: "Do you consider the preservation of the Union of Soviet Socialist Republics necessary as a renewed federation of equal sovereign republics, in which the rights and freedom of an individual of any nationality will be fully guaranteed?"

In Russia, 71 percent of voters answered yes, but the three Baltic republics (Estonia, Latvia, and Lithuania), Georgia, Armenia, and Moldova boycotted the referendum, which led to the independence of these six republics. In Ukraine, 70.5 percent of the voters said yes, and turnout was high. However, two alternative votes were tagged on. In the three westernmost regions, a referendum on Ukrainian independence from the Soviet Union received the overwhelming support of 88 percent of voters. To another question, which **Leonid Kravchuk** added throughout Ukraine – "Do you agree that Ukraine should be a part of the Union of Sovereign States based on the Declaration of State Sovereignty of Ukraine?" – 80.2 percent answered yes. Thus, he transformed the vote into one for greater Ukrainian independence.

Seminar 6. Development of Science and Culture during the reign of M. Khrushchev and Leonid Brezhnev

1. The de-Stalinization and liberalization of Soviet society.
2. Ukrainian Academy of Sciences
3. The flourishing of rock music, bard songs, and auteur cinema; the emergence of hippie culture and psychedelic aesthetics.

Workshop

Categorize all authors as artists and architects, musicians and composers, writers and poets.



Lina Kostenko



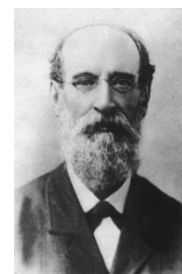
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Ivasiuk



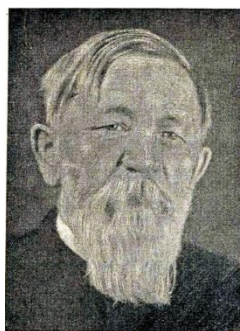
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Sumtsov



Amvrosii
Metlynskyi



Panas
Myrnyi



Kostiantyn
Zhukov



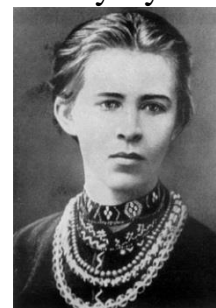
Ivan Franko



Pavlo
Chubynskyi



Mykola
Khvylovyi



Lesia
Ukrainka



Levko
Revutskyi



Mykola
Bazhan



Mykhailo
Boychuk



Ostap
Vyshnia



Vasyl
Krychevskyi

Self-study

1. The creation and activity of the military units of the Ukrainian Insurgent Army.
2. The growth of activity of the Ukrainian intelligentsia.
3. The Sixties. The dissident movement. V. Symonenko, L. Lukianenko, V. Chornovil, Ye. Sverstiuk, and other Ukrainian dissidents.

Topics for reports

1. Gulag labor camps;
2. International Tchaikovsky Competition;
3. The United Nations;
4. The “Kitchen Debate” between the USSR and the USA;
5. Financial reform of 1961 and food crisis;
6. History of Dynamo Kyiv;
7. The 1960s in the history of Ukrainian artistic culture;
8. Development of cosmonautics;
9. Movies by Leonid Bykov;
10. Naive art: Maria Primachenko, Kateryna Belokur, Oles Semernia, Polina Raiko;
11. Kharkiv polytechnic institute (1949–1994);
12. Viktor Tsoi: the rebellious rock poet is still a hero for our time;
13. Economic reforms of 1985–1990 in Ukraine;
14. Vasyl Stus – an active member of the Ukrainian dissident movement.

Theme 13. Ukraine in the 1990s and starting new millennium

Lecture 13. Ukraine's independence and the formation of the independent state (1991–2010)

1. *Establishment of an independent state. The main directions of domestic and foreign policy of Ukraine.*
2. *A new stage in the Ukrainian cultural development.*

The Act of Declaration of Independence of Ukraine was adopted by the Ukrainian parliament on August 24, 1991. The Act reestablished Ukraine's state independence and set new tasks for the Ukrainian society:

1. Construction of a legal democratic Ukraine.
2. Transformation of the administrative-command economy into a market-oriented social need of people.
3. National revival and consolidation of society.
4. Establishment of equal relations with the countries of the world, establishment in the international arena.

December 01, 1991, the All-Ukrainian referendum was conducted. By January 1992 about 40 countries recognized Ukraine. The formation of a presidential-parliamentary republic and three independent branches of power began: – executive, – legislative, – judicial.

Foreign Policy. After the proclamation of the Act on State Independence, Ukraine first became the equal subject of international relations. On December 5, 1991, the Verkhovna Rada addressed a petition to the parliaments and peoples of the world, stating that Ukraine, by the purposes and principles of the United Nations, would direct its foreign policy to the strengthening of peace and security in the world, adhering to the principles of international law. An extremely important issue was the recognition of Ukraine by the states of the world community.

First, on December 2, 1991, Poland and Canada recognized Ukraine's independence, December 3 – Hungary, December 4 – Latvia and Lithuania, December 5 – Argentina, Bulgaria, Bolivia, Russia, Croatia; during the month Ukraine was recognized by 57 countries, and by the end of the year – 132 countries.

On January 14, 1994, the Russian, Ukrainian, and U.S. presidents sign a statement that reaffirms Ukraine's commitment to transfer all strategic nuclear warheads to Russia and dismantle strategic launchers in its territory. The statement also confirms Russian readiness to compensate Ukraine for the value

of the highly enriched uranium in the warheads, notes U.S. readiness to assist Ukraine in dismantling the launchers, and specifies security assurances Ukraine will receive once it accedes to the **Nuclear Nonproliferation Treaty (NPT)** as a non-nuclear weapons state.

February 8, 1994. Ukraine Joins NATO's Partnership for Peace. The **North Atlantic Treaty Organization (NATO)** welcomes Ukraine into its Partnership for Peace, a collaborative arrangement open to all non-NATO European countries and post-Soviet states. Ukraine and Hungary become the fifth and sixth members of the partnership. Russia becomes a member that June and conducts various cooperative activities with NATO, including joint military exercises, until 2014, when NATO formally suspends ties. As the Cold War ended, Russia had opposed the eastern expansion of NATO. However, thirteen former partnership members eventually join the alliance.

On November 9, 1995, Ukraine became a member of the Council of Europe and associated with its participation in the work of this organization's further integration into Europe. Participation of the Ukrainian delegation in the meetings of the **Parliamentary Assembly of the Council of Europe (PACE)** is intended to contribute to the consolidation of democracy and the rule of law in Ukraine.

On **June 28, 1996**, the Ukrainian parliament ratifies a new **constitution**. It theoretically has a separation of powers, but the president holds significant sway. He or she can dismiss the prime minister and rescind acts of the cabinet, for instance. Among other things, the constitution guarantees free speech and private-property ownership and recognizes Ukrainian as the sole state language.

In September 1996, started the Monetary reform. For the manufacture of the **hryvnia**, a combined technique was used – engraving on steel and lithography.

On September 16, **Heorhiy Gongadze**, a Ukrainian journalist investigating alleged corruption in the Kuchma administration, disappears. His beheaded body is found two months later in a forest outside of Kyiv. Audio recordings eventually surface that purport to show Kuchma ordering subordinates to kill H. Gongadze. The scandal spurs public discontent about corruption among Ukraine's elites, leading to street protests. Western countries reconsider their support of L. Kuchma's government.

Presidents of Ukraine

Leonid Kravchuk

December 5, 1991 – July 19, 1994

Leonid Kuchma

July 19, 1994 – November 14, 1999, and November 14, 1999 – January 23, 2005

Viktor Yushchenko

January 23, 2005 – February 25, 2010

Viktor Yanukovich

February 25, 2010 – February 22, 2014

Oleksandr Turchinov (acting)

February 23, 2014 – 7 June 7, 2014

Petro Poroshenko

June 7, 2014 – May 20, 2019

Volodymyr Zelenskyi

May 20, 2019 – till now

Creating a multiparty system. Without parties, which are one of the basic institutions of a democratic society, an intermediary between the authorities and the people, the normal functioning of the authorities is impossible. Ukraine, having moved away from a totalitarian one-party system, in 1990, began to form a multi-party system. On 1 January 2020, 349 political parties were officially registered in Ukraine. They are traditionally divided into the right, the left, and the centrist. To the right are the national-radical parties (Conservative Republican Party, Ukrainian National Assembly, and others). Left – parties of socialist and communist orientation (Peasant Party of Ukraine, The Socialist Party of Ukraine, the Progressive Socialist Party, the Communist Party, and others).

