

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
НАЦІОНАЛЬНИЙ ТЕХНІЧНИЙ УНІВЕРСИТЕТ «ХАРКІВСЬКИЙ
ПОЛІТЕХНІЧНИЙ ІНСТИТУТ»

Кафедра українознавства культурології та історії науки

КОНСПЕКТ ЛЕКЦІЙ З ДИСЦИПЛІНИ
«ІСТОРІЯ ТА КУЛЬТУРА УКРАЇНИ»

рівень вищої освіти перший (бакалаврський)

галузь знань для усіх галузей

спеціальність для усіх спеціальностей

освітня програма для усіх освітніх програм

вид дисципліни загальна підготовка, обов'язкова

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Харків – 2021 рік

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LECTURE 1. INTRODUCTION TO THE COURSE. KYIVAN RUS

People on the lands of Ukraine appeared about 1 million years ago. Before Ukrainians, many peoples lived here, whose history and culture influenced the processes of formation of the Ukrainian people. One of these peoples were the Trypillians (so named because traces of their settlements were first found near the village of Trypillia near Kyiv). It was one of the oldest agricultural cultures. Its representatives lived in vast territories between the Dnieper and the Bug. Many features of the culture and life of Trypillians (for example, the custom of decorating dwellings, the traditions of agriculture) were later perceived by Ukrainians. The first people whose own name came to us were the Cimmerians - Homer mentioned them in the Odyssey, other ancient authors wrote.

Among the oldest states that existed on the territory of present-day Ukraine are the Scythian and Sarmatian states, Greek colony cities on the Black Sea coast. Among these states, it was the Greeks who reached the highest level of culture and state organization in pre-Slavic times. In the middle of the first millennium AD, Slavs appear here. Soon they are divided into two groups: the Western Slavs - the Sclavins, and the Eastern Slavs - the Ants - the ancestors of the current Ukrainians, Belarusians and Russians. After the defeat of the Union of Ants by nomadic tribes of the Avars in the VIII century, the Eastern Slavs form several tribal unions. Each of these unions consisted of several small tribes led by dukes and elders. These tribal unions became the basis for the formation of the Old Russian state - Kyivan Rus.

The state of Kyivan Rus was formed in the second half of the IX century. It was based on the union of Slavic tribes of the Middle Dnieper region, the main role in which was played by the tribe of Polans. The founder of the princely dynasty that ruled in Rus was a native of Scandinavia, Rurik. The Normans, who came here from Northern Europe, later merged with the local population, were assimilated by them. The state of Kyivan Rus during its maturity was one of the largest in Eastern Europe. According to its political and social structure, Kyivan Rus was an early feudal monarchy with elements of federalism. The monarchy is a state with sole power, which is inherited. The Old Russian state was ruled by a monarch-the Grand Duke of Kyiv. Power in Kyivan Rus was transferred from the elder brother to the younger ("Rota system"). The principalities that were part of Kyivan Rus enjoyed great independence. The feudal lords were the princes and their entourage-the boyars. Feudal lords are the owners of land who received it from the monarch for military service. The peasants who lived on the land of the feudal lord became dependent on him. The main form of exploitation of the feudal-dependent peasants was the collection of tribute, or natural rent. In Kyivan Rus there was no serfdom, that is the peasants were not attached to a specific owner and could move freely around the country.

The basis of the economy of Kyivan Rus was agriculture and cattle breeding. Handicraft production was at a high level. Cities grew rapidly (foreign authors called Rus "the country of cities"). Trade played a major role in the economy. Important trade routes passed through the country, the main of which was the path "from the Varangians to the Greeks". This path passed from the Baltic Sea through the river system to the Dnieper and from there through the Black Sea to the capital of Byzantium, Constantinople (now Istanbul). There was a money circulation

in the country. The first monetary unit of its own was the hryvnia (silver ingot), its coins were also minted. In 988, Christianity became the state religion of Kyivan Rus. Orthodoxy came here from Byzantium.

As the economy and culture of individual lands developed, the differences between different regions of the country increased, and the independence of individual principalities grew. As a result, in the 30s of the XII century, the state disintegrated into separate independent principalities ("feudal fragmentation"). One of the consequences of feudal fragmentation was the final division of the Old Russian nation into 3 peoples: Ukrainians, Russians and Belarusians. In the XIII century, the lands of Rus were conquered by the Mongol-Tatars. After the fall of Kyiv in 1240, the most powerful principality became Galicia-Volyn. The most powerful duke of the united principality was Danilo Galitsky, who, despite his dependence on the Mongols, pursued an active foreign policy. After his death, the Kingdom of Galicia–Volhynia gradually weakened; in the XIV century, its lands became part of Lithuania and Poland.

LECTURE 2.

UKRAINIAN LANDS IN THE COMPOSITION OF LITHUANIA AND POLAND (MIDDLE XIV - FIRST HALF OF XVII CENTURY)

In the XIV century, most of the Ukrainian lands came under the control of the Lithuanian state. The annexation of these lands by Lithuania was relatively peaceful. This was explained by the following reasons. First, by seizing Ukrainian lands, the Lithuanians were freeing them from the more brutal Mongol-Tatar dependence. Secondly, the Ukrainian culture was at a higher level of development than the Lithuanian one. The Lithuanians adopted the norms of Old Russian law, the system of administrative management, and the religion of the Ukrainians. Slavs made up the absolute majority of the population of the Lithuanian state, the official language of which was Old Russian. There were active processes of assimilation of Lithuanians by the Slavs. However, the final merger of these peoples was prevented by the unification of Lithuania with Poland. The Union of Kreva (league) of 1385 has not yet led to the creation of a truly unified Polish-Lithuanian state. Most of the Ukrainian lands remained part of Lithuania. However, the adoption of the Catholic faith by the Lithuanians complicated the situation of the Orthodox Ukrainians. The situation changed dramatically after the Union of Lublin in 1569. Under threat of capture by the Grand Duchy of Moscow during the Livonian War, the Grand Duchy of Lithuania agreed to unite with the Kingdom of Poland in a federal Polish-Lithuanian state, which was called the Polish-Lithuanian Commonwealth. In translation from Polish to Latin, the Polish-Lithuanian Commonwealth means - republic. This name reflected the specifics of the Polish monarchy (the king was elected by the Sejm). Ukrainian lands came under the rule of Poland. The situation of Ukrainians has deteriorated significantly. They experienced political, social and cultural pressure from Poland. A Polish administration was established on the Ukrainian lands. The feudal lords, who were called "szlachta" in the Polish-Lithuanian Commonwealth, are mostly Poles in Ukraine. Most of the feudal Ukrainians converted to Catholicism and declared themselves Poles. Therefore, the social exploitation of Ukrainian peasants by the Polish landlords was also a national exploitation. The peasants gradually became personally dependent on the landlords, who could dispose of them at their own discretion. The Lithuanian statute of 1588 fixed serfdom, that is, the peasants lost the right to leave the feudal lord. Most of the Ukrainian peasants were forced to work for the Polish feudal lords in "folvarki" - multi-branch farms focused on the production of agricultural products for sale. The number of working days on the landowner's land reached six per week. The Ukrainian Orthodox Church was oppressed and persecuted. In 1596, a new Greek Catholic church was established at the Brest Ecclesiastical Union. Its head was the leader of the Catholic Church, the Patriarch of Rome, the foundations of the doctrine (dogmas)

were borrowed from Catholicism; the rites and language of worship – from Orthodoxy. After the creation of the Greek Catholic Church, the very existence of the Ukrainian Orthodox Church was called into question. The response of the Ukrainians was to intensify the struggle for national, religious and social liberation.

The word "Cossack" is of Turkic origin. It means "steppe robber", "free man". The first mention of the Ukrainian Cossacks dates back to the end of the XV century. At this time, large areas of the Dnieper were devastated by the constant raids of the Crimean Tatars. They plundered and took the local population into captivity, into slavery. These lands were called "Wild field". Life on them was associated with great risk. At the same time, there were fertile soils, rich forests and fish-rich rivers. The dangerous conditions of the "Wild Field" created a special type of person, both a worker and a warrior, ready to defend his life. The main sources

of formation and replenishment of the Cossacks were: 1) leaving-leaving in the "Wild Field" for crafts, such as hunting, fishing, beekeeping (beekeeping was called collecting honey of wild bees); 2) the flight of serfs in the territory of the "Wild Field", where they became free people; 3) the organization of armed detachments to protect the southern borders of the state and the local population. In order to resist the Tatars, people who went to the "Wild Field" were united in detachments led by atamans. At first, most of the Cossack detachments went to the "Wild Field" for the season, returning for the winter back. But gradually many of these detachments settled in the Dnieper region and spent there all year round. To do this, they built fortifications – "Sich", made of chopped wooden decks. In the middle of the XVI century these Sich merged into one-Zaporozhian Sich. It has changed its location several times – Khortytsia, Tomakovka, Bazavluk, and other islands. Zaporozhian Sich was a kind of Cossack republic. (A republic is a form of government in which the leaders of a state are elected by its citizens). All leadership positions in the Sich were elective. It was headed by a chief ataman. In his activities, he relied on the Cossack foreman. The Sich was divided into kurens, at the head of which stood the kuren atamans. The election of the foreman and the decision of the most important issues took place at the military Cossack councils. All the Zaporozhian Cossacks gathered at the Cossack rada. The population of the Sich at various times numbered from several thousand to tens of thousands of Cossacks. Women and children were not allowed to enter the Sich. In peacetime, the main occupation of the Cossacks was fishing and cattle breeding. But the main duty, the patriotic duty of the Cossacks was to protect their native land from enemies. Zaporozhian Sich marked the beginning of the Ukrainian Cossack statehood, had a decisive influence on the structure of the Hetman state. Zaporozhian Sich existed until 1775, when it was destroyed by order of the Russian Empress Catherine II.

LECTURE 3.

UKRAINE DURING THE EXISTENCE OF THE COSSACK STATE (MIDDLE XVII - LATE XVII CENTURY)

In 1648, a grandiose popular uprising broke out in Ukraine under the leadership of Bohdan Khmelnytsky. The goal of the rebels was liberation from national, social and religious oppression by the Polish-Lithuanian Commonwealth. This movement was led by the Cossacks. Peasants and residents of Ukrainian cities also participated in the uprising. Bohdan Khmelnytsky's ally was the Crimean Khan. However, this ally was unreliable. At critical moments of the fighting, he repeatedly betrayed B. Khmelnytsky. The greatest successes of the rebels marked the first year of the war. In May, 1648. the army of Bohdan Khmelnytsky under the Yellow Waters breaks the vanguard of the Polish army, and under Korsun and its main

forces. In September 1648, under Pilyavtsy, the second army gathered by the Poles during the summer was completely defeated. B. Khmelnytsky occupied the entire Western Ukraine and in December 1648 triumphantly returned to Kiev. Since 1649, the war has taken on a protracted character. For a number of years, none of the warring parties could achieve a decisive success. After the battle of Zborov in September 1649, B. Khmelnytsky was forced to make an agreement with the Poles. According to the Treaty of Zborovo, 3 voivodeships passed under the authority of the hetman (all Ukrainian lands in the Polish-Lithuanian Commonwealth were occupied by 7 voivodeships). The number of the Cossack army was determined in 40 thousand Cossacks. The Ukrainian Cossack state was created on this territory. In its political structure, it was similar to the Zaporozhian Sich. It was led by the hetman. The terms of the Treaty of Zborovo were revised in 1651 after the battle of Berestechk. Here, because of the treason of the Crimean khan, the Ukrainian army suffered a severe defeat. As a result, the Belotserkov Peace Treaty was signed. Under the rule of the hetman, one Kiev voivodeship remained, the Cossack army was reduced to 20 thousand people. In 1652, B. Khmelnytsky defeated the Polish army in the Battle of Batog. This leads to the restoration of the terms of the Zborovsky Treaty. However, Khmelnytsky does not stop there and continues to fight for the liberation of the whole of Ukraine. In 1654, Ukraine accepted the patronage of the Moscow tsar and continued this struggle in alliance with him. Bogdan Khmelnytsky failed to achieve the full liberation of Ukraine. At the same time, during the liberation war, the Ukrainian state was created – the hetman state, which later existed as an autonomy within the Russian state for more than a hundred years.

Bogdan (Zinovy) Mikhailovich Khmelnytsky (about 1595-1657) – led the liberation war of the Ukrainian people in the middle of the XVII century, created the Ukrainian state-the hetman state. He was born in the family of a small nobleman. He received a good education, was fluent in 4 languages. In 1620, together with his father, he took part in the campaign of the Polish army against the Turks. In the battle of Tsetsora, his father was killed, and Bogdan was captured for two years. After returning from captivity, he served in the Cossack army, rose to the rank of military clerk (one of the most important posts of the Cossack foreman), took part in campaigns against the Crimean Tatars, uprisings of the 30s against Poland. In 1637, B. Khmelnytsky was demoted to sotnik by the Poles. In the second half of the 40s, he was persecuted. The Polish nobleman Chaplinsky seized his estate – the farm of Subbotov, and also the woman whom Bogdan was going to marry, the son of Khmelnytsky was beaten. B. Khmelnytsky's complaint to the Polish king didn't lead to anything. Due to suspicion of preparing an uprising, he is arrested. With the help of friends, in December 1647, he managed to escape to the Zaporozhian Sich, where he raised an uprising against the Polish gentry. In

1648, the Cossacks elected him hetman. During the liberation war, Bohdan Khmelnytsky managed to create a Ukrainian Cossack state. His talent as a state leader, a military leader, who won brilliant military victories, was fully manifested. B. Khmelnytsky was a talented diplomat and managed to achieve the recognition of the Zaporozhian Host by many states. The death of Bohdan Khmelnytsky in 1657 was a great loss for the Ukrainian people. It marked the beginning of a period of anarchy and civil war in Ukraine, a period that went down in history under the name "Ruin".