Internal political events after 1996. In the center of the political life of Ukraine, there were parliamentary and presidential elections, the confrontation between parliamentary and presidential authorities. In March 1998, regular elections to the Verkhovna Rada took place. They were first held in a mixed, majority-proportional system. The election was attended by 30 political parties and electoral blocs, eight of which overcame the 4% barrier and received deputy seats. Communist Party of Ukraine (24.7%); People's Movement of Ukraine (9.4%); Block Socialist Party of Ukraine – Peasant Party of Ukraine “For the Truth, for the people, for Ukraine” (8.6%); Green Party of Ukraine (5.4%); People's Democratic Party (5%); All-Ukrainian Association “Hromada” (4.7%); Social Democratic Party of Ukraine (united) (4%); Progressive Socialist Party (4%).

The election of the President of Ukraine in 1999 ended with the reelection of L. Kuchma for a second term (in the second round of elections L. Kuchma gained 56.25%, while the leader of the CPU Petro Simonenko – 37.8% of the votes). L. Kuchma’s re-election led to significant changes in the leadership of the state. First, the President proposed to the Verkhovna Rada to give consent to the Re-appointment of Prime Minister **Valerii Pustovoitenko**, but the deputies did not agree. Instead, the candidacy of the head of the National Bank of Ukraine, **Viktor Yushchenko**, on December 23, 1999, was supported by the majority of right-wing and centrist factions and even a part of the socialists.

The “Orange Revolution” and Constitutional Reform

On November 21, 2004, the Central Election Commission of Ukraine announced the preliminary results of the second round of the presidential election, according to which **Viktor Yanukovych** (L. Kuchma’s preferred choice and the candidate supported by Moscow), who was then a prime minister, was victorious at 3%. Supporters of V. Yanukovych’s main contender in the election – Viktor Yushchenko – and most foreign observers believed that V. Yanukovych’s advantage in voting was achieved due to violations in the elections.

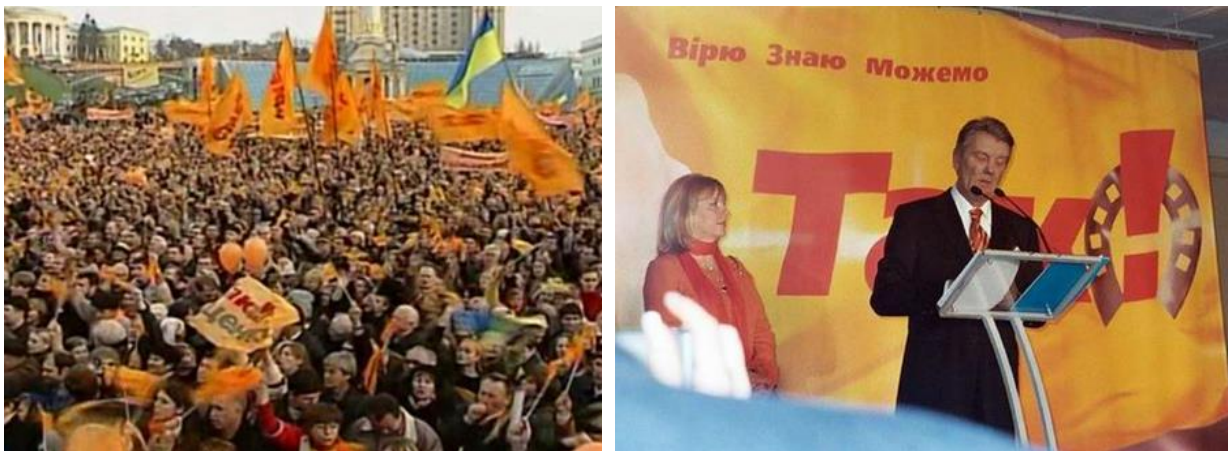


Fig. – The Orange Revolution

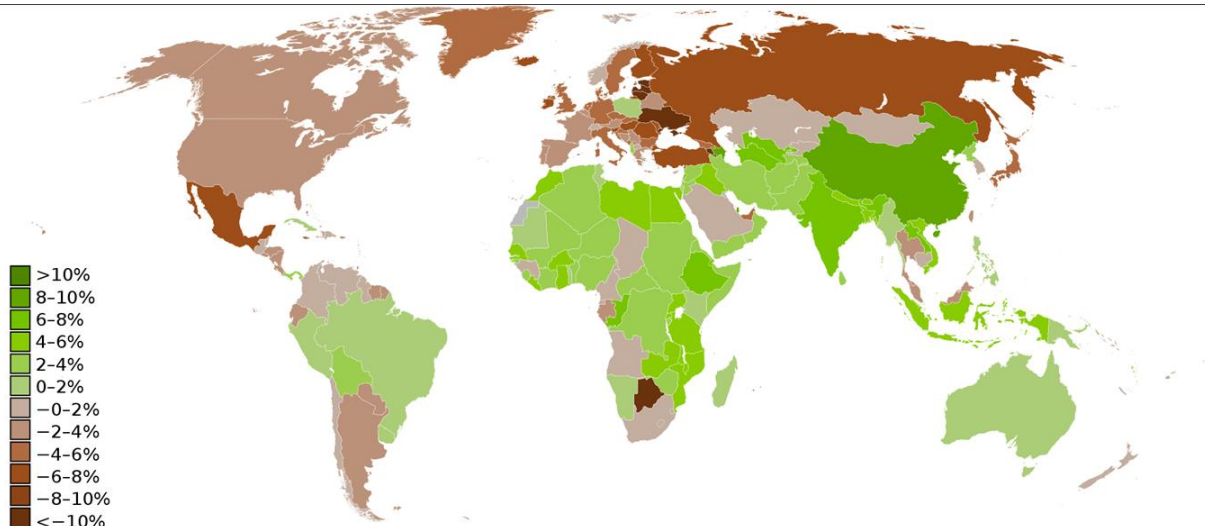
V. Yushchenko mysteriously suffers dioxin poisoning in September; he survives but with his face disfigured. After two flawed rounds of voting award the election to V. Yanukovych, protesters dressed in orange, V. Yushchenko’s campaign color, take to the streets in large numbers. In December, the Supreme Court of Ukraine recognized that it was not possible to determine the winner of the election and appointed a re-vote of the second round on December 26, 2004. Repeated voting recorded a victory of Viktor Yushchenko with a margin of 8%. In January 2005, the protest stalled.

The second so-called color revolution in a post-Soviet state – a year after Georgia’s Rose Revolution – sets off alarm bells in Moscow.

In January 2006 a pricing and transit dispute between the V. Yushchenko government and Russia’s state-owned Gazprom results in a gas cutoff, lasting a couple of days and quickly causing supply drops in European countries that import Russian gas via Ukraine. The dispute underscores the energy interdependence between Russia and Ukraine, with 80 % of Russia’s gas exports to Europe passing through the country. At the same time, Ukraine relies on Russia for much of its own natural gas supply, for which it has historically paid below-market rates. The shutdown occurs amid an economic slowdown that begins to dent V. Yushchenko’s popularity.

World economic crisis of 2008. Ukrainian financial crisis of 2008–2009.

In September 2008, a sharp drop in the hryvnia against the US dollar, which triggered panic in the currency market in October. From the official index of 4.86 on October 1, 2008, the dollar rose to UAH 5.76 a month, weakening the hryvnia by 38%. In November 2008, the official unemployment rate increased by 0.4 percent to 2.3 (Previously 1.9% in September), the State Statistics Committee said that as of December 1 (2008), it registered 640 000 unemployed people.



*Fig. – Gross domestic product in 2009
(Ukraine was one of the countries with the most negative GDP growth in 2009)*

Analysts say the reasons for the crises were steel prices slumping, local banking problems, and the cutting of Russian gas supply of January 2009. This made key industries such as metallurgy and machine building lay off workers, and real wages started to fall for the first time in a decade.

In January 2010 V. Yanukovych, Yulia Tymoshenko and V. Yushchenko faced off in the first round of presidential polling. V. Yushchenko, capturing only about 5 percent of the vote, was eliminated, and a runoff election between V. Yanukovych and Yu. Tymoshenko was held on February 7, 2010. V. Yanukovych won a narrow victory by taking 48.95 percent of the vote to 45.47 percent for Yu. Tymoshenko. Although international observers found the poll to be fair, Yulia Tymoshenko denied the validity of the results, and her parliamentary bloc refused to attend V. Yanukovych's inauguration ceremony on February 25, 2010.

Cultural life in the 1990s – at the beginning of a new Millennium

The declaration of independence turned the cultural policy into one of the important spheres of the state's activity, and already in 1992 the Verkhovna Rada of Ukraine approved the “Fundamentals of Legislation on Culture”. Culture is considered as one of the main factors of national revival, overcoming the socio-economic and political crisis, preserving the national identity of Ukrainians and national minorities inhabiting the territory of the state.

In Ukraine, with a multinational population, a wide range of linguistic and regional cultural differences, and religious heterogeneity, the principles of pluralism have been introduced. Culture freed itself from the dictates of communist ideology, increased the diversity of creativity, the spiritual life of society, the recognition of innovative forms in art – avant-garde.

At the same time, under the conditions of total Russification, which was carried out in previous years, the need to revive the idea of Ukrainian statehood, support the state language, and the spiritual heritage of the people was important.

Democratic transformations in the Ukrainian society of the 1990s removed ideological restrictions and opened space for the writing of various genres. The first thing to note is the novel in the poems of **Lina Kostenko** “Berestechko”, which was written earlier but was published only after the independence. In the novel “The Daily Wand” (*Shchodennyi zhezl*), the prose writer **Yevhen Pashkovskiy** (born in 1962) gives a sharp, evil, wildly hot word for the Ukrainian disgraced powerless word, for the spiritually weakened science, for the traditions brutally interrupted by the communist regime, for the destroyed Christian faith and morals.

The novel–legend of **Roman Ivanychuk** (1929–2016) “The roar of deers became clear” (*Rev oleniv narozvydniv*), belongs to the relict genre of great epic prose. The novel is dedicated to the events of the Second World War in Western

Ukraine. The achievements of Ukrainian prose include **Anatolii Dimarov's** (1922–2014) novel “Prayer to Mary” (*Molytva do Marii*). It is a rare, and therefore especially valuable, example of how, under the pen of a master, Christian myth can seemingly come to life without any effort. The writer does not quote the Bible, he writes pictures of Ukrainian life, the fate of Ukrainian women.

Valerii Shevchuk (born in 1939) in his novel “The Sun in the Fog” (*Sontse v tumani*) creates a completely new type of historical novel in Ukrainian literature, which combines deep philosophy, intellectual detective, and psychologism. The achievements of Ukrainian literature in recent years include the works of **Mykola Vingranovskyi** (1936–2004) “Severin Nalyvayko” (*Severin Nalyvaiko*), **Pavlo Zagrebelnyi** (1924–2009) “Millennial Mykola” (*Tysiacholitnii Mykolai*), “Angelic body” (*Anhelska plot*) and **Yurii Mushketyk** (1929–2019) “Fear of Chaplinskyi's old age” (*Strakh pidstarosty Chaplynskoho*).

A notable phenomenon in cultural life was the holding of cultural events of all-Ukrainian scale. Among them are the All-Ukrainian Shevchenko Holiday “In a free, new family”, a pop song festival, international competitions named after M. Lysenko, ballet dancers named after S. Lifar, pianists named after V. Horovets and others.

The network of exhibitions and museums has grown, and more than 120 000 historical and cultural monuments are under state protection.



Fig. – “Renaissance” by the French artist Julien “Seth” Malland, or Globepainter and Ukrainian artist Oleksii Kislov, Kyiv

The breakdown of 2000 and 2010s became the time of development of many large exhibition institutions, such as Pinchuk Art Centre, Mystetskyi Arsenal, or Izolyatsia.

Street art became a bright trend of the beginning at the 2010s.

For the first time, the Ukrainian

sports team officially performed at the Winter Olympics 1994 in the Norwegian city of Lillehammer. The young Odessa figure skater **Oksana Bayul** (born in 1977) won “gold”. But the most important test for Ukrainian athletes was the 1996 Summer Olympics in Atlanta. Its heroes were gymnasts **Lilia Podkopaeva** (born in 1978), **Kateryna Serebryanska** (born in 1977), wrestler **Timur Taimazov** (born in 1970), athlete **Inessa Kravets** (born in 1966), boxer **Volodymyr Klychko** (born in 1976). At the Olympics in Sydney in 2000, the national team of Ukraine won about 20 medals.

Theme 14. Ukraine in the 2010s

Lecture 14. New challenges

1. *Victor Yanukovich during his presidency.*
2. *War with Russia.*

May 2011 – December 2011 V. Yanukovich has Tymoshenko arrested for “abuse of office,” and she is sentenced to seven years in prison. International observers see the prosecution as a politically motivated way for Yanukovich to sideline his main opponent, and the U.S. ambassador calls the trial a farce, a view shared by many. The jailing stalls negotiations with the European Union over improving trade and political ties. Brussels refuses to finalize the association agreement at the December EU-Ukraine summit in Kyiv.

November 21, 2013, V. Yanukovich withdraws from EU Talks. The Ukrainian government states that it will not sign the association agreement at an upcoming EU-Ukraine summit in Lithuania. V. Yanukovich’s administration announces it will resume dialogue with Russia about joining the Eurasian Customs Union. Protests begin in Kyiv almost immediately.

Euromaidan was a wave of demonstrations and civil unrest in Ukraine, which began on the night of 21 November 2013 with public protests in Maidan Nezalezhnosti (Independence Square) in Kyiv. The scope of the protests soon widened, with calls for the resignation of President V. Yanukovich and his government. The protests were fueled by the perception of “widespread government corruption”, “abuse of power”, and “violation of human rights in Ukraine”. Transparency International named President V. Yanukovich as the top example of corruption in the world. The situation escalated after the violent dispersal of protesters on 30 November, leading to many more protesters joining. The protests led to the 2014 Ukrainian revolution.

Protests and clashes increased in January after the Ukrainian parliament passed a group of anti-protest laws. Protesters occupied government buildings in many regions of Ukraine.

As a result of these events, the Agreement on settlement of the political crisis in Ukraine was signed on February 21, 2014, by the President of Ukraine V. Yanukovich and the leaders of the parliamentary opposition (**Vitalii Klitschko, Arsenii Yatseniuk, and Oleh Tiahnybok**) under the mediation of the European Union and the Russian Federation.



Fig. – Euromaidan, photo by Genya Savilov

Shortly after the agreement was signed, V. Yanukovich and other high government officials fled the country

Protesters gained control of the presidential administration and V. Yanukovich's private estate. Afterward, the parliament removed V. Yanukovich from office, replaced the government with Oleksandr Turchynov, and ordered that former Prime Minister Yulia Tymoshenko be released from prison.

Events in Kyiv were soon followed by the Crimean crisis and pro-Russian unrest in Eastern Ukraine. Despite the ousting of V. Yanukovich, the installation of a new government, and the adoption of Ukraine–European Union Association Agreement's political provisions, the protests have sustained pressure on the government to reject Russian influence in Ukraine.

On February 22–23, 2014 Russian President **Volodymyr Putin** convened an all-night meeting with security services chiefs to discuss extrication of the deposed Ukrainian president, Viktor Yanukovich, and at the end of that meeting Putin had remarked that “we must start working on returning Crimea to Russia”.

On February 23, 2014, pro-Russian demonstrations were held in the Crimean city of Sevastopol. On February, 26 near the Supreme Council of Crimea building, 4 000–5 000 Crimean Tatars and supporters of the Euromaidan-Crimea movement faced 600–700 supporters of pro-Russian organizations and the Russian Unity Party.