During the liberation war, Bohdan Khmelnytsky repeatedly appealed to the Moscow tsar with a request to take Ukraine under his protectorate (protection). Without a strong ally, it was impossible for Ukraine to win the war with Poland. For a long time, the Muscovia was afraid to enter into a struggle with such a strong opponent as Poland. In 1653, the Zemsky Sobor in Moscow decided to accept Ukraine as part of the Russian state. An embassy headed by the boyar V. Buturlin entered Ukraine. In January 1654, a military council was held in the city of Pereyaslav. It was attended by representatives of the Cossacks and other classes of the Ukrainian population. At this council, it was decided to form an alliance with the Russian state. Although there were some conflicts in the course of taking the oath to the Moscow tsar, in general, the oath was taken in Ukraine without major protests against it. The position of Ukraine as a part of the Russian state was to be regulated by the March Articles of 1654. They granted Ukraine broad political autonomy. In Ukraine, the Cossack military-administrative system was maintained, headed by the hetman. The hetman was chosen by the Cossack army, only notifying the tsar about it. The number of Ukrainian troops was determined in 60 thousand Cossacks, Ukraine could maintain diplomatic relations with other states (with the exception of Poland and Turkey). The Muscovia state was going to war with Poland. However, the tsarist government immediately began to seek to limit the autonomy of Ukraine, taking away the rights and privileges given to its population. This course of limiting Ukrainian autonomy ended in the XVIII century with its complete elimination.

The Hetman state was formed during the years of the liberation war under the leadership of Bohdan Khmelnytsky and lasted until the 60s of the XVIII century. Most of this time it was an autonomy within the Russian state. Legally, its position was regulated by the "Hetman" articles (treaties between the Ukrainian hetmans and the Russian tsars). The first such agreement was signed by Bogdan Khmelnytsky ("March Articles" of 1654). With each new hetman, these articles were approved again. Gradually, they changed in the direction of limiting autonomy. At the head of the Hetmanate was a hetman, elected by the Cossacks. Administratively and militarily, the Hetmanate was divided into regiments. The regiment was both a military unit and a specific administrative district. The colonel was both the commander of a military unit and the hetman's deputy in the regimental territory. The regiments were divided into hundreds, headed by sotniks. Most cities of the Hetmanate, unlike Russian cities, had their own self-government. The social structure of the Hetmanate has evolved towards convergence with the social structure of the Russian state. The top of the Cossacks-the foreman, gradually turned into feudal lords, landowners. At the end of the XVIII century it merges with the Russian feudal lords - nobles. The liberation war led to the elimination of serfdom in Ukraine – the peasants turned into free grain growers. However, in the Hetmanate there is a process of gradual enslavement of the Ukrainian peasantry. This process was completed after the liquidation of the Hetmanate in 1783 by the decree of the Empress Catherine II. The decree completely prohibited the transfer of peasants from place to place, they became the property of the landowners. In 1764, by the decision of Catherine II, the hetmanate was liquidated. The last hetman was Kirill Razumovsky. In the early 80s of the XVIII century, the regimental structure

on these lands was liquidated. In 1775, the Zaporozhian Sich was finally destroyed. Thus, in the second half of the XVIII century.

Cossack statehood, a special Ukrainian political and social structure were destroyed by Russian tsarism.

The most prominent hetman after Bohdan Khmelnytsky was Ivan Mazepa. For more than 20 years (1686-1708), he led the Cossack state. Mazepa managed to ensure the stable economic development of the Hetmanate. Mazepa also became famous as a patron. He paid much attention to the development of Ukrainian culture and the Orthodox Church. Under him, the Kyiv-Mohyla Collegium became an academy where students from all over the Slavic world studied. It is not accidental that the architectural style of "Ukrainian Baroque", which was widespread at that time, was often called "Mazepa Baroque". This is a controversial figure in Ukrainian history. In the struggle for power, he often eliminated his competitors by any ways. But at a critical moment, during the Northern War (between Sweden and Russia), he put the national interests of Ukraine above personal interests. Mazepa made an attempt to withdraw Ukraine from the power of Russia, where it was threatened with the loss of autonomy. In 1708, he went over to the side of the Swedish King Charles XII, who waged war with Russia. However, the majority of the Cossacks, and the Ukrainian population as a whole, did not support Mazepa. The Zaporozhian Sich was destroyed by the Russian troops, and the Hetman's capital, the city of Baturin, was destroyed along with all the inhabitants. In the decisive battle near the city of Poltava in the summer of 1709, the Swedish king was defeated and together with Mazepa fled to Moldavia. There, in the city of Bender, after a short illness in 1709 Ivan Stepanovich Mazepa died. Of the character in Ukrainian history, Mazepa is perhaps the most famous in the world. The story of his life served as the basis for many works of world literature and art. He became the main character of the poems of Ch. Byron, V. Hugo, A. Pushkin, K. Ryleev, ballads of B. Brecht, his image is reflected in the paintings of artists E. Delacroix, T. Gericault, musical compositions by F. Liszt, P. Tchaikovsky, and other works of different genres.

In the first half of the XVII century, the Ukrainian people had to fight for the preservation of their culture, language, and Orthodox faith. The Polish Catholic authorities tried by all means to polonise the Ukrainian population, to deprive it of its national identity. After the entry of the lands of the Left-bank Ukraine into the Russian state, the level of education and culture of the Hetmanate for a long time was not lower, but higher than in the Moscovia. Russian rulers willingly used teachers and graduates of Ukrainian educational institutions, offering them high state and ecclesiastical positions in the Russian state. Most of the highest church positions in Russia at that time were held not by Russians, but by Ukrainians and Belarusians. The real center of education and science was the Kyiv-Mohyla Academy. Among the teachers and graduates of this university were Grigory Skovoroda, Feofan Prokopovich, Lazar Baranovich, Innokenty Gizel, Simeon Polotsky, Stepan Yavorsky and many other brilliant scientists and writers. Not only Ukrainians, but also representatives of the entire Slavic world studied here. Graduates of the Academy have created a network of colleges and schools in Ukraine. In Sloboda Ukraine, the center of education was the Kharkiv Collegium. Printing houses played a huge cultural role in Ukraine. Only the Kyiv printing house until the end of the XVIII century released about 100 titles of books. The literature was largely ecclesiastical in nature. Among the creators of works of ecclesiastical literature and polemical works, such outstanding figures as Sylvester Kosov, Ioanikiy Galyatovsky, and

Innokenty Gizel stood out. At the same time, secular genres of literature are also developing, especially poetry, which has reached its highest level in the works of Grigory

Skovoroda and Simeon Polotsky. The musical culture of the Ukrainians was original. It was famous for its traditions of choral singing. Many of her works were known in Europe. So, the song "The Cossack Rode across the Danube" was very popular, on the theme of which Ludwig van Beethoven composed several variations. There are also professional Ukrainian composers, for example, Dmitry Bortnyansky. The entry of Ukrainian lands into the Russian state saved the Ukrainian culture of the Left Bank from Catholic persecution. But already in the XVIII century the Ukrainian culture is experiencing new harassment. The wave of repressive, Russification measures was opened by the circular of Peter 1 of 1720, which prohibited printing in the Ukrainian language. This and other prohibitions put the culture of the Ukrainian people in difficult conditions.

LECTURE 4.

UKRAINE UNDER THE RULE OF THE RUSSIAN AND AUSTRIAN (AUSTRO-HUNGARIAN) EMPIRES IN THE LATE XVIII - EARLY XX CENTURIES

From the end of the XVIII century until the beginning of the XX century, the Ukrainian lands were part of the Russian and Austrian (later the Austro-Hungarian Empire). The left Bank, Right Bank, Slobozhanshchina and Southern Ukraine were part of the Russian Empire. Here, the Ukrainian lands, which were called Little Russian (the term "Ukraine" was not officially used), were divided into 9 provinces. Western Ukraine: Galicia, Bukovina and Transcarpathia were part of the Austrian Empire. Here, the Ukrainian lands were also not united into one province. In the Western Ukrainian lands, which were part of Austria-Hungary, industry developed poorly. It was dominated by industries that were engaged in the extraction and primary processing of raw materials. In general, the Galician Region remained a relatively backward economic region. In the XVIII and XIX centuries, the Austrian Empire repeatedly carried out constitutional reforms. Their result was the transformation of the empire into a constitutional monarchy. In the 19th century, feudal forms were already an anachronism for a European country. In Austria, serfdom was abolished in 1848. Russian tsarism was able to decide on reforms only in the second half of this century. The need for reform became particularly evident after Russia's defeat in the Crimean War of 1854-1856. The war showed

the general backwardness of Russia in comparison with such states as England and France. The first reform was the peasant reform of 1861. The peasants were freed from serfdom and received land plots for their use. The reform has created new opportunities for the development of market relations in the Russian economy. However, this reform, first of all, took into account the interests of the landowners and therefore left some elements of serfdom in the countryside. The plots of land that the peasants received were so small that in Ukraine, as a result of the reform, they lost 15% of their land. The missing land they had to rent from the same landlords, falling into a new dependence on them. For the land that remained in the use of the peasants, they had to pay huge ransom payments. After the abolition of serfdom, other bourgeois-democratic reforms were implemented: zemstvo, city, judicial, military, and financial. Local self – government bodies-zemstvos-were created, the Russian court became competitive, all-religious and public, and other spheres of public life were brought into line with the requirements of the time. All of these reforms were progressive, but each of them left many elements of the pre-capitalist, feudal system intact.

The main among these remnants of feudalism were: the unlimited power of the tsar by parliament and the constitution-autocracy, large-scale land ownership and small-scale land ownership of the peasants, the peasant community with collective ownership of land, and the absence of the most important democratic freedoms in the country. As a result, having embarked on the path of capitalist development, Russia, and with it Ukraine, was not yet a fully capitalist country. The task of eliminating these remnants became the main task of the social development of Russia and Ukraine in the late XIX-early XX centuries.

By the beginning of the XX century. Ukraine was one of the most economically developed regions of the Russian Empire. At the turn of the century, the pace of industrial construction here was the highest in Europe. At the same time, the development of certain regions of Ukraine was uneven. Foreign capital and foreign investment played an important role in the development of industry. In a number of industries, it significantly prevailed. At the same time, at the beginning of the century, there was a tendency to increase the activity of Russian capital. At the beginning of the XX century according to the level of concentration of

industrial production in certain regions, Ukraine has reached one of the first places in the world. As a result, large monopolistic associations emerged, which occupied a dominant position in the economy. There was a process of merging bank capital with industrial capital, which led to the formation of financial capital. For domestic industry, more than for the industry of other countries, state orders, loans, and the system of state regulation were important. Monopolies were merging with the state apparatus. These features were characteristic of the development of Russian industry as a whole, but they found their most concentrated expression in Ukraine. The development of agriculture was hindered by the presence of remnants of feudalism: large landowners' land ownership, peasant smallholdings, peasant land communities, and others. Agriculture in the South of Ukraine reached a slightly higher level of development, where there were fewer remnants of serfdom.

The crisis of the autocracy's policy, intensified by Russia's defeat in the war with Japan, led to a revolution in the country. The revolution began on January 9, 1905, with the shooting of a peaceful demonstration of workers in St. Petersburg. This event was called "bloody Sunday". As a sign of solidarity and protest, strikes began in Ukraine as well. In January-March 1905, 170 thousand people went on strike in Kyiv, Kharkiv, Odessa, and other cities of Ukraine. The number of peasant demonstrations against the landlords increased sharply. The first major revolutionary action in the army took place on the territory of Ukraine and near it. This was the uprising on the battleship Potemkin in June 1905. For 11 days, the Black Sea Fleet's warship was in the hands of the rebel sailors. The culminating events of the revolution unfolded in October-December 1905. During the October All-Russian political strike, 120,000 workers went on strike in Ukraine alone. Under pressure from the popular movement, the tsar issued a manifesto on October 17. This manifesto announced the granting of democratic rights and freedoms to Russians, and the transformation of the Duma from a legislative and advisory body into a legislative body (i.e., parliament). This could be the beginning of the transformation of Russia into a constitutional monarchy. The liberal organizations considered the revolution to be over. On the contrary, the revolutionary-radical parties have intensified their onslaught on the government. A wave of armed uprisings is sweeping across the country. In November 1905, there is an uprising of sailors under the leadership of Lieutenant Schmidt in Sevastopol and the performance of soldiers-sappers in Kiev. Both uprisings were brutally suppressed. In December 1905, a whole series of armed demonstrations broke out in different cities of the country. In Ukraine, armed clashes occur in Kharkiv, Odessa, and other cities. After the suppression of these uprisings, the revolution declined. For the Ukrainian national movement, the tsarist manifesto made it possible to create legal newspapers and magazines, cultural and educational organizations. In 1906, 18 Ukrainian newspapers and magazines were published. In universities, the teaching of some subjects in the Ukrainian language begins. So, in Kharkiv, the first course of lectures in Ukrainian was delivered by Professor N. F. Sumtsov. In the Duma, a "Ukrainian Duma Hromada" of 45 deputies was formed. It defended the national interests of Ukrainians and demanded the autonomy of Ukraine. On June 3, 1907, the Tsar dissolved the State Duma. The next Duma was to be merely a legislative one. By this act, the tsar violated the obligations assumed in the Manifesto of October 17, 1905. He did not want to limit his power to the law and parliament. Autocracy, as the main political relic of feudalism, remained untouched. The revolution was defeated. For the Ukrainian national movement, the coming period of reaction brought new prohibitions and repressions.

The First World War lasted from 1914 to 1918. Two blocs took part in it: the Entente (Russia, France and England) and the Triple Alliance (Germany, Austria-Hungary, until 1915 Italy). Most of the participating countries waged an aggressive, unjust war. Among the

territories for which there was a struggle, there were also Ukrainian lands. In Western Ukraine, there were heavy and bloody battles, cities and villages changed hands. Most of the Ukrainian national organizations in the Russian Empire supported the government. They called on the Ukrainians to defend Russia. Despite this, they were subjected to repression: Ukrainian newspapers and magazines were closed, and many well-known national figures were sent into exile. After the capture of Galicia and Bukovina (Ukrainian lands of the Austro-Hungarian Empire) by Russian troops, the forced Russification of this region began. Ukrainian schools, libraries, periodicals were closed, and national public organizations were banned. More than 12 thousand representatives of the local intelligentsia were exiled to Siberia. Metropolitan of the Ukrainian Greek Catholic Church Andrey Sheptytsky was arrested and taken to Russia. The democratic public in Russia has condemned this chauvinistic policy. In turn, the Ukrainian organizations in Austria-Hungary, united in the Main Ukrainian Rada. She spoke in support of the Austro-Hungarian government.