Supreme Council Chairman **Volodymyr Konstantinov** said that the Crimean parliament would not consider separation from Ukraine, and that earlier reports that parliament would hold a debate on the matter were provocations.

Tatars created self-defense groups, encouraged collaboration with Russians, Ukrainians, and people of other nationalities, and called for the protection of churches, mosques, synagogues, and other important sites. By nightfall the Crimean Tatars had left; several hundred Russian Unity supporters rallied on. A military checkpoint, with a Russian flag and Russian military vehicles, was set up on the main highway between the city and Simferopol.

Ukraine launched a military counter-offensive against pro-Russian forces in April 2014, called the “Anti-Terrorist Operation” (ATO) from 2014 until 2018, when it was renamed the “Joint Forces Operation” (JFO). Unfortunately, the change of format will not resolve the conflict in the Donbas because the troops will remain in uncontrolled territories. Still, the situation may improve from another perspective. The experts explained that the new format would streamline the management of forces and means responsible for the situation.

On July 17, 2014, a *Malaysia Airlines flight* from Amsterdam to Kuala Lumpur is shot down by a surface-to-air missile over eastern Ukrainian territory controlled by Russian and Russian proxy forces, resulting in the death of all 298 people on board. A Dutch-led investigation later finds that Russia bears responsibility, with the missile having been provided by a Russian army brigade, but Russia denies responsibility.

Between August 22–25, 2014 Russian artillery, personnel, and what Russia called a “humanitarian convoy” crossed the Ukraine-Russia border. Crossings occurred both in areas under the control of pro-Russian forces and in areas that were not under their control, such as the south-eastern part of the Donetsk region, near Novoazovsk.

On **September 5, 2014**, Russian units enter Ukraine to push back Ukrainian forces that were on the verge of regaining control of Donbas. Shortly after, negotiators conclude the **first Minsk Agreement**, aimed at ending the

fighting. However, its terms are not implemented, and fighting continues along the line of contact.

On **February 11–12, 2015** the **second Minsk Agreement** was signed. V. Putin and P. Poroshenko met in Minsk to negotiate a cease-fire in eastern Ukraine. They reach an agreement, shepherded by French President **Francois Hollande** and German Chancellor **Angela Merkel**, which outlines thirteen steps to end the war, including an immediate cease-fire and the withdrawal of all heavy weaponry in order to create a “security zone”. Fighting and shelling along the line of contact still flare up from time to time. Both sides trade accusations on violations of the deal, though international observers place more blame on Russian and Russian proxy forces.



Fig. – Ukrainian cities after battles, 2014

Main battles

- Siege of Sloviansk (April 12 – July 5, 2014)
- Battle of Kramatorsk (April 12– July 5, 2014)
- Battle of Mariupol (May 6– June 14, 2014)
- 1st Battle of Donetsk Airport (May 26–27, 2014)
- Siege of the Luhansk Border Base (June 2–4, 2014)
- Zelenopilla rocket attack (July 11, 2014)
- Battle in Shakhtarsk district (July 16 – August 26, 2014)
- Battle of Horlivka (July 20 – September 6, 2014)
- Battle of Ilovaisk (August 10 – September 2, 2014)
- Novosvitlivka refugee convoy attack (August 18, 2014)
- Battle of Novoazovsk (August 25–28, 2014)
- Mariupol offensive (September 4–8, 2014)
- 2nd Battle of Donetsk Airport (September 28, 2014 – January 21, 2015)
- Battle of Debaltseve (January 16 – February 20, 2015)
- Shyrokyne standoff (February 10 – July 3, 2015)
- Battle of Marinka (June 3, 2015)
- Battle of Svitlodarsk (December 18–23, 2016)
- Battle of Avdiivka (January 29 – February 4, 2017)

Religion and culture

In January 2019 a schism emerges in Orthodox Church. The Ecumenical Patriarch of Constantinople, the leading authority for Orthodox Christianity, recognizes the independence of the Ukrainian Orthodox Church, formally severing it from the Russian Orthodox Church, which has close reported ties to the Kremlin and had overseen the Ukrainian church for centuries. Ukrainian people got **Tomos** on autocephaly. Russia accuses the United States of encouraging the break in order to weaken Moscow, and a Kremlin spokesperson reissues a promise to defend “the interests of Russians and Russian-speakers”.

In order to combat Russian influence, Ukraine introduced a range of affirmative action measures designed to promote the production of more Ukrainian-language cultural content. Between 2014 and 2019, the share of made-in-Ukraine movies screened in Ukrainian cinemas rose from 1.7% to 8%. The percentage of books published in the Ukrainian language also increased considerably.

For the past few years, radio stations have been obliged to meet Ukrainian language quotas. This has helped fuel a boom in the domestic music scene and boosted the careers of many local musicians who had previously struggled to gain airtime on playlists dominated by Russian-language artists.

In 2014, Ukraine banned a range of Russian TV channels, TV series, and books, with particular attention given to content that sought to glorify Russia’s imperial past or denigrate Ukraine. In March 2015 several decommunization laws were adopted.

Two years later, Ukraine went further and blocked a number of Russian social media platforms. Many of Russia’s leading pop stars and celebrities are also no longer welcome in Ukraine, with entry bans imposed in response to anti-Ukrainian positions or unsanctioned visits to Russian-occupied Crimea.

Culture. With the revival of Ukraine’s independence, and especially after 2014, the embroidered shirt began to resolutely return to its nationhood. Both men's and women's clothing on the theme of traditional embroideries in the 2020s, common at rallies, celebrations, and youth events, have regained their place in wedding fashion.

The embroidered shirt has become a regular outfit or a free pass to certain youth parties and discos, specially dedicated to public holidays. A separate phenomenon was the embroidery processions in the late 2000s, when, without being tied to the current holidays, only the embroidered shirt itself became enough as a reason to organize a crowded meeting. Such holiday walks with

Ukrainian songs, music, patriotic slogans have gained the greatest publicity among young people aged 17–20, and are constantly taking place in many cities of Ukraine.

Seminar 7. History lessons

1. The political situation in the mid of 2010s
2. Dania Didik and first victims of ATO

Workshop

There will not be a workshop. Light a candle for the victims.

Self-study

1. Battle for Donetsk airport
2. The Battle of Ilovaisk – “Ilovaisk boiler” (Ilovaiskyi kotel)

Topics for reports

1. Work of toponymic commissions. Destruction of Soviet monuments;
2. What is the state of Ukrainian civil society today – on a national and regional level;
3. Hybrid war: nature and basic strategies;
4. Ukrainian diaspora;
5. Minsk process and drafting;
6. Nobel prize in literature and peace;
7. Art during the war;
8. Participation of foreign organizations and citizens in the ATO;
9. Ethnographic research in modern Ukraine;
10. Local tourism “Picturesque Ukraine”;
11. Vasyl Slipak as opera singer and a warrior;
12. Urban parks as a symbiosis of culture and nature (on the example of parks in Kharkiv city);
13. Museum: its role and significance in the cultural and educational space;
14. Ukrainian cuisine in modern society.

Theme 15. History and culture of Ukraine in the 2020s

Lecture 15. Ukraine starting in the 2020s

1. *Presidential elections in 2019. Political, security, and economic challenges.*
2. *Development of culture at the beginning of the 2020s.*

The 2019 Ukrainian presidential election was held on 31 March and 21 April in a two-round system. There were a total of 39 candidates for the election on the ballot. The 2014 annexation of Crimea by Russia and the occupation of parts of the Donetsk region and Luhansk region prevented around 12% of eligible voters from participating in the election. As no candidate received an absolute majority of the vote, a second-round was held between the top two candidates, **Volodymyr Zelenskyi**, who played the role of Ukraine's president in a popular television comedy and the incumbent president, **Petro Poroshenko**, on April 21, 2019. According to the Central Election Commission, Zelenskyi won the second round with 73.22 % of the votes. Two months later, V. Zelenskyi's party also wins a majority of parliamentary seats, marking the first time since independence that Ukraine's president has a majority party in the parliament. V. Zelenskyi had campaigned against corruption and poverty, and pledged to end the war in the east; many saw the vote as a rejection of P. Poroshenko and his failure to root out corruption.