This government pursued a more loyal policy towards the Ukrainians. With his permission, the Main Ukrainian Rada created its own military organization-the Legion of Sich Streltsy. Sich Streltsy took part in the battles against the Russian army. It was the first Ukrainian national military formation in the XX century. For Ukraine, the First World War had serious consequences. The war brought death and destruction to the lands of Western Ukraine. The Ukrainians were forced to fight against the Ukrainians, defending foreign state interests (3.5 million Ukrainians fought in the Russian army and 250 thousand in the Austro-Hungarian Empire). At the same time, the war prompted a revolution in Russia. It contributed to the destruction of the Russian and Austro-Hungarian Empires, which included Ukrainian lands. Their collapse was an important prerequisite for the revival of Ukrainian statehood.

LECTURE 5.

REVOLUTIONARY EVENTS OF 1917-1921 IN UKRAINE: CAUSES, DRIVING FORCES, AND EFFECTS

In February 1917, another revolution took place in the Russian Empire. Emperor Nicholas II abdicated the throne. For Ukrainian organizations, there is an opportunity to create their own state. To achieve this goal, they united under the leadership of the Ukrainian Central Rada. The Central Rada was formed in Kyiv on March 4, 1917. Mikhaïl Sergeyeïvich Grushevsky became the Chairman of the Central Rada. The leadership of the Central Rada was dominated by representatives of socialist parties. In a short period of time, the Central Rada turned from a public organization into a state authority that was supported by the majority of the population of Ukraine. At first, the main goal of the Central Rada was to achieve broad autonomy for Ukraine within the Russian state. This was a continuation of the federalist tradition that originated in the activities of the members of the Cyril and Methodius Brotherhood. An attempt to achieve this goal through negotiations with the Russian Provisional Government failed. The Russian authorities refused to recognize the Central Rada as a representative of the Ukrainian people. After that, in June 1917, the Central Rada adopted its first Universal Law, in which it proclaimed the autonomy of Ukraine. The first government of Ukraine in the XX century was created (the General Secretariat headed by Vladimir Vinnichenko). The October Revolution of 1917 in Russia brought to power the Bolshevik party led by V. I. Lenin. The war between Soviet Russia and Ukraine, which soon broke out, forced the leadership of the Central Rada to abandon the idea of Ukrainian autonomy. In January 1918, the last, IV Universal of the Central Rada was adopted, in which Ukraine (shortly before the III Universal declared the Ukrainian People's Republic – UPR) was declared an independent state.

Mikhaïl Sergeyeïvich Hrushevsky (1866-1934) was a prominent figure of the Ukrainian national movement, an outstanding Ukrainian historian, and a political figure. He graduated from Kyiv University and worked for some time here, at the department of his teacher, Professor V. Antonovich. Then he moved to Lviv, which was then in Austria-Hungary. The conditions for the development of the Ukrainian national movement here were at that time more favorable than in Russia. While working at the Lviv University of M. Hrushevsky participated in the activities of many Ukrainian public organizations. Under his leadership, the

Taras Shevchenko Scientific Society became the prototype of the future National Academy of Sciences. In 1908, M. Hrushevsky returned to Kiev. During the First World War, he was persecuted by the Russian authorities. By the time of the February Revolution of 1917, he was a recognized leader of the national movement. Even before Hrushevsky returned to Ukraine, in March 1917, he was elected chairman of the Central Rada in absentia. In difficult political conditions, he leads the creation of the Ukrainian state. Under the influence of the tragic events of the Civil War, the failures of the national movement in 1919, Grushevsky departs from active political activity and soon finds himself in exile. In 1924, M. S. Hrushevsky returned to Soviet Ukraine. Here he focused entirely on his scientific work. He is elected an academician of the Republican Academy of Sciences, as well as the Academy of Sciences of the USSR. His students and the research institutions created by him, formed a scientific school of the European level. M. S. Hrushevsky's multivolume, fundamental study "The History of Ukraine-Rus" still remains one of the most authoritative works in the field of national history.

In April 1918, a coup took place in Kyiv. The UPR withdrew from the World War by concluding a peace treaty with Germany and its allies in February 1918. Under the terms of this treaty, German troops entered Ukraine. With their support, the Central Rada was overthrown

and Pavel Skoropadsky came to power. He was a tsar's general, an aristocrat, a descendant of an 18th-century hetman Ivan Skoropadsky. After the February Revolution, he turned his army corps into a Ukrainian military formation. Skoropadsky was elected ataman of the Ukrainian Cossacks, and after coming to power – proclaimed hetman. Ukraine became a hetman state. This state lasted a little more than six months. Hetman Skoropadsky established a virtually dictatorial form of government in Ukraine. Unlike the Central Rada, he purposefully sought to create a powerful Ukrainian army and a centralized administrative apparatus. His cultural and national policy was progressive. Active Ukrainization of the state apparatus was carried out. Without closing Russian educational institutions, the government simultaneously created Ukrainian universities and schools. The Ukrainian Academy of Sciences has started its work. The National Library of Ukraine has been organized, and the law on compulsory study of the Ukrainian language and literature, history and geography of Ukraine in all schools has been adopted. However, Hetman Skoropadsky's agrarian policy was reactionary. He defended the interests of large landowners, landowners, and not peasants. The land was returned to its former owners, and punitive detachments were sent to the village to suppress the resistance of the peasants. Skoropadsky's government also ensured the uninterrupted export of food and raw materials from Ukraine to Germany. Reactionary agrarian policies and support for the German occupiers made this government extremely unpopular. It remained in power thanks to German military support. The defeat of Germany in the World War deprived Skoropadsky of this support, and in December 1918 he was forced to flee to Germany.

After the overthrow of Pavel Skoropadsky, the Ukrainian People's Republic (UPR) is restored. However, the Central Rada as the governing body of the UPR is not being recreated. Instead, the governing body of the state becomes a Directory of 5 people. Vladimir Vinnichenko is appointed its chairman. Simon Petliura became the commander of the Directory's troops (the chief ataman). The activities of the Directory were complicated by the personal rivalry of Vinnichenko and Petlyura, Soon all power passed to Petlyura, and the Directory only covered the personal dictatorship of this man. But, even with the dictatorial power, c. Petlyura in those conditions could not manage Ukraine. At various times, large parts of its territory were under the rule of British and French troops, the White Guard army of General Denikin, the Red Army, and other military groups. Moreover, S. Petliura did not fully control even his own armed forces. In the war with the Soviet government, defeat followed defeat. In 1920, S. Petlyura signed an agreement with Poland on a joint struggle against the Bolsheviks and the Soviet government. According to this agreement, most of the lands of Western Ukraine were to go to Poland. As a result, Petlyura's authority among Ukrainians fell sharply, many of whom supported the Red Army in the Soviet-Polish war of 1920. In the autumn of 1920, the remnants of Petliura's troops moved to Poland. After the end of the Soviet-Polish war in 1921, Soviet power was established in most of the Ukrainian lands.

Since the end of the XVIII century, the Western Ukrainian lands were part of Austria-Hungary. After the defeat of Austria-Hungary in the First World War, it began to disintegrate. Under these conditions, on November 13, 1918, the West Ukrainian People's Republic (WUPR) was proclaimed and its government — the State Secretariat headed by Konstantin Levitsky — was created. On the same day, the Ukrainian Galician Army was created. At this time, the formation of the Polish state was underway, and the Poles claimed to join the Western Ukrainian lands to Poland. The WUPR actively cooperated with the UPR, and on January 22, 1919, an agreement was adopted on the entry of the WUPR into the UPR. However, the WUPR army was not able to resist the Polish army for a long time and in the summer of 1919 it stopped resisting.

Since 1920, with the end of the Soviet-Polish war and the capture of the Crimea by the Red Army, most of the territory of Ukraine has been controlled by the Soviet government. Here the Ukrainian Socialist Soviet Republic (Ukrainian SSR) was proclaimed. Ukrainian lands also became part of Poland-Galicia and Volhynia, Romania-Northern Bukovina and Bessarabia, Czechoslovakia-Transcarpathia. However, the civil war did not end there. In 1920-1921, the struggle between the Soviet government and the peasant movement unfolded. The discontent of the peasants was caused by the economic policy of the Soviet state. This policy was later called "war communism". The free sale of grain and other products of the peasant economy was prohibited. Prodravverstka was carried out – the withdrawal of grain and other products from the peasants. For this purpose, only armed force was used. In the city, not only large, medium-sized, but also small enterprises were nationalized. A card-based supply system was introduced as more in line with communist principles. It provided for the elimination of money and commodity-money relations in general. Peasant uprisings spread across vast areas of the country. The largest peasant movement in Ukraine was the movement led by Nestor Makhno. Popular discontent put the Bolsheviks in front of the prospect of losing power. Only a change in economic policy allowed them to avoid such an outcome.

LECTURE 6. UKRAINE IN THE INTERWAR PERIOD

The peasant uprisings, job action, and the general discontent of the people directed against the Bolsheviks put the Communist Party in front of the prospect of losing power. Realizing the danger of further implementation of the policy of "war communism", the Bolshevik Party decided to partially democratize the economic life of the country. Since 1921, the new Economic Policy (NEP) has been implemented in the country. Instead of prodrazverstka, tax in kind was introduced. Its size was known to the farmer before the sowing, and he knew that everything produced in excess of the tax amount would be his property. The amount of tax in comparison with the prodrazverstka was much lower. Free market trade was allowed, and first of all, the products of the peasant economy. Denationalization and privatization of medium and small enterprises were carried out. State-owned enterprises introduced self-financing, based on the principle of self-sufficiency. Financial reform was carried out, and gold-backed

banknotes-chervonets-were put into circulation. It was a convertible stable currency. The private and cooperative sectors of the economy began to recover and develop. At the same time, the state maintained monopoly ownership of large-scale industry, the financial and banking system, and control over the transport routes. The new economic policy quickly brought the country out of the economic crisis and devastation, and the standard of living of its population increased. However, if market relations were allowed in the economy, the leaders of the Soviet state did not go to the democratization of political life. They saw the NEP as a forced, temporary departure from their ideals. The question of repealing the NEP was only a matter of time. In the late 20s, the NEP was curtailed.

The revolution led to the disintegration of the Russian Empire into a number of national states. During the events of 1918-1921, Soviet power was established in most of them. All the national communist parties of these republics were part of the Russian Communist Party of the Bolsheviks – the RCP (b). Their members were subject to the decisions of the governing bodies of this ruling party in Russia. Thus, these states were only formally independent. In the early 20s, the question arose about the legal formalization of the unification of these states. To recreate a unitary, centralized Russian state was to go against the will of the peoples who had destroyed the empire. The Bolsheviks had to take into account the increased national consciousness of the peoples. In the leadership of the RCP (b), there was a struggle between the supporters of the two concepts of national-state construction. The concept of autonomy was defended by I. V. Stalin and his supporters. It provided for the entry of national republics on the rights of autonomies into Russia. The concept of the union was proposed by V. I. Lenin. He believed that Ukraine, Belarus and other republics should join the new union on an equal footing with Russia. Each of the republics had to have considerable independence. Most of the leaders of Ukraine supported the union option. Christian Rakovsky and Nikolai Skrypnyk were particularly active in defending this option. Thanks to the great authority in the party, V. I. Lenin (who at this time was already terminally ill), the basis of the association was his plan, although not in full. The All-Ukrainian Congress of Soviets, held in December 1922 in Kharkiv, took the formal initiative to unite the republics in the USSR. He appealed to all the republics to convene an all-Union congress and formalize the creation of a single state. On December 30, 1922, the 1st All-Union Congress of Soviets began its work in Moscow, which proclaimed the formation of the Soviet Union. This state existed until December 1991. Ukraine in its composition had many attributes of statehood. However, it was deprived of the main

thing-political independence, the main decisions that determine the life of the republic were made outside of it in Moscow.

"Ukrainization" is a national and cultural policy pursued by the Bolshevik Party in the Ukrainian SSR in the 1920s and 30s. It provided for an increase in the number of Ukrainians in state and party bodies and the introduction of the Ukrainian language in education, culture and other spheres of life. With this policy, the Bolsheviks wanted to attract Ukrainians to their side. For a long time, they did not have sufficient support from the local population, especially the rural population. In the Communist Party of Ukraine (CP(b)Y) non-Ukrainians predominated. In 1923, Ukrainians made up only 23% of the party's membership. However, many of these Ukrainian communists consciously supported the development of Ukrainian culture and language, and sincerely defended this policy. Ukrainization made it possible to attract many representatives of other parties to the side of the Soviet government, to the Bolshevik Party, who later became prominent leaders of Soviet Ukraine. Among them are the head of the Ukrainian government Panas Lyubchenko, People's Commissars Grigory Grinko, Alexander Shumsky, such figures as Vasily Blakitny, Mikhail Poloz and others. Thanks to this policy, Mikhail Hrushevsky and other Ukrainian emigrants returned to Ukraine. In accordance with this policy, the Ukrainian language became official, mandatory for business use in the Soviet and party institutions of Ukraine. Many schools, technical schools, and institutes switched their teaching to Ukrainian.

The number of Ukrainian periodicals increased. Ukrainization unfolded not only in Ukraine, but also in many regions of Russia, where Ukrainians lived compactly. At the same time, national minorities living in Ukraine enjoyed broad cultural autonomy. 13 national districts and 954 national village councils were created in the places of their compact residence. There were hundreds of schools with German, Polish, Belarusian, Tatar and other languages of instruction. Since the early 1930s, Ukrainization has been gradually curtailed. Many of its active supporters are subjected to repression. In the cultural policy of the state, Russification tendencies were increasing.

In the first years after the Civil War, there was a restoration of industry. In the 1920s, the leadership of the USSR set a course for the industrialization of the country. Until 1929, the processes of industrialization were mainly carried out within the framework of the NEP. The most important source of funds for industrial construction was the industry's own savings. Later, this source faded into the background. In 1929, the Communist Party completely abandoned the new economic policy. Extraordinary measures are being taken against the peasants, and the forced collectivization of agriculture is being carried out. Collectivization was supposed to provide funds for accelerated industrial construction. The state's plundering of the peasants became the main source of funds for forced industrialization. To accelerate the pace of industrial construction, such sources were also used, as loans required for citizens of the USSR for industrialization, expansion of production and sales of vodka, sale of museum valuables abroad, and so on. The features of the industrialization carried out in the USSR were its high pace, the priority of creating heavy rather than light industry, the implementation of industrialization according to the plan and the reliance on internal sources. Among the industrial facilities created in Ukraine during these years were the Kharkiv Tractor Plant, the Kharkiv Turbine Plant, the Azovstal, Zaporizhstal, Kryvorozhstal plants, the Dneproges power plant, and other industry giants. Having eliminated the market economy, the Communist Party tried to replace the material interest in the results of its work with ideological incentives. A socialist competition was organized. In 1935, at one of the mines of the Donbass, a young worker A. Stakhanov set a world record for coal production. The movement for over-fulfillment

of planned norms and tasks was called "Stakhanovsky". Many workers really sincerely participated in this movement. But it was impossible to solve the problem of creating effective labor incentives in this way. Excessive rates of industrial construction led to numerous accidents and disruptions of the production process. Specialists with higher, usually pre-revolutionary, education were often declared guilty of this. Thousands of specialists were convicted on such false charges. Industrialization has significantly strengthened the country's industrial sector. Its technical equipment has increased. The defense capability of the Soviet

Union was strengthened. Ukraine is ahead of a number of Western countries in terms of the level of development of heavy industries. At the same time, industrialization was carried out at the expense of plundering agriculture, lowering the standard of living of the population. There was a degradation of agricultural production, which is still felt today. There were large imbalances in the industrial structure of the industry. The production of consumer goods has become chronically lagging behind the production of the means of production. The economy was focused on serving its own growth, rather than meeting the needs of the people.

Collectivization of agriculture is the unification of individual peasant farms into collective farms (kolkhoz). These associations were declared cooperative, but in fact they were not, since they were completely controlled by the state. The task of "complete collectivization" of agriculture was put forward at the plenum of the Central Committee of the CPSU (b) in November 1929. The unification of the peasants into collective farms was carried out in a short time by violent methods. The property of the wealthiest peasants ("kulaks") was confiscated. They were exiled together with their families to new places of residence, often in remote uninhabited areas of the USSR. The resistance of the peasants was brutally suppressed by the punitive authorities. Collective farms were created as a kind of pumps for pumping out of the village the funds necessary for industrialization. Their main task was to provide grain procurements, which gave grain for sale abroad. The resulting currency was used to buy equipment and technologies, pay for specialists who provide for the needs of accelerated industrialization. As a result of the widespread creation of collective farms, there was a rapid degradation of agriculture. Animal husbandry suffered huge losses. Crop yields have fallen sharply. At the same time, the sale of grain abroad increased. Products were withdrawn not only from the collective farms, but also from the personal farmsteads of the peasants. In all areas of Ukraine, searches were carried out in peasant courtyards and all stocks of food prepared by the peasants were seized. As a result, in 1932-1933 tt. Ukraine suffered a terrible famine. It was a direct consequence of collectivization. In the cities there were difficulties with food, but there was no hunger. Those rural regions that produced food themselves were starving. Officially, the famine was not recognized, and attempts to help from the international community were not accepted. To prevent the starving from escaping from the republic, internal troops were stationed on its borders. The exact number of deaths in Ukraine as a result of the famine is no longer possible to establish. Estimates of experts show that this figure is about 3.5 million residents of Ukraine. Since the time of collectivization, agriculture has become a lagging branch of the national economy. Over the past decades, collective farms have shown their inability to provide the country with the necessary food, to become an effective form of farming in rural areas.

The establishment and consolidation of the totalitarian regime in the USSR was accompanied by mass repressions. Totalitarianism is a political regime in the state, aimed at full control over all spheres of society. In Ukraine, the greatest losses as a result of repression were suffered by the peasantry and the intelligentsia. Already at the end of the 1920s, a company was being developed to combat industrial sabotage. The acceleration of industrialization and the

disproportionate pace of industrial construction led to a sharp increase in the number of accidents. The culprits of this were specialists who allegedly deliberately harmed the Soviet government. One of the most famous trials of the "wreckers" was the "Shakhty affair" of 1928

in the Donbass. Many innocent people have suffered under such false accusations. At the turn of the 20s-30s, during collectivization, mass repressions against the peasantry unfolded. A striking example of the brutality of the authorities was the law adopted at the request of Stalin, according to which the theft of collective farm and state property, regardless of the size of this property, was provided for execution or a long term of imprisonment. This law was popularly called the "law of the five spikelets".

Indeed, there were many cases when a starving person was sent to the camps for just a few cut ears of a collective farm of wheat. One of the most common political accusations in Ukraine in the 1930s was the accusation of nationalism. In 1930, the trial of the participants of the non-existent organization "Union for the Liberation of Ukraine" was held in Kharkiv. The main accused was a well-known scientist, academician Sergey Efremov. Among those convicted were academics, professors, writers, lawyers, and students. After that, a whole series of cases of other anti-Soviet nationalist organizations that did not actually exist were fabricated. The repressions also affected Kharkiv polytechnics. So, in 1937, the future Nobel laureate L. D. Landau was arrested. Peter Kapitsa's appeal to Stalin saved the young scientist's life. However, many of his colleagues died in the Stalinist camps. In the second half of the 1930s, the repressions turned against the Communist Party itself and its leadership. The repression reached its peak in 1937. Thus, the Central Committee of the Communist Party of Ukraine (CC CP(b)U) elected in 1937, was completely defeated. Of its 62 members, 55 suffered. Of the 11 members of the Politburo, 10 died. To speed up the reprisals, extra-judicial bodies, "troikas", were created, which en masse, without any trials, issued their decisions on the execution and imprisonment of hundreds of thousands of people in camps. This practice crossed out all the rights and freedoms of citizens, the democracy of national politics, proclaimed in the Constitution of the Ukrainian SSR, adopted in the same 1937.

LECTURE 7.

THE UKRAINIAN QUESTION ON THE EVE AND DURING THE SECOND WORLD WAR

By the time of the beginning of the Second World War, the lands of Western Ukraine were under the rule of Poland. Some of its territories were part of Romania and Czechoslovakia. On August 23, 1939, the USSR and Germany signed a non-aggression pact, also known as the Ribbentrop – Molotov Pact. In addition to the part of the pact published in the press, secret protocols were signed on the delimitation of the spheres of influence of the USSR and Germany in Eastern Europe. Western Ukrainian lands were assigned to the sphere of influence of the Soviet Union. This agreement, among other circumstances, gave Hitler the opportunity to attack Poland on September 1, 1939. The Second World War began. On September 17, 1939, Soviet troops crossed the Polish border and, in accordance with the Ribbentrop – Molotov Pact, occupied Western Ukraine. Using the same treaty, the Soviet Union took Bessarabia and Northern Bukovina from Romania in 1940. Part of these lands became part of the Ukrainian SSR: 2 new regions were formed from them (6 new regions were created on the territory of the Polish part of Western Ukraine). After these accessions, the population of Ukraine increased by 8 million 809 thousand people. For the Ukrainian people, these events were contradictory. On the one hand, the reunification of the Ukrainian lands into a single Ukrainian SSR took place. Some restrictions that existed for the development of Ukrainian culture and language in Poland and Romania were lifted. Everyone could study in schools with the Ukrainian language of instruction. On the other hand, an anti-democratic, totalitarian regime has been established in these lands. The "Sovietization" of Western Ukraine quickly began to take place. All Ukrainian political parties, cultural and educational, scientific and other organizations were banned. The Taras Shevchenko Scientific Society, the Prosvita Society, and all their periodicals have ceased to operate. The nationalization of industry and banks, and the confiscation of landlords' lands were carried out at a rapid pace. Mass repressions unfolded. The deportations of the population to the east have acquired a huge scale. The Polish population, families of so-called "bourgeois specialists", and well-to-do peasants were expelled. About 10% of the population was deported from Western Ukraine and Western Belarus.

On June 22, 1941, Germany attacked the Soviet Union. The fighting unfolded on a wide front—from the Baltic to the Black Sea, including on the lands of Ukraine. The first period of the war was a time of major setbacks for the Red Army. Its failures were primarily due to the strategic miscalculations of the Soviet leadership and the damage suffered by the command personnel of the armed forces in the pre-war period. On the eve of the war, in the course of mass repressions, about 40 thousand of the most experienced and qualified generals and officers were killed. The enemy quickly captured the western regions of Ukraine. In September 1941, German troops crossed the Dnieper and occupied Kyiv. At the same time, four Soviet armies were surrounded. When leaving the encirclement, most of their personnel were killed or captured. On October 25, 1941, German troops captured Kharkiv. In the spring of 1942, the whole of Ukraine fell under the control of the enemy. In addition to the German, the fighting in Ukraine was conducted by the allied troops of Italy and Romania. The threat of Nazi enslavement roused millions of people to fight. Already at the beginning of the war, 2.5 million citizens of Ukraine, about 1.5 million, were mobilized to the Red Army. They voluntarily joined the militia, more than 2 million worked on the construction of defense structures. During the war, the advantages of the command economy created in the 1920s and 1930s were also

revealed. The transfer of industry to the production of military products, the evacuation of enterprises to the east were carried out clearly and in an organized manner. The turning point of the Second World War was the Battle of Stalingrad. In the late autumn of 1942, Soviet troops in this area surrounded a large enemy group, and in the winter completely defeated it. Developing the offensive, the Soviet troops already in December 1942. they began to liberate the territory of Ukraine. After the defeat of the German army in the summer of 1943 on the Kursk Bulge, where Hitler tried to organize a new offensive, the Red Army for several months cleansed the enemy from the Left-bank Ukraine. On August 23, 1943, Kharkiv was liberated. This day is celebrated in our city every year as a holiday. The capital of Ukraine – Kyiv, Stalin ordered to occupy the next anniversary of the October Revolution, by November 7. At the cost of the greatest sacrifices, Kyiv was liberated on November 6. The complete liberation of Ukraine within its pre-war borders required a number of major offensive operations and was completed in October 1944.

After the seizure of Ukrainian lands, Hitler gave most of the Odessa region to his ally, the Romanian dictator Antonescu. The rest of Ukraine remained under German control. The Nazis regarded Ukraine as a "living space" for the German people. It was planned to relocate German colonists to its fertile lands. Some of the Ukrainians were to be destroyed, and the rest were to be used in unskilled work, providing for the needs of the new German settlers. These plans were designed for the post-war period. However, already during the war, the robbery of Ukraine and mass repressions against its population unfolded. Agricultural products, technical equipment, and raw materials were exported from Ukraine. Ukrainian chernozem was sent in echelons to the West. More than a million fruit trees were dug up and removed. The occupiers removed more than 40 thousand valuable works of art and historical relics from the museums. After the total mobilization, Germany faced a shortage of workers. The labor of the inhabitants of the occupied countries had to make up for them. Out of 2.8 million. young people forcibly removed from the territory of the USSR to Germany, 2.4 million were immigrants from Ukraine. Thousands of people were killed by the Nazi occupiers, hundreds of Ukrainian villages were burned. In Kharkiv, the places of mass graves of civilians killed by the Nazis were the Forest Park and Drobitsky Yar. In total, about 4 million civilians were killed in Ukraine during the war. The occupation regime has faced increasing resistance from the Ukrainian people. The war behind enemy lines gradually became organized. In June 1942, the Ukrainian Headquarters of the Partisan Movement was established. The headquarters organized new detachments, sent the necessary specialists to the partisans, supplied them with ammunition and equipment with the help of aviation, and coordinated their actions. There were large partisan formations of S. Kovpak, O. Saburov, O. Fedorov, and others. In the northern regions of Ukraine, the partisans had more favorable natural conditions (forests, swamps). Here the partisan movement became an essential factor in the war. There was an anti-fascist underground in the cities. Later, the activities of the organization "Young Guard", which existed in the city of Krasnodon in the Luhansk region, became widely known. In Kharkiv, anti-fascist activities were organized by the underground regional party committee under the leadership of I. I. Bakulin. Nationalist organizations, in particular the Ukrainian Insurgent Army, also contributed to the resistance to the Nazi occupation. Popular resistance to the German occupiers in Ukraine was one of the reasons that ultimately led to the defeat of the Nazis.

In 1929, the Organization of Ukrainian Nationalists (OUN) was formed in the city of Vienna. Its main goal was to create an independent Ukrainian state. Yevgeny Konovalets became the head of the organization. In 1938, he was killed by a Soviet agent. After that, the

organization broke up into 2 factions, later separate organizations. One of them – OUN(m) was headed by Andrey Melnik. It included veterans of the organization who were mostly in exile. Radical militants who waged an underground struggle with the Polish administration in the Western Ukrainian lands supported Stepan Bandera, who headed the OUN (b). The members of this organization themselves often called it the OUN(r) - revolutionary. The Melnik faction focused on Germany during the Second World War. Bandera demanded that the OUN create an underground army and fight against any state that would interfere with the Ukrainian statehood. After the German attack on the Soviet Union, both of these organizations began to cooperate with the Germans. The cooperation of Bandera was very short-lived. On June 30, 1941, the OUN (b) proclaimed the formation of an independent Ukrainian state in Lviv, which was captured by the Germans. At the head of his government stood one of the associates of Stepan Bandera Yaroslav Stetsko. However, Hitler's plans did not include the creation of a Ukrainian state. Stepan Bandera and his closest collaborators were arrested and sent to a concentration camp. OUN (b) went underground. Andes Melnik got into the German camp too. In 1942, the OUN (b) created its own partisan army – the Ukrainian Insurgent Army (UIA). It was headed by Roman Shukhevych. The UIA used broad support from the Western Ukrainian population and was mainly peasant in composition. It consisted of tens of thousands of fighters, who operated mainly in Volhynia, in the Galician region, in Polesie. In different periods, the UIA fought with the Germans, with the Polish armed formations, with the Soviet government. After the occupation of Western Ukraine by Soviet troops, the Soviet government becomes the main opponent of the UIA. The UIA, as a partisan army, does not go into open full-scale military operations against regular units of the Red Army. However, collisions between them are becoming more frequent. During one of them, a prominent Soviet military commander, General M. Vatutin, was fatally wounded. The struggle between the Soviet government and the UIA, which began during the Second World War, ended only in the 1950s.