On July 25, 2019, D. Trump and V. Zelenskyi had a phone conversation. Donald Trump is convinced that the new Ukrainian government will be able to quickly improve the image of Ukraine, complete the investigation of corruption cases, which inhibited the interaction between Ukraine and the USA. He also confirmed continued support of the sovereignty and territorial integrity of Ukraine by the United States and the readiness of the American side to fully contribute to the implementation of a Large-Scale Reform Program in our country. V. Zelenskyi thanked D. Trump for US leadership in preserving and strengthening the sanctions pressure on Russia. The Presidents agreed to discuss practical issues of Ukrainian-American cooperation during the visit of Volodymyr Zelenskyi to the United States.

In September 2019 Russia and Ukraine exchanged a total of 70 prisoners. Eleven prisoners were held by Russia on politically motivated charges, including **Oleh Sentsov**, **Edem Bekirov**, **Pavlo Hryb**, **Oleksander Kolchenko**, **Roman Sushenko**, and 24 Ukrainian sailors Russia captured in the Kerch strait in 2018, were part of the swap. Another major prisoner exchange between

Ukraine and Russia-backed armed groups took place in December 2019. Ukraine turned over 124 people and the armed groups released 76.

The **COVID-19 pandemic** in Ukraine is part of the worldwide pandemic of coronavirus disease 2019 (COVID-19) caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The virus was confirmed to have spread to Ukraine when the country's first case was confirmed to be hospitalized in Chernivtsi Oblast on 3 March 2020, a man who had traveled from Italy to Romania by plane and then arrived in Ukraine by car.

An emergency was declared on March 20, 2020, in the Kyiv region, Chernivtsi region, Zhytomyr region, Dnipropetrovsk region, Ivano-Frankivsk region, and the city of Kyiv. New infections and deaths started to break records by late October 2021. By then, a total of 2.8 million coronavirus cases and 64,936 COVID-19 related deaths had occurred in Ukraine.

Like in many other countries, the impact of the COVID-19 pandemic on Ukraine's economic growth has been significant. The National Bank of Ukraine (NBU) reported a decline in real GDP of 4% in 2020, compared with pre-pandemic estimates of 3.5% GDP growth over the period. The 2020 output drop was caused by the implementation of strict public health measures in Ukraine and abroad, a weakening of domestic demand, and a sharp drop in trade and investment levels:

- Consumer confidence decreased from 92.2% in December 2019 to 60.7% in January 2021;
- Foreign trade turnover fell by around 7.5%;
- The NBU reported a record FDI net outflow from Ukraine of USD 868.2 million in 2020, compared with an FDI net inflow of USD 5,833 billion in 2019%
- In 2020, Gross Fixed Capital Formation (GFCF) declined by 24.4% y-o-y*

In 2020 the country's macroeconomic development was better than expected. International currency reserves increased to USD 28.5 billion by the end of the year. This was the highest level since 2011 before V. Yanukovich began plundering the country.

* *Key takeaways:*

Year-over-year (YOY) is a method of evaluating two or more measured events to compare the results at one period with those of a comparable period on an annualized basis.

YOY comparisons are a popular and effective way to evaluate the financial performance of a company.

Investors seeking to gauge a company's financial performance use YOY reporting.

The growth in currency reserves was possible as Ukraine benefited from a great windfall in its foreign trade. Ukraine's terms of trade improved significantly in 2020 because prices for primary exports such as agricultural goods, iron ore, and steel all rose, while the price of energy imports fell. This allowed Ukraine to attain a current account surplus equal to four percent of GDP, while it usually has a deficit of about three percent of GDP. But this one-time effect is unlikely to be repeated.

Other reasons for Ukraine's macroeconomic stability include the fact that international tourism almost ceased during 2020. This had a positive impact on the economy because Ukrainians typically spend much more abroad than the country receives from incoming tourists. Ukraine closed restaurants, hotels, and bars for extended periods last year, but these services employ a smaller share of the labor force in Ukraine than elsewhere. In short, Ukraine experienced many of the most common negative economic consequences from the pandemic, but the impact was less severe than in other countries.

In spring 2020, the Ukrainian parliament adopted a long-awaited land reform bill, paving the way for an agricultural land market. Will this reform prove effective without credible property rights? Many investors remain unconvinced.

Education

From the 2017/2018 academic year in 100 schools throughout Ukraine (two first grades in each school) started the **New Ukrainian School**. It is key reform of the Ministry of Education and Science. The main objective was to create a school that would be pleasant to go to and would provide the students not only with knowledge, as is the case now, but also with the ability to apply it in real life.

Ukraine is also home to over 800 institutes of higher education and concentrated mostly in and around big cities such as Kyiv, Kharkiv, Zaporizhzhia, Dnipro, Lviv, and Odesa. At the beginning of 2019, 75 606 international students from 154 countries studied at 443 Ukrainian Higher Education Institutions.

In 2021, you can get an education in 313 universities, academies, and institutes of Ukraine of 3–4th level of accreditation. Among them, there are 220 state institutions, 93 – non-state. 54.9 % of state universities students get free education.

Today education has become more digitized, bringing with it many new challenges. About half of Ukrainians feel negatively towards remote education,

while only 32% are positive, the study indicates. The decline in children's achievement, lack of teacher attention to pupils, technical problems, poor internet quality, and lack of devices for online learning has become the main problems of remote education in Ukraine.

Despite all the tragedy associated with the COVID-19 quarantine, such an extreme transition to distance learning has given an impetus to teaching online, creating new online courses, video lectures, etc.

Culture

In the years since the restoration of independence, many new theaters have appeared in Ukraine, and interest in folk and street theater is growing. Ukrainian dramatic art is increasingly intertwined with the European cultural space. Theatre director **Roman Viktiuk** (1936–2020), whose work became a significant contribution to the world theatrical aesthetics of the late XX century, gained worldwide recognition. Another Ukrainian director, **Andrii Zholdak** (born in 1962), is well known far beyond Ukraine. Many talented actors of the Ukrainian theater, **Bohdan Stupka** (1941–2012), **Nataliia Sumska** (born in 1956), **Anatolii Khostikoiev** (born in 1953), and others, have acted with great success in domestic and foreign films.

Ukraine has seven opera and ballet theaters (Dnipro, Donetsk, Kyiv, Lviv, Odesa, Kharkiv, and Chernivtsi) and more than a hundred other theaters.

The turning point for the Ukrainian artists, undoubtedly, was the Maidan. 2014–2015 became a period of acute reflection on what was happening in the country: strong and piercing works appeared – the series “Kyiv Diary” by **Vlada Ralko** (born in 1969), installations “Ukraine” by **Zhanna Kadyrova** (born in 1981), or “Shadows” by **Roman Mikhailov** (born in 1989), performance “254” by **Mariia Kulikovska** (born in 1988), etc.

The voices of young authors are beginning to sound louder and more confident, including “**Open Group**”, **Mykyta Shalennyi**, **David Chichkan**, **Oleksa Mann**, “**Kinder Album**”, **Roman Mikhailov**, **Sergii Melnichenko**, **Roman Minin**, and others. Not all of these artists at that time were new voices, but it was the events of the Revolution of Dignity that became an important bifurcation point for the art of the 2010s.

Superstar Ukrainian conductor **Oksana Lyniv** (born in 1978) is making musical history. The native of Brody (western Ukraine) was unveiled in October 2021 as the new musical director of the Teatro Comunale di Bologna in Italy. When she takes up what is envisaged as an initial three-year posting in Bologna

in January 2022, she will become the first female conductor ever to be appointed as musical director of an Italian opera house.

One of O. Lyniv's most meaningful awards came in October 2021, when she was named as the recipient of the 2021 Saxon Mozart Prize together with the Youth Symphony Orchestra of Ukraine, which she founded in 2016 in a bid to bring talented young musicians from across Ukraine together and help unite the country.



*Fig. – “Ukraine” by Zhanna Kadyrova, 2014
(Ukrainian map cut out of an excavated burned wall)*



Fig. – “Shadows” by Roman Mikhailov “We lost Crimea; sculptures are no longer ships, not a fleet, but shadows, memories wandering in space”

In December 2019 **Kosiv painted ceramic** has been added to the UNESCO Representative List of the Intangible Cultural Heritage.

2020 was undoubtedly a difficult year for the book industry in Ukraine.

Due to the pandemic, the **Book Arsenal** was abolished, **BookForum** was transferred to the online format, and dozens of other festivals, presentations, and meetings with writers did not take place. Among the best books of 2020 according to the Ukrainian PEN Club is “Amadoca” by Andrukhovych Sofia,



Fig. – Kosiv ceramics

“Radio Night” by **Andrukhovych Yurii**, “Invisible” by **Baidak Ivan**, “Mozart 2.0” by **Batu Dorzh**, and “East Shaft” by **Bespalov Maksym**.

Gogolfest was founded in 2007 and was held in Kyiv, and in 2017 it started traveling in Ukraine. Today the festivals are held in Dnipro, Mariupol, Kherson, Ivano-Frankivsk, and Vinnytsia. Each city has its own Gogolfest, it adapts to local specifics and is in tune with the energy of the place where it takes place. In 2019, it entered the top five festivals in Europe (EFFE Awards 2019–2020). In every city where the festival took place, it has a chance to be repeated every year. It depends on the synergy and perseverance of the local community

Gastronomic festivals have been held in Ukraine over the past few years. Every year within the framework of “Borshchevska vyshyvanka” another holiday is held – the “**Borshch’iv**” festival. Housewives from different villages of the Borshchevskyi district of the Ternopil region compete with each other in the preparation of a national dish.

One of the largest gastronomic festivals in Transcarpathia is dedicated to “Hutsul sheep bryndze”. The festival attracts with its authenticity, demonstrates the traditions of the Hutsuls, and introduces their craft, life, and hospitality.

A cheerful festival of “**Nizhyn cucumber**” takes place every autumn in the city of Nizhyn (Chernihiv region). The program includes performances by creative teams, dances, a fair of souvenirs created by Nizhyn craftsmen, as well as the announcement of the winners of the competition for the best design of dishes for storing cucumbers (cans, barrels, etc.).



Fig. – “Nizhyn cucumbers”



Fig. – “Borshchevskaya vyshyvanka”

The cultural and gastronomic festival “**Opishnia. PlumFest**” is held in Opishnia village Poltava region. A culinary show takes place during the festival. Plums are used to make many delicious dishes: jams, pastilles, borscht, pilaf, meat, dumplings, juices, and much more.

Despite all the difficult realities, Ukrainian directors were not afraid to offer their new works to the audience. “The earth is blue, like an orange” by **Iryna Tsilyk**, “Atlantis” by **Valentyn Vasianovych** previously managed to collect many awards at international festivals.

Theme 16. Development of History and Culture in Sloboda Ukraine.

Lecture 16. Creation of a unique cultural space of Slobozhanshchyna

1. *History of Sloboda Ukraine.*
2. *Kharkiv as a center of scientific life.*

Sloboda Ukraine, Slobidska Ukraina or Slobozhanshchyna, is a historical region, now located in Northeastern Ukraine and Southwestern Russia. It developed and flourished in the XVII and XVIII centuries on the southwestern frontier of the Tsardom of Russia.

With the Russian territorial expansion south and east into the lands of modern Sloboda Ukraine and mid-Volga River, the conflict between Tatars and Russia intensified. Sometime between the 1580s and the 1640s the Belgorod Defense Line with some fortifications, moats, and forts was constructed in Sloboda Ukraine, providing security to the region. After several Russo-Crimean Wars, the Russian monarchs started to encourage the settlement of the region by Cossacks who acted as a sort of frontier guard force against the raids of the Tatars. Apart from the Cossacks, the settlers included peasants and townspeople from Right and Left-bank Ukraine, divided by the Treaty of Andrusovo in 1667. By the end of the XVIII century, settlers occupied 523 Slobodas (slobody) in Sloboda Ukraine.

In the late XVII century, the population of Slobidska Ukraine was about 120 000. The 1732 census indicated a population of 400 000, and that of 1773, over 660 000. The settling of the region added approx 100 000 sq km to Ukrainian ethnographic territory as its border moved 120–200 km eastward. In the mid-XVIII century, Slobidska Ukraine constituted 25 percent of Ukrainian ethnographic territory and was inhabited by 10 percent of its population.

From 1650 to 1765, the territory referred to as Sloboda Ukraine became increasingly organized according to Cossack military custom, similar to that of the Zaporozhian Sich and Don Sich. The relocated Cossacks became known as Sloboda Cossacks. There were five regimental districts of Sloboda Cossacks, named after the towns of their sustained deployment, and subdivided into company districts (sotni). Regional centers included Ostrogozhsk (now Voronezh region), Kharkiv, Okhtyrka, Sumy, and Iziium, while the Sloboda Ukraine Cossack capital was located in Sumy until 1743.

The administration of Slobidska Ukraine and the posts therein were similar, with some exceptions, to those of the regimental system of the Hetmanate. In the later XVII century, the members of the general staff were

elected at Cossack (officers') councils and confirmed by Muscovite officials. In the XVIII century, the positions became Russian appointments, the starshyna usually coming from the Cossack elite, and regimental colonels and company captains occasionally being foreigners. A number of leading Cossack families filled regimental and other positions in an almost hereditary manner. Such "dynasties" included the **Kondratiev** family in Sumy regiment, the **Perekrestov-Osypov** and **Lesevytskyi** families in Okhtyrka, the **Donets-Zakharzhevskiyi** and **Danylevskiyi** in Iziium, the **Shydlovskiyi** family, the **Kulykovskiyi** family, and the **Kvitka** family in Kharkiv, and the **Teviashov** in Ostrohozk.

The local economy was also similar to that of the Hetman state, with agriculture and animal husbandry the primary occupations. The prevalent form of farming was the rotating field system. In the late XVIII century, the three-field system came into use. Apart from Cossack and small peasant landholdings, large estates were also established by Cossack officeholders, the Russian aristocracy, and various monasteries. Those grew in size to approach the latifundia of Right-Bank Ukraine. Sheepherding, beekeeping, orchard keeping, fishing, milling, distilling, and the production of various handicrafts were also significant contributors to the region's economy*. Toward the end of the XVIII century, there were about 34 000 craftsmen in Slobidska Ukraine. The salt industry was another significant undertaking, with plants in Tor, Bakhmut, and Spivakivka; saltpeter was a particularly important product. In the XVIII century, manufacturing plants were established, which concentrated on cloth and clothing manufacture as well as serving the region's agricultural economy. Of specific note was a tobacco-processing plant established in Okhtyrka, the first in Ukraine and the Russian Empire.

The administration of Catherine II disbanded the regiments of Slobozhanshchina and abolished Cossack privileges by the decree of July 28, 1765. The semiautonomous region became a province called Sloboda Ukraine Governorate (Slobodsko-Ukrainska guberniia). Saint Petersburg replaced the

* *Dictionary*

Sheepherding – вівчарство

Beekeeping – бджільництво

Orchard keeping – садівництво

Fishing – рибальство

Milling – млинування

Distilling – винокурня

saltpeter – селітра

regimental administrations with Russian hussar regiments and granted Cossack higher ranks officership and nobility. In 1780, the governorate was transformed into the Kharkiv vicegerency which existed until the end of 1796, when it was again renamed into Sloboda Ukrainian Governorate. Each administrative reform involved territorial changes.

The focal points of trade were the local markets, of which there were 271 in 1779. In addition, there were ten middle-sized and two large markets (Sumy and Kharkiv). The transit trade with Russia, the Hetman state, the Zaporizhia, Southern Ukraine, Crimea, and the Don region, Caucasia, and Iran were also important. Trade between Slobidska Ukraine and the Hetman state was particularly significant: the Hetman state exported manufactured goods (such as glass and steel products) in exchange for salt.

In 1835 the province of Sloboda Ukraine was abolished, ceding most of its territory to the new Kharkiv Governorate, and some to Voronezh and Kursk.

By the second third of the XIX century, Kharkiv was already regarded as a real city with all concomitant attributes. What contributed most to transforming Kharkiv's landscape was the founding of the university in 1805. Thanks to this, Kharkiv was enriched by its first public park and botanical garden, a boulevard, new places for rest and recreation, and new brick buildings.