LECTURE 8.

THE MAIN TENDENCIES AND CONTRADICTIONS OF THE DEVELOPMENT OF UKRAINE IN 1945-1985

During these years, Ukraine's cities and villages destroyed by the war and its economy are being restored. Restoration work began immediately after the retreat of the German troops. In the first post-war year, the transition of industry to the production of peaceful products was mostly completed. The equipment of some evacuated enterprises was returned, Ukraine received the equipment of dozens of factories dismantled in Germany. The demobilization of the army gave the industry the necessary labor force. The industry was successfully restored in 1950, industrial production in Ukraine exceeded the level of 1940 by 15%. In 1947, the card supply system of the population was abolished. However, the priority was still given not to light industry, but to heavy industry and mechanical engineering. The USSR entered into a confrontation with its former allies. The "cold war" began, which pushed the arms race and led to further militarization of the economy. The situation of the village was difficult. Wages in collective farms and state farms remained extremely low, and the peasants' subsidiary farms were subject to high taxes and mandatory supplies of food to the state. Having endured a huge load during the war, the peasants did not feel relieved. During the drought of 1946, the state, as in the years of collectivization, took food grain from the peasants, condemning them to starvation. Hundreds of thousands of people died of starvation in 1946-1947. In Western

Ukraine, the collectivization of agriculture was carried out in a short time, by the middle of 1950, 98% of peasant farms were united into collective farms. Collectivization was carried out by cruel methods and caused great discontent among the peasants. The result was mass support of the population for the struggle of the OUN–UIA. Hundreds of thousands of people passed through the partisan detachments of this organization. The war of the Soviet government with the Bandera movement was bloody and brutal. Not only the partisans were persecuted, but also their families. Thousands of Ukrainian families were evicted to Siberia. In turn, the Bandera members dealt with representatives of the Soviet government, sent from Eastern Ukraine by specialists. The Soviet government was able to eliminate the Bandera partisan movement and the underground only in the 1950s.

In 1953, Joseph Stalin died. The era of the great terror, which claimed the lives of millions of innocent people, is over. The time when the USSR was led by Stalin was also years of transformations that radically changed the face of the country. In 1956, the XX Congress of the CPSU, the first after the death of Stalin, was held. The most important of the issues that the Congress considered was the question of the cult of Stalin's personality and its consequences. The initiative in raising this question belonged to the new party leader Nikita Khrushchev. He also made a report on the cult of personality. This report was first published in the open Soviet press only in 1989. The main ideas of the report were reflected in the resolution of the Central Committee of the CPSU, which appeared a few months after the congress. For the first time, the leadership of the USSR publicly acknowledged the fact of illegal mass repressions, in which Stalin was guilty. The concentration camps were liquidated. Innocent victims were rehabilitated. Hundreds of thousands of victims of Stalin's repressions have returned to Ukraine. Although the condemnation of external forms of totalitarianism (the cult of personality) and the most obvious abuses of power (mass repression) did not touch many of the main vices of the Soviet system, the congress resonated greatly. He stirred up society and initiated the process of disintegration of the Soviet political system. This period, during which the Soviet regime became more democratic, went down in history as the "thaw period". In the field of culture,

new creative opportunities have opened up for the national intelligentsia. Ukrainian culture has been enriched with new works by O. Gonchar, g. Tyutyunnik, poetic collections of M. Rylsky, V. Sosyura, film scripts of A. Dovzhenko. There are new collections of poetry by D. Pavlychka, L. Kostenko, I. Drach, V. Simonenko. There was a generation of the sixties, people with anti-totalitarian thinking. The struggle against totalitarianism also began in the political sphere. In Ukraine, the first dissidents appeared-people who openly advocated democracy and called for the reform of the Soviet political system. A young lawyer, Levko Lukyanenko, made an attempt to create a political party that would aim at Ukraine's secession from the USSR. Unlike the OUN, the new party had to achieve this by peaceful means. In 1961, Lukyanenko and his associates were arrested. He was sentenced to death by firing squad, later commuted to a long term of imprisonment. Attempts were made to initiate market reforms. In 1963, the newspaper "Pravda" published an article by the Kharkiv professor of economics Evsey Lieberman, in which he proposed to give space to the development of commodity-money relations. Thus, a discussion was launched, during which the provisions of the economic reform were worked out. However, the reform, which has been carried out since the mid-60s, turned out to be half-hearted and inconsistent. Many important points recorded in the discussion remained unrealized. In general, the democratization carried out by N. S. Khrushchev was superficial and did not affect the foundations of the existing system. In 1964, N. S. Khrushchev was removed from power, and many of his initiatives were curtailed.

The 1970s and 80s entered in the history of Soviet society as a period of gradual growth of crisis phenomena ("era of stagnation"). The dictate of the union center was growing stronger in the economy. The disproportions in the industrial structure were increasing. Labor productivity was falling. The lag behind the advanced countries of the world in the field of scientific and technological progress was increasingly marked. Agricultural production declined, which forced the country's leadership to expand grain purchases abroad. In 1972. The first secretary of the Central Committee of the Communist Party of Ukraine, Pyotr Shelest, who used the Ukrainian language in official communication and showed concern for the development of national culture, was removed from his post. Later, he was accused of nationalism, idealization of the history of the Ukrainian people. Instead, Vladimir Shcherbitsky became the first secretary of the Central Committee of the Communist Party. He led Ukraine until 1989. Under him, Russification tendencies in Ukraine have significantly increased. The number of schools where teaching was conducted in the Ukrainian language was reduced. There was a displacement of the Ukrainian language from various spheres of public life. In the 70s, the dissident, human rights movement continues to develop. In Ukraine, it is increasingly taking on a national liberation character. Since 1970, the illegal magazine "Ukrainian Bulletin", edited by Vyacheslav Chernovol, has been published in Lviv. This magazine marked the beginning of the independent Ukrainian press of the second half of the XX century. In 1976, the group for the Promotion of the Implementation of the Helsinki Accords (UKH) was established in Kiev, the first open organization in the Ukrainian liberation movement. Among its founders were writers Nikolai Rudenko and Oles Berdnik, General Pyotr Grigorenko, and lawyer Levko Lukyanenko. The authorities ' repression of dissidents is also increasing. So, in 1972, the most powerful wave of political arrests in the post-Stalinist period swept through Ukraine. The mass arrests of 1977-1978 were not much inferior to it. On the scale of Ukraine, the figures of the human rights movement were loners. But through their activities, they formed the ideology and program of the future mass national movement. The party and political elite of Soviet society maintained the appearance of prosperity by all means. Problems that needed urgent solutions were hushed up. Such a selfish policy threatened a social explosion of great force.

LECTURE 9.

UKRAINE DURING THE "PERESTROIKA" AND THE COLLAPSE OF THE USSR (1985-1991)

In March 1985, Mikhail Sergeyevich Gorbachev became the General Secretary of the CPSU Central Committee. He began to carry out the transformations that went down in history as "perestroika". "Perestroika" did not provide for the elimination of the existing social system in the USSR. It assumed only its modernization, adaptation to new conditions. However, the process of changes got out of the control of its initiators. Perestroika began with publicity. The media have become more open about the events of the past and criticize the abuses of the authorities. Citizens of the country, receiving information about the difficult situation in society, made their own conclusions. Society was rapidly politicized. The first attempts at

economic reforms did not bring quick positive results. Therefore, soon M. Gorbachev put forward not economic, but political reform. Its essence was the gradual transition of power from the party apparatus to state bodies elected by parliament. In the spring of 1989, the first free elections of people's deputies after 1917 were held, and in 1990, the first free elections to the Supreme Soviets of the Union Republics and local Soviets of people's Deputies. The main mistake of Mikhail Gorbachev and his entourage was that they underestimated the national factor in their actions. The system of national - state structure in the USSR was built on anti-democratic grounds, and publicity made this clear. Until the very last moment, the leadership of the Soviet Union resisted the real reform of the national-state structure of the USSR. Meanwhile, mass national movements sprang up everywhere, demanding the granting of real sovereignty to their republics. Free elections in 1989 and 1990 in a number of republics brought these movements to power. The idea of national self-determination took hold of millions of people in the USSR. In Ukraine, the mass national movement was formed organizationally in 1989. In February 1989, the draft program of a new organization – the People's Rukh of Ukraine ("ruk" in translation from Ukrainian to English – "movement") was published. The initiators of the creation of the Rukh initially advocated the achievement of real sovereignty of Ukraine within the framework of the Soviet Union. The first chairman of the Rukh was the writer Ivan Drach. Among its leaders were former dissidents: Levko Lukyanenko, Vyacheslav Chernovol, writer Vladimir Yavorivsky, director Les Tanyuk, scientist Igor Yukhnovsky. In September 1989, the founding congress of this organization was held. She became the main political opponent of the Communist Party of Ukraine. This organization never became the ruling one, but many of the ideas it put forward soon became dominant in Ukraine.

In the spring of 1990, the first democratically elected Supreme Council of Ukraine began its work. In July 1990, he adopted the Declaration on State Sovereignty of Ukraine. The key in this document was the provision on the priority of the Constitution and the laws of the republic on its territory over any other acts, including the laws of the USSR. The foundations of economic and cultural independence of Ukraine were determined. The decision of the Supreme Soviet of Ukraine was a manifestation of the process of sovereignization of the republics, which covered the entire Soviet Union. The new republican parliaments everywhere adopted declarations of State sovereignty. The existing laws of the USSR and the new state acts of the republics came into conflict. The so-called "war of laws" unfolded. The way out of this situation could be a compromise reached in the spring of 1991 by the President of the USSR Mikhail Gorbachev and the leaders of the 9 Union republics in Novo-Ogarevo. A draft of a new Union Treaty was created, which basically did not contradict the Declarations on the State Sovereignty of the republics. This Union Treaty was to be signed on August 20, 1991.

However, the signing was prevented by the August events. Conservative forces in the leadership of the USSR on August 19 attempted a coup d'etat and the establishment of a dictatorship. The government in the country tried to seize a secretly formed body-the GKChP (State Committee for the State of Emergency in the USSR). In the resolution No.1 of the State Emergency Committee, it was ordered to invalidate the laws and decisions of the republican authorities that contradict the Constitution and laws of the USSR. But the coup failed, its leaders were arrested, and in response to these events, the extraordinary session of the Supreme

Soviet of Ukraine on August 24, 1991 adopted an Act on the declaration of independence of Ukraine. On December 1, 1991, at the all-Ukrainian referendum, more than 90 % of Ukrainian citizens who came to the polling stations voted for the Act of Declaring Independence. From that moment on, Ukraine became an independent state. In December 1991, it was decided to form the Commonwealth of Independent States, which Ukraine joined as a full member of this organization. The Commonwealth was not a state association. The USSR ceased to exist.

LECTURE 10.

DEVELOPMENT OF THE MODERN UKRAINIAN STATE. THE RESULTS OF THE HISTORICAL PATH OF UKRAINE

The first years of Ukrainian independence were marked by active processes of state-building. An important milestone in the history of modern Ukraine was the adoption of the Constitution of Ukraine (the Basic Law of the country) on June 28, 1996. This document was the result of a compromise between the country's leading political parties and movements. The basic principles of the state structure of Ukraine were determined. According to the Constitution, "Ukraine is a sovereign and independent, democratic, social, and legal state." Legislative power belongs to the Parliament-the Supreme Council; executive – the Cabinet of Ministers of Ukraine, which is headed by the Prime Minister; the highest judicial bodies are the Supreme Court of Ukraine and the Constitutional Court. During the political struggle, changes were made to the text of the Constitution. The process of its improvement continues today. The head of state in Ukraine is the President. It is the guarantor of the sovereignty, territorial integrity of Ukraine, respect for the Constitution, human rights and freedoms. The President of Ukraine is elected in direct elections. This position in Ukraine was held by Leonid Kravchuk (1991-1994), Leonid Kuchma (1994-2005), Viktor Yushchenko (2005-2010). In 2010, Viktor Yanukovich was elected President. After Ukraine gained independence, in the 1990s, almost all sectors of the national economy experienced a decline in production. This was due to the transition to a market economy, as well as the loss of economic ties with other former republics of the Soviet Union. Since 1994, the Ukrainian leadership has been implementing anti-crisis socio-economic programs that have helped overcome the difficulties of the transition period. One of the first successful reforms was the introduction in 1996 of a permanent national currency of Ukraine-the hryvnia. By the 2000s, it was possible to achieve positive dynamics of economic growth, suspended only by the global economic crisis. Independent Ukraine was recognized by the international community almost immediately after the 1991 referendum. Until the end of 1992, it was recognized by 132 countries, and today all UN member states. Ukraine is a founding member of the United Nations (UN), the largest international organization that has existed since 1945. After the declaration of independence, Ukraine actively participates in the activities of the UN, as well as other international institutions and organizations – UNESCO, OSCE (Organization for Security and Co-operation in Europe), the Council of Europe, the CIS (Commonwealth of Independent States), the WTO (World Trade Organization). In addition, Ukraine actively cooperates in the economic and political sphere with the member countries of the CIS, the European Union, the countries of America, Asia, and Africa.

LECTURE 11.

QUINTESSENCE AND PURPOSE OF CULTURE

The concept of culture. The term "culture" is of Latin origin and translated as method of cultivation, upbringing, education, development, reverence. Initially, culture meant cultivation and care of the land, that is, a determined impact on the nature. By alteration and cognizing it, a person creates his second nature, thanks to which he can manifest his quintessence. The entire history of culture is the history of its connection with nature, which has internal mechanisms for ensuring its own existence. In the eighteenth century. In close connection with the idea of culture, sometimes as a synonym, the concept of "civilization" was used. In a narrow sense, this is a stage in the growth of an ancient society. However, in our time this concept is used in a broader sense in relation to present-time society as a way of being culture.

Today science has over five hundred definitions of culture. We will make a start from the fact that culture is a set of methods and products of human activity, covering the spheres of material and spiritual manufacture, all the richness of forms of activity of a community-based. In accordance with this, material culture is eminent, covering the entire sphere of practical activity and its results, and spiritual culture - the sphere of awareness, spiritual production, a set of spiritual values.

Since the human being who creates culture is something holistic, insofar as culture, embracing science and technology, religion and art, politics and law, people's behavior in public, work and individual life, play and sports activities, traditions and customs, etc., ultimately is a kind of integral, living and developing of living thing.

Artistic culture in the uprightness of the historical process. An exceptional role in the cultural structure is played by artistic culture, which is characterized by the unity of the producing of artistic values, their distribution and distribution, as well as using up.

Art is a practical-spiritual course of action of mastering substantiality by a person, focused at the coming into being and development of his capabilities to create the artistic world and at the same time transform the real world in in conformity with the ideals of the era, the general public, and also the creator himself. In culture, art functions as a system of types of artistic creation. It includes: fiction, music, architecture, arts and crafts, choreography, sculpture, painting, theater, circus, art photography, cinema, television, stage.

Culture has exceptional "mechanisms" that ensure its development - the mechanism of "consciousness", which provides facts about what is happening outside, in the surrounding world, and the mechanism of "self-awareness", informing about its internal state. The purpose of self-awareness of culture is performed by art, which, due to its figurative nature, is capable of being a "mirror" of culture as a whole, in the unity and interplay of all its components. Culture constantly "looks" into this mirror and transforms, develops, improves depending on what it sees in it.

Art is the "secret language" of culture in its communication with other cultures. Precisely for the reason that the figurative nature of artistic creativity allows it to capture the existent of culture in a holistic way, it turns out to be able to "be elected by" the culture to which it belongs and "unlocked" it to other peoples. Art provides way in to the very core of the culture of the people, inclusive of Ukrainians. The initiation to a different ethnic culture is carried out, first of all, through the "barrier" of architecture, music, cinema, literature, and other arts, entering into which, a person starts to feel its originality and belle.

Functions of culture. The grounds of culture, the role it plays in human life, society as a whole is expressed in its tasks. The most major among them are:

1) value - cultural development reflects the procedure of making material and spiritual values, configurations a certain system of value orientations in a person;

2) world outlook - the creation of values affects the worldview of a human being as a whole, determines the rudimentary life principles, attitude to the world, nature, God, society, and oneself;

3) informational - culture is a enormous array of information about the world and people, past and present, creates forecasts for the future;

4) cognitive - the ethnic development of a person reflects the procedure of knowing oneself and the world, acquiring cognitive and spiritual maturity, social conversion to the surrounding the real world;

5) communicative - culture creates a space of communication, in which there is a persistent exchange of information, comprehension, experience, both in verbal form and with the help of gesticulations, facial expressions, various symbols and signs;

6) normative - after all, ethical, religious and legal norms, which be elected by the ideological framework of the to the purpose teachings and concepts, are an essential formative component of culture;

7) educational - the cultural participation in of a person determines the level of his education, spiritual full growth, has a positive effect on behavior in society, the degree of forbearance, respect for others;

8) hedonistic - desires for pleasure, relaxation, consolation, rest are necessary constituents of a person's existence, means of renewing his spiritual, emotional and mental state, and spending leisure time.

The concepts of ethnic and national culture. Material and spiritual values of culture determine its significance, potential, vitality in the history of mankind. It is culture that transforms the inhabitants, residents of a certain territory into an ethnic community and a conscious sovereign state.

Ethnic groups or ethnic communities as stable groupings of people are distinguished by the following most predominant features: 1) self-name, which makes it possible to pinpoint oneself and talk about the “ quintquintessence ” of the community; 2) the myth of common origin, which contributes to the formation of a feeling of a certain kinship of the ethnic group; 3) general historical recollection, which includes memories of heroes, significant events; 4) one or more elements of spiritual culture, among which are religion, customs, language, art; 5) territorial integrity, supplementary component to the homeland as a land on which the ethnos does not necessarily live straightly, but symbolically and spiritually maintains a relationship with the land of their ancestors; 6) awareness of their unity by a significant part of the residents.

Elements of the sociocultural heritage of an ethnos, passed down from age group to generation and preserved in the consciousness and way of life of this ethnos for a long time, constitute its cultural historical convention.

As an ethnic community, as a consequence of political development, achieves success in establishing group rights, it becomes a confederation. The core of the national culture is formed by the unity of values, norms and patterns of behavior that characterize the human community of a particular sovereign state. In a linguistically and ethnically homogeneous state, there can be one national culture. However, in most countries, several different national cultures develop at the same time. Ukraine is an example of such a wealth of cultures.

LECTURE 12.

ANCIENT CULTURE IN THE TERRITORY OF UKRAINE

The emergence and main stages of development of primitive culture. Primitive or archaic culture accounts for three quarters of human history; it begins with the appearance of the most ancient people and ends with the process of individualization of their consciousness, when the formation of civilizational forms of social life takes place. The most common is the typology of ancient culture, based on the archaeological periodization of primitive history. It takes into account the peculiarities of materials and manufacturing techniques of ancient tools, hence the names - Stone, Bronze and Iron Ages.

The first people appeared on the area of land of Ukraine almost 1 million years ago. The so-called archanthropus came from Western Asia through the Balkans and Central Europe. Remains of of long ago sites have been found in various regions of the country from the Carpathians to the Crimea.

One of the oldest agricultural cultures in the world is the Trypillian culture (5-3 millennium BC), the basis of its economy was agriculture, cattle breeding, hunting, as well as crafts, among which pottery is distinguished. The achievement of the Trypillian culture is considered to be earthenware, which is not inferior in the variety of forms of vessels and the colorfulness of ornaments, either Egyptian or Near East. An indicator of a developed spiritual culture, permeated with the idea of fertility, are numerous statuettes of seated women, female figures of elongated proportions with a rounded head and merged legs.

The Cimmerians are a nomadic people who successfully engaged in horse breeding in the Northern Black Sea region in the 10th-5th centuries. BC. Their cavalry was considered invincible; they made constant raids on neighboring tribes and the settled population of the forest-steppe. Weapons and horse harness, works of decorative and applied art of the geometric style, monumental statues of warriors testify to the high level of Cimmerian culture. Its development was interrupted at the beginning of the 7th century. BC. the invasion of the Scythians.

A distinctive characteristic of the Scythian culture of the 7th – 3rd centuries. BC. on the forest-steppe area of land and in the Northern Black Sea region there are many settlements and settlements, among which the Belskoye settlement of the 8th – 3d centuries stands out. BC. (Poltava region). It had a complex fortification system, ground log cabins and dugouts, sanctuaries with religious objects, iron and bronze casting workshops. The Scythian applied art of the animal style was distinguished by its originality. Images of panthers and wolves, deer and elks, leopards and lions, scenes of the struggle between them were decorated with weapons, horse equipment, and various household items. An indicator of the greatness of Scythia was the burial mounds of kings, nobles and warriors.

The basis of the Sarmatian culture of the 3rd century. BC. - The 4th century, represented by the tribes of the Roxolans, Alans and others, was cattle breeding, crafts and trade also played an principal role. The peculiarity of the Sarmatian society is the veneration of women, who were not only brave warriors, but also performed the functions of priests, and held a high position in the tribal hierarchy. They brought the original "polychrome" style of arts and crafts to the Northern Black Sea region. Jewelry was decorated with inserts of rubies, emeralds, garnets, as well as colored enamel. Monuments of Sarmatian culture disappeared after the occupation of the Goths.

Monuments of the Zarubynets and Chernyakhov cultures of culture are associated with the Antes. Having defeated the Goths in 375, their tribes settled across the territory of Ukraine

practically within the bounds its present-day borders. The Antes lived in separate clans - territorial associations like a farm or a mountain Carpathian village. Population of the Zarubинets culture of the 2nd century. BC. - 1st century was engaged in agriculture, cattle breeding, as well as trade with the policies of the ancient Black Sea region. Original applied art is represented by fibulae, molded black ceramics, iron tools and weapons.

In the burial grounds of the Chernyakhovsk culture of the 3rd-5th centuries. establish ceramics, agricultural tools, jewelry inlaid with gems. The clothes of men and women were decorated with embroidery, girls wore necklaces and wreaths, household items and weapons were decorated with ornaments.

The Zarubинets and Chernyakhov cultures are defined as Proto-Slavic. They had a distinctive character and became the basis of the culture of the early Russian Middle Ages.

Features of archaic spiritual culture. Among the signs of the most ancient spiritual culture: universality associated with the widespread processes of human development, the conditions of his life, beliefs, forms of economic activity; self-determination, testifying to the connection between man and nature and the absence of external factors of influence; syncretism, manifested in the homogeneity of thinking, when myth and religion, communication and art appear as a single whole; homogeneity due to the absence of social contradictions. The most ancient culture is characterized by anthropomorphism - cognition of the world by analogy with man, when human qualities are transferred to natural phenomena (the right and left sides, top and bottom, four directions of the world are distinguished). At the same time, primitive culture is a culture of rituals and prohibitions that acted as regulators of social relations.

One of the main typological features of archaic culture is the dominance of myth as a sacred history and type of thinking. The system of myths with different purposes, and the mythological consciousness of a particular people are defined as mythology.

Configurations of world perception of ancient people:

Totemism - the idea of the blood relationship between man and nature, about the origin of the clan from a mythical ancestor - a totem (most often an animal or plant);

Fetishism - freedom from doubt in the presence of a second, hidden supernatural quintessence in real objects or substances, with which you can change the world (household items, amulets and talismans);

Animism foundationed on belief in supernatural beings contained in bodies (souls) or acting independently (spirits);

Magic is a belief in the ability to influence other people, animals, natural phenomena in a special supernatural way in order to obtain the desired result, to change the real world.

The early forms of the world perception of ancient man were one of the foundations of his artistic consciousness. Art was born 35 thousand years ago. From the very beginning of its history, it was determined by the social needs of a person: labor processes, the development of speech, religious ideas. Antediluvian art was syncretic, it did not yet know the traditional division into types and genres, synthesizing with beliefs, rituals, and customs.

The Antique World in the Northern Black Sea Region. The term antiquity was introduced by the humanists of the Renaissance to define the Greco-Roman culture, the oldest studied in the era when they knew almost nothing about ancient Eastern civilizations. The history of the culture of slave societies in the Mediterranean, the Black Sea region and adjacent territories from the 3rd millennium BC. until the middle of the 5th century. defined as the history of Hellenic and Latin antiquity, since the main role in it was played by Ancient Greece and Ancient Rome.

Ancient culture on the territory of Ukraine existed for almost a millennium (6 century BC - 4 century). Its history is connected with the colonization of the Northern Black Sea region and the Crimea - the cultural and economic establishment of new territories by the Greeks, where few local residents lived - barbarians, as the settlers called them. In the VI century. BC. Most of the northern Black Sea city-states - polities - were founded: Olbia, Tira, Nikoniy, Panticapaeum, Cimmerik, Tiritaka, Mirmekiy, Feodosia, Chersonesos. The first period of the history of earliest culture in the south of modern Ukraine (6 - mid. 2 centuries BC) was characterized by close economic and cultural ties of the polities with Greece, local nomads and tribes of the Forest-steppe, which are due to the stability of development. In this era, the Bosporean kingdom was formed (5 century BC - 4 centuries), headed by rulers of local origin. In spiritual life, Hellenic traditions dominated, therefore this period is called Greek, or Hellenic. This was the time of the rise of the ethnic life of the polities: the construction of temples, the formation of complexes of the main squares - agoras, the construction of defensive fortifications.

The second, Roman, period (mid 2nd century BC - 70s of the 4th century) was marked by a reorientation of cultural and economic ties, since Tyra, Olbia and Chersonesos became part of the Roman province of Lower Moesia. The cultural life of these polis was romanized and at the same time barbarized.

Features of ancient culture and art. The basis for the formation and development of ancient culture was the civil community, which ensured the well-being of each of its free members and determined the scale of values. And although fairness was limited by the rights of free adult men, democracy is one of the most important features of ancient culture.

Among the features of ancient culture is agonality (competitiveness). This is a constant striving for a public test of one's own strengths, the realization of personal freedom. Agon affirmed the idea of winning the competition as the highest value that glorifies the winner and provides him with respect and honor. That is why much awareness was paid to sports in ancient society. Dialectics as the skill of arguing began with agon; he was part of the theatrical action, built on the dialogue between the chorus and the actors.

The specificity of ancient culture and in its interactive nature, due to the historical process. The Greeks and Romans actively used the military, technical, scientific, artistic achievements of the East and the barbarian world; this is one of the main secrets of their greatness. In the Northern Black Sea region and Crimea, the Hellenization and then the Romanization of the local population was accompanied by the barbarization of immigrants and their descendants, who assimilated the customs and practical skills of the Scythians and Thracians, Sindi and Meots, and later Sarmatians and Chernyakhovites, using them in everyday life, crafts, and art.

Ancient culture is cosmological. Space (order, whole), resisted chaos (disorder, disharmony). Man was considered a part of the cosmos, his life path was determined by fate and necessity. Only the hero was able to resist fate.

The conquering hero, the winner, the lord was the ideal of ancient culture. This anthropocentric concept is most prominently represented in creative activity. The most important role in its development belonged to mythology with its ideas about the perfection of the Universe and man, the triumph of reason, law and harmony. Most fully mythological themes are presented in literature, theater, visual arts and architecture. Antiquity explained the world mythologically.

Ancient art imitated nature, not "reproduced" it. According to ancient ideas, external beauty is a manifestation of divinity and at the same time morality. This harmony of external and internal, aesthetic and moral merits of a person is reflected in the concept of kalokagaty.

The dominants of art in the first, Greek, period of the existence of the northern Black Sea policies were beauty, harmony, grace, refinement, idealization; in the second, Roman, strength, power, massiveness, utilitarianism, realism became defining.