In the late XIX – early XX century the city of Kharkiv is being modernized, the way of life of its inhabitants has become noticeably different from the way of life of the villagers. Gaslighting was used, wagonways (tram predecessor) and cars appeared. In 1876 the first post office started to operate in Kharkiv, a telegraph appeared, in 1882 a telephone exchange, and in 1886 a public library was opened. There were changes in the urban space itself.

At the turn of the century, the pace of urbanization has increased significantly. The commercial importance of Kharkiv led to the construction of the railway, which turned it into a major railway junction and, in turn, caused increased business activity and capital attraction. In 1912, Kharkiv had the highest incomes among the cities of the Left Bank of Ukraine, concentrating significant bank capital. So, for example, on the Main then city square – Nikolaevska (today is the Square of the Constitution) practically nearby houses of the Commercial, Azov-Don, St. Petersburg, International Volga-Kama, Trade, and Land Banks were settled down, as well as in another part of the square – the Mutual Credit Society and the Russian-Asian Bank.

As a city, Kharkiv experienced its second birth during the era of the industrial revolution of the Russian Empire. It was precisely at this time that a

cultural landscape of the city was formed, which has been preserved to the present day. Its architectural face was defined by its eclectic style and in the early XX century by modern design. When Kharkiv's particular urban identity began to form, one of its features was the publication of numerous reference works, travel guides, and calendars that outlined the cultural space of the city and was aimed at the mass consumer. Arguably the most important representation of Kharkiv's urban identity was the fundamental two-volume history of the city written in the early XX century by two local historians, **Dmytro Bahalii** and **Dmytro Miller**, who were commissioned by the Kharkiv Municipal Duma.

During the new stage of Russian imperial modernization, Kharkiv, along with Kyiv and Odesa, was transformed into a multinational, contemporary megalopolis. By the early XX century, Kharkiv had a population of nearly 240 000: fewer people than in each of Kyiv and Odesa but more than in Lviv. The majority of Kharkivites were Russophones (63 %), and Ukrainophones comprised nearly 26 % (more than in Kyiv, or Lviv, or Odesa). In third place by a large margin were Jews, who comprised over 6 % of the Kharkiv population, two times lower than the Jewish population in Kyiv and nearly five times lower than the Jewish population in Lviv or Odesa. Significant numbers of Jews were assimilated as the Russian society modernized. By the character of its cultural life at the beginning of the XX century, Kharkiv could be regarded as a Russian-Ukrainian city, where ethnic Ukrainians, although still a minority, were no longer isolated from the Russian population by legal or political barriers, as they had been two centuries earlier.

After the establishment of the Soviet Union Northern Slobidska Ukraine became part of the Russian Soviet Federated Soviet Republic, and the southern section, of the Ukrainian Soviet Socialist Republic. The early 1930s forced an end to Ukrainization in the parts of Sloboda Ukraine located in the Russian SFSR led to a massive decline of reported Ukrainians in these regions in the 1937 Soviet Census compared to the 1926 First All-Union Census of the Soviet Union. The Ukrainian SSR reorganized their part of the region several times before establishing the borders of the present-day Kharkiv Region in 1932.

By 1919 Kharkiv had already passed through the first wave of Sovietization when some central streets and squares in the city received new names. For example, Sumska Street was renamed Karl Libknekht Street, Katerynoslavska Street became Sverdlov Street, Pavlivska Square was renamed Roza Liuksemburg Square, and Mykolaiv Street became known as Tevelev

Street. This list was later expanded to include the names of Soviet military leaders, French revolutionaries, Red trade unions, and the like. After his death, Artem, the former head of the Donetsk-Kryvyi Rih Republic, became one of the most popular symbols of Kharkiv: a street, a museum, a communist university, and a library club were all named in his honor.

Kharkiv was transformed into a laboratory of architectural innovations, a symbol of functionalism and constructivism, and the embodiment of the communist utopia of the industrial age and new civic life. In addition to a new center, plans were drafted for the construction of a new socialist city filled with communal buildings and workers' settlements. The geometric form of the new streets and avenues, buildings constructed of concrete, glass, and iron, the blend of daily life with industry, were some of the features of the new capital city that had taken on the role of an unknown, newly discovered industrial giant, whose hands were the streets of Kharkiv exhaling the smoke of factories.

The early 1920s marked the beginning of Kharkiv's sudden but short-lived career as the experimental capital of Soviet Ukraine (1919–1934). The city began to expand feverishly, and its population grew by geometric progression. In 1926 there were 417 000, by the early 1930s, Kharkiv, with its 521 000 residents, was not far behind Kyiv, which continued to be the most populous place in Ukraine. Kharkiv's ethnic and social structure also underwent marked changes. Ethnic Ukrainians were now in the majority (38.6 % in 1926), while the number of ethnic Russians dropped to 37.2 % (that same year). As well, the proportion of Jews also grew appreciably (to nearly 20 %). It is worthwhile mentioning that the changes in the relationship between Ukrainians and Russians were caused primarily by the changes in national self-identification.

After the loss of its capital city status, Kharkiv began a rapid descent into provincialization, and it became part of the unified Soviet cultural space with its standard details, architecture, and toponymy. It remained a megalopolis oriented culturally toward Moscow and Leningrad, with its numerous institutes of higher education, its defense industry, and its all-Union industries.

The periodic changes in Kharkiv's cultural landscape during the Soviet era took place in conformity with the "fluctuations in party policies": the advent of the Stalinist "Empire style" with its gloomy military-industrial, communist symbols and names of Stalinist leaders; de-Stalinization in the form of "Leninization" based on the historical mythology of the Great October Socialist Revolution, together with the low-cost, concrete-paneled, or brick three- to five-storied apartment buildings known as "khrushchevki"; and cautious Brezhnevian

re-Stalinization founded on the mythologized memory of the War War II along with new “bedroom communities” and a subway system. These three sources of the city’s recent past are still the important three components of its present life, similar to Haxthausen’s descriptions of “three cities in one.”

In the 1930s, old industrial enterprises were revived in the Kharkiv region, new giants of the industry were built: tractor, machine-tool, bearing, turbine generator, and other plants. Construction developed at a fast pace, a new public center of the city was built with one of the largest squares in the world – named after Dzerzhynskiy (now Freedom Square), with the country’s first buildings of the Gosprom and the House of Projects.

Outstanding figures of world and Ukrainian science and culture worked here: **Lev Landau, Borys Verkin, Mykola Barabashov, Mykola Samokish, Les Kurbas, Natallia Uzhvii, Amvrosii Buchma**, and many others.

The flywheel of repression killed thousands of representatives of the creative intelligentsia, many leaders of major enterprises, commanders of the Kharkiv Military District, advanced workers, collective farmers, and prominent trade union leaders. The most tragic period in the history of the region was the period of World War II. For two years the territory of the region was the place of the most severe battles and inhuman conditions for the existence of the civilian population. Hundreds of thousands of people were forcibly taken to work in Germany. Of the two years of occupation, the front line passed through the Kharkiv region for 17 months, and active hostilities were conducted for 5 months.

In the late 1940s to early 1950s, the “reverse” renaming of some streets in Kharkiv took place: Karl Libknekht Street was replaced by Sumska Street, Klara Tsetkin Street was renamed Rymarska, and Vilna Akademiia Street became known as Universytetska.

In the 1950s – 1960s, large residential areas of Pavlov Pole, the Selective Station, and the Ordzhonikidze District were built in Kharkiv, and in the 1970s-1980s – Saltovka and Oleksiivka, Rohan and Kholodna Hora.

In the mid-1960s, economic reform was carried out in the USSR and an attempt was made to transfer the center of economic planning from the capital’s ministries to the regions. Most of the regional enterprises were transferred under the control of the Kharkiv Economic Council. The years of the seven-year plan (1959–1965) were fruitful for the industry; there were significant changes in all spheres of life. New enterprises appeared, labor productivity intensified, and industrial output increased.

On August 23, 1975, the Kharkiv Metro, the second in Ukraine, began to function.