The most significant achievement of ancient art is urban planning. In the 5th century. BC. the first monumental structures appeared - temples in honor of Apollo, Zeus and Aphrodite. Their remains were found during excavations in Olbia, Panticapaeum, Chersonesos. Simple in composition, clear and harmonious, the ancient temple modeled the cosmos; its proportions and scales were correlated with the person. Thermal baths (baths) performed not only sanitary functions, but also became a kind of clubs where political problems were discussed and sports activities were held.

The fine arts of the Northern Black Sea region are primarily represented by sculpture, the main object of which was the perfect man of Antiquity. The sculpture depicts gods, heroes, athletes and rulers. The main type of antique painting was vase painting. The wall painting used the techniques of fresco, encaustic (wax painting) and mosaic. The mythological and battle scenes dominated among the plots. Decorative and applied art is represented by toreutics - making jewelry using the technique of casting and embossing. Products were decorated with grain, filigree and colored enamel.

Among the contemporary arts of the ancient era is the theater, which emerged from the celebrations in honor of the god Dionysus. A exceptional place belonged to music. The educational potential of music was explained by its expressive means - rhythm and melody, influencing the moral qualities of a person. Numerous images of musicians and their instruments - lyre, cithara, harp, flute, flute and trumpet - were found on the steles and in the paintings of the crypts of the Northern Black Sea region.

The invasions are ready in the second half of the 3rd century. destroyed and ruined the leading trading partners of the ancient cities of the South of Ukraine, Almost all policies finally ceased to exist in the 70s. 6th century under the blows of the Huns. And only Chersonesus and Panticapaeum eventually became part of the Byzantine Empire. On the ruins of ancient city-states, new settlements soon arose, in which the cultural achievements of their predecessors were used.

LECTURE 13.

CULTURE OF THE MEDIEVAL TIME IN UKRAINE

Characteristics of the Old Rus Culture. The culture of the domestic Middle Ages (5th – the end of the 13th century) is an outstanding phenomenon of world culture. The culture of Rus was strongly influenced by the Byzantine Empire, from where scientific knowledge, translated Greek and Roman literature came. But the most principal thing is the Christian faith, which has become a fundamental factor in the spiritual development of the Slavs. The baptism of the Kyivites in 988 was of great importance for Rus: it strengthened its international authority and ties with the Christian world, contributed to the spread of writing, and gave impetus to the development of other areas of ancient Rus culture. Cathedrals and monasteries became the main religious and educational centers. Schools were opened on their territory, old books were copied, chronicles were created.

Christianity largely determined the content and characteristics of the spiritual culture of Kyivan Rus, its worldview. It proclaimed love for God and people as an imperative, called for mercy, substantiated from the standpoint of faith the need to comply with moral norms. The general idea around which ideas about the world were formed was the Christian idea of God. God is the bearer of a universal, common principle that forms the spiritual community of co-religionists, regardless of their ethnicity and social status. The explanation of being was based on the division of the world into real and divine; opposition of good and evil, spirit and flesh, sacred and sinful, eternal and temporary.

The adoption of Christianity and the assimilation of Byzantine traditions contributed to changes in the artistic culture of the Slavs. But the ancient Rus masters did not mechanistically use other people's methods and were not guided by new artistic tastes, but rethought them, relying on the traditions of Slavic art, which developed over the centuries, on the basis of distinctive eastern nomadic cultures. Thus, the culture of Kyivan Rus can be defined as original and at the same time open, characterized by various connections with other cultures.

Kyivan Rus reached its highest profitability during the reign of Prince Volodymyr the Great and his son Yaroslav the Wise. Majestic stone structures, magnificent temples and palaces were erected here, artistic crafts flourished, books were copied and decorated with miniatures.

From the second half of the 12th century uprisings against feudal lords and internecine wars begin to undermine the unity of Rus. Volodymyr Monomakh managed to unite the principalities for a short time, but the historical procedure of decentralization of the state continued, which manifested itself in the desire for independence of the leading centers of crafts, trade and artistic culture of different lands, including Chernigov, Pereyaslavl, Galich, Vladimir, etc. First of all, in architecture, and then and in other types of art, original, distinctive characteristics of each of the ancient Rus principalities are manifested. Certain characteristics are beginning to be traced in the language, the development of oral and written literature, foreshadowing the formation of three East Slavic peoples – Ukrainian, Russian and Belarusian. The Ukrainian nationality took shape on the lands of the Middle Dnieper region and the Galicia-Volyn principality.

Development of education and science. The adoption of Christianity contributed to the spread of education, primarily the emergence of schools. At the Church of St. Basil in Kyiv, Prince Volodymyr created the first school for children. Relations between Rus and Byzantium and other countries required high education, knowledge of classical Greek and Latin languages. "Higher" and "lower" schools were created at cathedrals, monasteries, princely courts. In 1037,

Yaroslav the Wise, under Sophia of Kyiv, created a school that taught theology, philosophy, rhetoric, grammar, history, Greek and geography. The "lower" schools taught ordinary townspeople the basics of the Orthodox faith, reading, writing, arithmetic, and singing. Special schools of drawing, carving, art forging appeared. To train the clergy, schools were created at cathedrals and monasteries.

After the adoption of Christianity by Rus, the book business developed rapidly. Books of various contents were translated and rewritten. Their accumulation led to the creation of the first library at the St. Sophia Cathedral (c. 1037), which contained more than a thousand efforts of translated and original theological, natural history, artistic, legal, and historical literature. Over time, a library arose at the Kyiv-Pechersky Monastery, later – in Chernigiv, Pereyasavl, Galich. There were workshops at churches and monasteries, where books were translated, copied and intertwined.

The development of writing and education contributed to the progress of scientific knowledge. Their centers in Rus during the heyday of the state were Kyiv and Chernigiv, Galich and Lviv, Vladimir-Volynsky and Pereyasavl. The most advanced science was theology; philosophy, history, law, natural history, mathematics, astronomy are closely related to it.

Old Rus literature. The rich literary heritage of Kyivan Rus is represented by translated literature, which was brought from Byzantium, Bulgaria, the countries of the East and West, as well as original literature created by the authors on local, national material. The true masterpieces of translated literature are church works of Orthodox patriarchs and philosophers, works on natural history, geography, mathematics, physiology, medicine, technology, crafts, encyclopedic books, historical chronicles.

The original literature is represented by chronicles, teachings, hagiographic literature, patericons and poetic works of various contents. The most significant works of the Rus Middle Ages are the chronicles (literally "records for years") – the first written historical works. The most famous of them is The Tale of Bygone Years, written by Nestor around 1113.

An outstanding example of poetry in Rus, as well as a predominant historical source, is "The Lay of Igor's Host", which dates back to the 12th century. The plot of the poem is based on the description of Prince Igor's unsuccessful campaign against the Polovtsians.

Philosophical content is filled with "A Teaching to Children" by Volodymyr Monomakh (1096). It includes the biography of the author himself - a representative case for future generations and the advice of a wise prince, rules of behavior that everyone can follow. Teachings are a worldwide genre of Kyivan Rus literature, in which the authors tried to present a model of behavior for any person - a prince or a commoner.

The literary masterpiece of Rus is the composition of the Kyiv Metropolitan Hilarion "The Word about Law and Grace." The work of a religious nature proclaims the idea of equality of peoples, calls for a struggle against foreign invaders, reflects on the cultural development of the state.

The original genre of Old Rus literature is the Lives – the biographies of famous people, telling about the exploits of secular and clergy, glorifying their memory, and at the same time reflecting various social ideas, ethical and aesthetic views of Rus. Apocrypha is an additional distinctive genre of medieval literature. These are retellings of biblical stories, legends about characters in biblical narratives.

The origins of legal culture in Rus are associated with the "Rus Truth" Yaroslav the Wise (11th-12th centuries). This is a set of laws that fix the norms of medieval law – the protection of life and property, criminal liability and the order of inheritance.

Architecture and visual arts. Old Rus architects first erected wooden ones, and from the 10th century. stone structures that amazed with their monumentality, harmony and beauty of facades, richness of interior decoration. Gradually, architecture acquired its distinctive characteristic, abandoning the classical Byzantine canons. The ancient Russian cities of Kyiv and Chernigiv, Galich and Lviv, Pereyaslav and Korsun, Przemysl and Putivl, Vladimir-Volynsky and Vyshgorod, Izyaslav and Iskorosten had fortified centers where cathedrals, princely palaces and chambers were built, around there were quarters of dwellings of wealthy citizens, artisans and merchants ... Defense architecture made extensive use of earthen ramparts, ditches, palisades. The entrance to the city was possible only through the gate (the reconstructed "Golden Gate" in Kyiv exist to this day).

Temple architecture occupied a special place in the culture of Kyivan Rus. The multi-domed nature, which Byzantine architecture did not know, later became a specific feature of Old Rus temple architecture. The composition of religious buildings was determined by the scale, pronounced spatiality, pyramid, cross-domed nature of the structure (when the space of the building forms a cross, crowned with domes in the center). The walls of the temples were decorated with monumental painting, represented by the techniques of frescoes and mosaics, which were in close interconnection with the architectural image, organically merging with arches, walls, columns, ceilings, emphasizing their tectonics. A remarkable exemplification of the interior of the temple, an ensemble of mosaic and fresco painting is the Cathedral of St. Sophia of Kyiv.

Iconography occupied a special place in the art of Kyivan Rus – images of characters and events of the Christian doctrine. The first icons appeared in the 10th century. Gradually, on the basis of Byzantine canons, distinctive schools of Old Russian icon painting were formed. The works of Kyiv masters, and above all Alimpiy, a monk of the Kyiv-Pechersk Monastery, were especially widely recognized. Icon painting is canonical painting. The masters had to strictly distinguish the requirements of church rules, emphasizing holiness, divinity, detachment from the earthly. The sacredness of the Orthodox icon was manifested in a special relation to the process of its painting. It is a symbolic process of gradually uncovering an image, expressing a sacred narrative. The icon is not just a pictorial illustration to the Holy Scriptures, but a special form of revelation of divine the real world.

Thus, during the Middle Ages, there was a highly developed ancient Rus culture, which was in no way inferior to the culture of the Byzantine Empire, the countries of the West and the East. The main feature of the culture of Rus is its religious character. Feudal fragmentation, and then the disintegration of the country into separate principalities, the invasions of the Mongol-Tatars, the conquest of the territory of Kyivan Rus by foreign invaders put an end to the existence of a single state. But his culture did not disappear without a trace, it looks good on the basis of the Ukrainian Renaissance.

LECTURE 14.

UKRAINIAN RENAISSANCE 14th – 16th centuries

Quintessence of the Renaissance. The Renaissance is a transitional era in the culture of Europe in the 14th-16th centuries. It has formed a special picture of the world, in the center of which is a deified person, however, in a very special sense: this is the highest creation of nature, dominating in it. The Renaissance perceives in him the beautiful and the ugly, the sublime and the base, the tragic and the comic, since man himself is the measure of his actions. In a narrower sense, the Renaissance is the leading style in European art of the 14th–16th centuries, most clearly manifested in the painting of the leading masters of the era - the Italians Raphael Santi, Leonardo da Vinci, Michelangelo Buonarroti.

The transition chapter of the Renaissance is due to the peculiarities of the socio-economic development of Europe, concentrated in cities. It was in the Renaissance cities that a civil society was formed, based on legal guarantees and formal equality of various subjects of property. Its beginnings in Ukraine - guild brotherhoods - associations of artisans, bourgeoisie, gentry and clergy. Since the 14th century. In many large cities they already used the Magdeburg right of self-government; the first of them was Lviv, later – Kamenets-Podilsky, Kyiv, Lutsk, Kremenets. Power in the free cities belonged to the magistrate, who was elected by the city community. It is also principal that the Renaissance cities of Ukraine were multinational; Poles, Germans, Jews, Armenians, Italians, Greeks, Lithuanians, Moldovans, Hungarians lived in them, which contributed to the interaction of various ethnic cultures and religions.

Recently developed ideas about time and space were formed thanks to the widespread introduction of mechanical watches and glass into the daily life of cities. However, the printing press designed by I. Gutenberg became an exemplary technical achievement. This invention laid the foundation for book printing in Europe, which opened up wide opportunities for the dissemination of the achievements of science and technology, the development of literature and graphics. The development of book printing in Ukraine is associated with the name of Ivan Fedorov (c. 1525–1583). The first printed work is considered the "Apostle" (1574), and in 1581 the famous "Ostrog Bible" was published.

Humanism is considered to be a cultural movement of the Renaissance, the central idea of which is the actualization through humanistic studies of the capabilities of the individual, the all-round cultivation of his "merits". In contrast to the religious worldview, in the center of which was God, for humanists the main role in history was played by a free, strong-willed, intellectual man who created himself.

The main junctures of the development of the Ukrainian Renaissance and humanism.

14th – 15th centuries – the duration of the early Ukrainian Renaissance, when, according to I. Franko, "breathed a new European spirit." The center of the humanistic movement of this time was Kyiv, where talented writers translated into a language close to the Ukrainian colloquial, the famous scientific treatises "Aristotle's Gates", "Cosmography", "Six-winged", works on the logic of Moses Maimonides and Al-Ghazali, Old Testament books ("Ruth", "Esther"), as well as secular literature (knightly novels and lyrics). The Kiev-Pechersk Patericon was rewritten. At the same time, the Kyiv relics destroyed by the Tatars were restored, especially the St. Sophia Cathedral.

At this time, the influence of Byzantium and Italy was especially great. Early humanistic ideas associated with Byzantine-Christian dogma contributed to a new interpretation of ancient the humanities. Ukrainian humanists turned to the works of Greek and Roman historians, prominent political and state figures of Antiquity. At the same time, preference was given to

works of a practical nature. Since the 14th century, a worldview was formed, focused on earthly existence and the need for its knowledge and improvement; the hero of culture was no longer the martyr, nevertheless the victor.

The conductors of the ideas of early humanism in Kyiv and Lviv were also Italian architects, artisans, merchants, and industrialists.

From the end of the 14th century polonization intensified, at the same time the Eastern Church was experiencing a deep crisis. However, the development of domestic culture was on the upward trend; the Cossacks came to its forefront, and with it the new Renaissance man of courage - a strong personality, a fearless knight who courageously overcomes obstacles in his path and selflessly defends his native land from enemies.