Today the area of the Kharkiv Region is 31 418 km². The population is 2.95 million people. On July 17, 2020, the Verkhovna Rada adopted a resolution “On the formation and liquidation of districts,” reducing the number of districts from 490 (465♦) to 136 (119). So now there are 7 districts: Bohodukhivskiyi, Izyumskiyi, Krasnogradskiyi, Kupianskiyi, Lozivskiyi, Kharkivskiyi, and Chuguivskiyi.

Kharkiv Region is situated on the edge of steppe and forest-steppe natural zones. The forests here are mainly oak and pine. The fauna counts about 340 animal species. With the purpose to preserve the national natural wealth 132 sanctuaries and 42 natural reserves were created in the region.

Today the culture admirers are welcome to theatres, the regional philharmonic society, House of organ and chamber music, circus, museums, and about 1000 libraries (including State Scientific Library named after V. Korolenko containing more than 6.5 million copies in its funds). The spirituality of the Kharkiv Region is gradually revived. For years of Ukraine independence 23 temples were built in the region by the support of local authorities; 30 are being built and about 20 temples and churches are being restored.

In painting art among Kharkivtisi very famous are **Yevheniia Gapchinska** (born in 1974) and **Hamlet Zinkovskyi** (born in 1986). Ye. Gapchinska was born in Kharkiv and annually she holds more than a dozen exhibitions in Ukraine, Belgium, England, the Netherlands, and other countries. Her works are kept in European museums and private collections of connoisseurs and artists. Ye. Gapchinska is also an illustrator of popular children's books, which are bought like hot buns.



Fig. – The artwork by Hamlet

H. Zinkovskyi resides in Kharkiv. His first verified exhibition was the Exhibition of the shortlisted **PinchukArtCentre** Prize nominees at Office 510 in Kyiv in 2009, and the most recent exhibition was 5 **Odesa biennale-Turbulence at Odesa Biennale of Contemporary Art** in

♦ without taking into account the occupied territories

Odesa in 2017. H. Zinkovskyi is most frequently exhibited in Ukraine but has also had exhibitions in Italy and elsewhere.

Kharkiv is a metropolis with many green areas where you can take a break from the bustle of the city without crossing the city limits. Interestingly, that green areas of parks and gardens, boulevards, and squares in Kharkiv make up 12 628 hectares, and there are more than 17 m² of green space per inhabitant. The largest **Forest-park** zone of Ukraine is located in the north-western part of the city, where centuries-old oaks (up to 400 years old), as well as spruces, pines, and lindens, grow on a vast territory*. Here you can ride on the Children's Railway, see the Glory Memorial, visit the ski resort "Kharkiv Switzerland" in winter, taste food in numerous cafes.

Central Park of Culture and Rest. There is a lake, shady alleys, an amusement park, many cafes, rental points, beautiful statues. From the cable car and the giant Ferris wheel, residents and guests admire the landscapes of Kharkiv. **Sarzhin Yar** Kharkiv residents call "*Fountainhead*." Here you can swim and fish for trout, and get the purest drinking water "Kharkivska-1" for free. There is also a small wooden church in honor of the icon of the Mother of God "Joy, or Consolation." Sarzhin Yar is an ideal place for nature walks and picnics. It is cozy, bright, and clean.

The magnificent **Shevchenko Garden**, spread out near Kharkiv main landmark, the Svobody Square, is the oldest and the most beautiful park complex in the city. Convenient location, beautified green areas, and great number of original objects make it a popular recreation and entertainment place for Kharkiv locals and guests.

An original fountain that cascades along garden's steep slope appeared there on Kharkiv's 300th anniversary, and an observation area, featuring marvelous views of the Lopan River's valley, was equipped on its top. Somewhat later, the garden was adorned with an interesting building of the **Concert Hall Ukraine**, placed near the **Kharkiv Zoo**, which was opened in the late XIX century and is considered to be the oldest one in Ukraine. About 400 species of animals from different continents and 80 species of exotic fish live there. In addition, the park houses the largest dolphinarium in the country and an observatory, built in 1808.

* *Dictionary*

Spruce – ялина

Pine – сосна

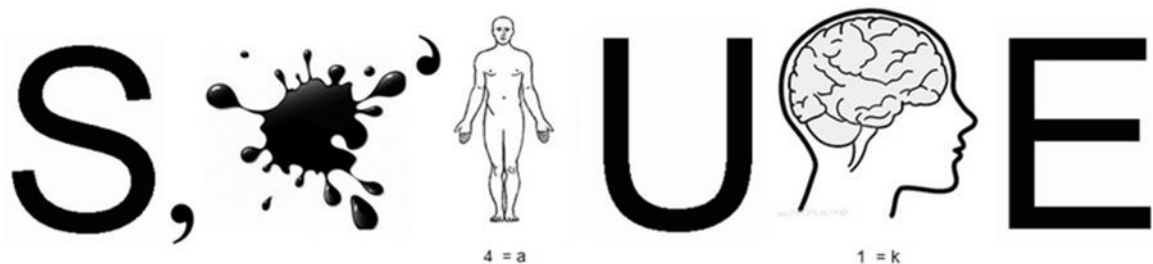
Linden – липа

The Shevchenko Garden is also notable for a large number of monuments. The most well-known ones are the monument to Archangel Michael, presented to Kharkiv on its 350th anniversary by Ukraine's capital, and the bronze monument, shaped as a football. The football, having a 1,5-meter diameter and weighing more than two tons, is installed on the pedestal of black granite. It is situated on the token place, where 50 years ago local football fans used to come together in order to discuss current news.

Feldman's Ecopark is another park that every citizen and tourist of Kharkiv must visit. It is incredibly beautiful and clean here. The territory is huge; there is a free extensive zoo, a lake with swans, fountains, numerous cafes, a touching zoo, and free attractions for children. In October 2021, the **Fantasy Park** was opened. During the construction of the park, a stage and a large playground were installed there, the fountain was reconstructed, footpaths, lighting was made, and recreation areas with benches were landscaped. In addition, a video surveillance system, soundtrack, and decorative lighting were installed. Figures of fantastic heroes were installed on the green zones. In the evening, the park is transformed with the help of projection technologies.

Workshop

Solve the rebus



Self-study

1. Development of cultural centers in Kyiv
- 2 The Ukrainian cultural foundation

Topics for reports

1. Ecological problems of modern Ukraine;
2. Sustainable development goals (SDG) in Ukraine 2021;
3. Social and Political Life of Ukrainian Diaspora today;
4. Revitalization of abandoned spaces (on the example of Kharkiv city);
5. Digitalization of Ukrainians: social platforms;
6. Forbes rating: TOP largest companies in Ukraine;
7. Development of Ukrainian literature;
8. Online culture – challenges and new opportunities;
9. Street culture as a part of the state youth policy;
10. Universities of Kharkiv;
11. Tourism in the Kharkiv region;
12. The master plan of Kharkiv city. Smart city;
13. The religious life of the Kharkiv city;
14. COVID-19 pandemic in Ukraine.

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Answers on the workshops

1 b, 2 c, 3 d, 4 a

1 a, 2 d, 3 b, 4 c, 5 f

♦ **Ukrainian Baroque** or **Cossack Baroque** or **Mazepa Baroque** is an architectural style that was widespread in the Ukrainian lands in the **XVII** – and **XVIII** centuries. It was the result of a combination of local architectural traditions and European Baroque. It reached its apogee in the time of Cossack Hetman **Ivan Mazepa**. It is an original synthesis of West-European **Baroque** architectural forms and Ukrainian national architectural traditions. In this style **Mgarskyi** Monastery, Ascension Cathedral in Pereiaslav, Epiphany Cathedral in the Monastery of the Brotherhood, Nikolaevsky Military Cathedral, Church of All Saints on the Economic Gates of the Caves Monastery, Trinity and Mykolaiv churches in **Baturyn**, The Peter and Paul Church of the Gustynskyi Monastery near Priluki, Assumption Cathedral in Hlukhov, and Pokrovska church in the Degtyarivka village were built.

Навчальне видання

ГУТНИК Марина Валеріївна

ІСТОРІЯ ТА КУЛЬТУРА УКРАЇНИ: СВІТОВИЙ ВИМІР

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