Higher education, which united Europe into a single cultural space, played a principal role in the spread of the new European culture. Already in the 14th-15th centuries. Students from Ukrainian cities studied at European universities. Their communities in Krakow, Bologna and Padua universities were especially numerous.

16th century – a period of mature Renaissance in Ukrainian culture, marked by the growth of national self-awareness. It was a time of intensification of the struggle between the Reformation and the counter-reformation, preparations for the creation of a confederal power, and the exacerbation of social and national contradictions. Nevertheless, Ukraine experienced a cultural upsurge. Having made a name for oneself representatives of European Renaissance culture - K. Celtis, I. Prazhsky, J. Lyatos, K. Lukaris, N. Paraskez worked in Lviv, Ostrig, Kyiv, Przemysl. Humanistic centers of domestic scientists were formed, who actively participated in public life, wrote and translated works of different genres, put together dictionaries and textbooks, held debates, opened schools and printing houses.

In 1544 in Lviv at the church of St. Nicholas of the Assumption Brotherhood, an informal, national-religious association of citizens (bourgeois, merchants, peasants) was founded, perturbed about the state of Orthodoxy and the future of culture. Over time, a powerful fraternal movement was formed, which became the prototype of civil society.

A milestone in the history of Russian culture of the 16th century was the opening in 1576 by Prince Konstantin Ostrig of the educational center in Ostrig, which included the academy (collegium) - the first Ukrainian educational institution of the European variety, as well as the printing house of I. Fedorov.

Among the famous Ukrainian humanists of the 16th century. – Poet and teacher of ancient literature at Krakow and Vienna universities Pavlo Rusyn from Krosno (c. 1474–1517); Lukasz from Novy Gorod (died c. 1542) – Associate Professor of Philosophy and Master of Liberal Arts at the University of Krakow, author of the first textbook on epistolography (the art of writing) in Europe; poet and translator Sebastian Klenowicz (1550 - between 1602-1608) - author of the popular Roksolania, satire and patriotic poems in Polish and Latin; philosopher and poet, author of the poem "The Ostrog War" Simon Pekalid (1567 - after 1601); the first rector of the Ostroh Academy Gerasim Smotrisky (died 1594) and his son Melety Smotrisky (1572-1633) – a scholarly philologist and writer; brothers Lawrence (died 1634) and Stephen Zizanii (1570–1600) – philosophers, writers, translators. An outstanding European humanist of the XVI century. There was Stanislav Orihovsky (1513–1566) - a poet, publicist, orator, philosopher, politician, who was called "Rusyn Demosthenes" and "modern Cicero".

Figures of the Renaissance made a significant contribution to the theory of natural law and social contract. Problems of war and peace, have shown to former times. For them, history is a human drama in development; and its main driving forces are wisdom, reason and education.

Artistic culture of the 14th-16th centuries. The core of the Renaissance artistic culture was formed by the ideas of the unity of beauty and truth, natural and divine, ideal and reality, antiquity and Christianity. As in the countries of Western Europe, the Renaissance in Ukraine was affirmed primarily in literature, which was the poetry of the 15th-16th centuries. In the Old Ukrainian, Polish and Latin languages (Yu. Drohobych, P. Rusin, S. Klenovich), polemical literature (I. Vishensky), thoughts and historical songs, folk art).

From the end of the 15th century the Ukrainian Renaissance theater developed. These were the so-called mysteries and miracles - religious performances based on biblical subjects, as well as performances of a moralizing content, the heroes of which are allegorical characters: Soul, Virtue, Love, Submission, Anger, Envy. Later, these genres entered the school drama. Its peculiarity in Ukraine is the presence of comic scenes in the form of interludes or interludes in poetic dialogues. At first, these were funny everyday scenes filled with national humor between acts of the drama, later they turned into independent works.

The popular nativity scene, in which puppets (marionette) performed, became an actual theatrical genre of the era.

In the 14th-16th centuries defensive architecture successfully developed, using the achievements of European construction (Lutsk, Khotinsky, Kremenetsky, Kamenets-Podolsky castles. It reflected the gradual transition of spatial arts from the Gothic style to the Renaissance. With the development of secular court culture, structures began to combine the functions of a fortress and a palace with parks (Olesky, Zholkovsky, Zolochevsky castles).

Since the XVI century the Renaissance style dominated urban cult and civil architecture. The most striking representative case of this new Ukrainian style is the ensemble of the Assumption Church (1591-1629), which includes the chapel of the Three Saints (1578-1579) and the tower of K. Korniyak (1572-1580) in Lviv.

Among the contemporary arts of the era – decorative and monumental sculpture, using the achievements of antiquity, Gothic, Ars-nova. Market Square in Lviv is not only a museum of Renaissance architecture, nevertheless also sculpture.

For a long time, Ukrainian Renaissance painting preserved the traditions of Old Russian icon painting with its Orthodox canons. However, icons gradually appeared in Kiev and Lvov churches, in which the faces of the saints acquired greater expressiveness, even elements of portraiture, postures became natural. Painting acquired special refinement, depth, restrained emotionality. The perspective became linear, the composition and the figures acquired a certain realism.

Another principal tendency of the era manifested itself in the development of Renaissance icon painting - fine art gradually lost its anonymity and became author's. Master Fedusko from Sambor put his signature under the "Annunciation" (1579), which is kept in the Kharkiv Art Museum. The portrait and book miniature ("Peresopnytsia Gospel") are developing.

The spread of book printing contrineverthelessed to the development in the Ukrainian artistic culture of such a type of fine art as graphics (woodcuts "Apostle", "Ostrog Bible" printing house of I. Fedorov).

And although the end of the 16th century. became the time of the collapse of the Renaissance picture of the world, the Renaissance – the era of the rise of the creative, spiritual forces of the Ukrainian society.

LECTURE 15.

EARLY MODERN UKRAINIAN CULTURE (17th–18th centuries)

Pan-European trends in the cultural process. New time is a period in the development of world and national culture of the 17th-18th centuries, the era of the coming into being of European national cultures. This is the time of the establishment of capitalist relations and the struggle of the bourgeoisie with the feudal lords for the principles of liberalism, which ended with the Great French Revolution of 1789-1794.

18th century Art called the Age of Reason, the Age of Enlightenment and free-thinking, which is due to the formation of new worldview guidelines - rationalism and empiricism. The founder of rationalism R. Descartes proclaimed reason as the only source of knowledge of the world, and F. Bacon, as the founder of empiricism, opposed scientific knowledge to sensory perception and suggested using it in practice. Gradually, scientific knowledge became available to a wide range of people, which contrinevertheless to the reassessment of fundamental values, the development of bourgeois relations and the spread of the ideological and cultural movement - the Enlightenment.

Ukrainian culture of the Early Modern period was distinguished by its originality and had its own characteristics due to the historical events of the era. In the history of Ukrainian culture of the 17th-18th centuries. - this is a time of difficult and tense, heroic struggle of the people for their independence. The affirmation of the ethnic self-consciousness of the Ukrainian people is marked by the creation of appropriate ways of its manifestation and, above all, the emergence and development of the Cossacks.

Characteristic of the Cossack culture. It was the Cossacks who became that powerful force that actively defended and defended the national interests of the people - the Ukrainian lands, the Ukrainian language and the traditions of the Orthodox faith. To all intents and purposes all aspects of Ukrainian culture of the 17th-18th centuries were identified by the activities of the Cossacks folklore with its cult of Cossack knightly glory and honor, science, education, architecture, choreographic, vocal, visual arts, philosophical and ethical teachings.

The word Cossack in translation from Turkic is free. Cossacks in Ukraine are an intermediate class between the nobility (gentry) and the peasantry, nevertheless they differed from the peasants in freedom, and from the nobles - in the absence of property. The Cossacks on the territory of Ukraine went a long way of formation until the appearance of the Zaporizhzhya Sich.

Representatives of dissimilar nationalities were welcomed to the Sich, nevertheless they all had to know and follow the Zaporozhian creed, which included: 1) the Orthodox faith; 2) an oath of allegiance to the Orthodox ruler; 3) knowledge of the Ukrainian language; 4) celibacy; 5) completing a military training course for seven years.

The Cossacks, the national armed forces of the Ukrainian people of that time, are a free and "gentry" people - a brotherhood that demonstrated democratic, republican foundations. Often Cossacks are identified with knights or monks, because the main task of the Cossacks was to preserve Orthodoxy. In alliance with the Orthodox Church, the Cossacks were already in the 17th century. established the primary education system. There were three groups of schools and all Ukrainians, without exception, could get an education. Ukraine in those days was known as a literate land: the Cossack foreman, children, women - everyone knew how to read and write. This was facilitated by the brotherhoods, which gradually began to interact with the Cossacks. The result of such interaction is the opening of the Kyiv-Mohyla Collegium in 1632.

Accordingly, the Ukrainian Cossacks are a complex and multifaceted phenomenon of Ukrainian culture. It was from the Cossacks that the national Ukrainian aristocracy emerged.

Enlightenment in Ukrainian culture of modern times. The Enlightenment is a spiritual movement that originated in England at the end of the 16th century, and flourished in Germany and France in the 16th century. The main idea of the Enlightenment is the belief that social progress depends on the spread of education and scientific knowledge. Feudal ideology was criticized, at the same time the attitude towards religion changed, which led to the spread of free thought. The Ukrainian Enlightenment is based on the European ideas of humanism and the Reformation of the previous cultural era, nevertheless it also had its own prerequisites associated with the formation of national identity. Kyiv, under the protection of the Cossacks, became the center of spiritual, national and cultural life: the foundations of historical science were laid, and book printing became widespread. Kyiv-Mohyla Academy is the first higher educational institution in Ukraine, which became the center of spiritual life and scientific thought throughout Eastern Europe at that time. The founder, head and guardian of the academy is a well-known state and cultural figure, Metropolitan of Kyiv and Galicia Peter Mogila (1596–1647).

Amid the teachers and graduates of the academy are philosophers and educators Joseph Konanovich-Gorbatsky (died 1653), Innokenty Gizel (1600–1683), Stefan Yavorsky (1658–1722), Feofan Prokopovich (1677–1736) and, of course, Grigory Skovoroda (1722–1794). They dealt with various problems of theology and philosophy, nevertheless they all proclaimed and declared the idea of a creator man as the highest value of the universe, who himself is able to build his life and strive for happiness. For Ukrainian thinkers of the New Time, the problems of ethics, self-knowledge and self-improvement of the individual, as well as the relationship between church and state, reason and faith, were relevant.

Art culture. The world perception of the New Age turned out to be compound and multifaceted, which gave rise to various ways of its reflection in art, led to the formation of various artistic methods and styles: baroque, classicism, rococo, sentimentalism.

The Ukrainian artistic culture of the era developed under the powerful influence of the Cossacks and European Baroque. Later, the term even appeared - Ukrainian or Cossack Baroque, which testifies to the peculiarities of its Ukrainian version, manifested in the use of the traditions of Kyivan Rus and folk art. Baroque manner is notable for its drama, dynamics, increased expressiveness, the desire to combine reality and illusion, which fully corresponded to the freedom-loving spirit of the Cossacks. His culture as a whole had a baroque orientation, which corresponded to a certain perception of life: it passes quickly and is filled with illusions. This perception of the world is reflected in the Cossack chronicle, the Ukrainian heroic epic. It was in the Sich that the original phenomenon of Ukrainian folk culture - the kobzar movement - was born and gained immense popularity. Poets-kobzari, accompanied by a bandura or kobza, performed folk songs and thoughts, singing the glory of Ukraine in battle.

The most distinctive domestic baroque manifested itself in architecture, primarily in cult architecture, expressing the idea of the struggle for national unity. A striking example of Ukrainian baroque is the five-chamber church, which forms a cross in plan, with the same facades. The construction of a cruciform plan of a centric volumetric dynamic composition, ending in most cases with five or nine tops, was built on a well-surveyed area.

In the action of the formation of the Ukrainian nation in the period of the XVII–XVIII centuries. new genres are being established in almost all types of Ukrainian professional and folk art. So, in music, a system of creative associations of folk performers-kobzars was formed and partes (polyphonic) singing developed, which still distinguishes Ukrainian church music

today. Ukrainian composers Maxim Berezovsky (1745–1777), Artemy Vedel (died 1808), Dmitry Bortnyansky (1751–1825) demonstrated their ability to amalgamate folk melodies with classics and create sacred music.

The development of domestic fine arts was facilitated by the activities of the Russian Academy of Arts in St. Petersburg, the professionalism of which was ensured by Ukrainian masters, first students, and later - professors and academicians. The high level of development of painting was marked by Anton Losenko (1737–1773), Dmitry Levitsky (1735–1822) and their students. A distinctive phenomenon of Ukrainian folk painting of the 17th-16th centuries. there was a parsun painting depicting the Cossack Mamai, who became the personification of the liberation struggle of the Ukrainian people.

As a result, under the powerful influence of the Cossacks in Ukraine in the 17th-18th centuries a distinctive Ukrainian culture was formed. The Cossacks assumed the responsibility of establishing statehood and taking care of the education and development of art in Ukraine at that time.

LECTURE 16.

UKRAINIAN CULTURE OF THE 19th CENTURY

Characteristics of the development of Ukrainian culture in the 19th century.

Simultaneously with the completion of the formation of the Ukrainian nation in the 19th century, a national and cultural revival began. It was based on the ideas of the Enlightenment and the Great French Revolution, the philosophy of German romanticism, as well as the ideas of the Slavic revival and the memory of the heroic past of Ukraine. The leading role in substantiating and disseminating these ideas, mobilizing the masses for their implementation was played by the national intelligentsia, which came to the fore of political and cultural changes in Ukraine. This was facilitated by the further development of education: new lyceums were created, universities were opened.

Significant changes took place in a person's views on himself, civic self-awareness was formed, personal self-esteem, and the idea of inalienable human rights grew.

In the middle of the 19th century a fait accompli in most of Europe and North America was the classic industrial rebellion, or industrialization.

The progress of sciences was facilitated by the development of university education in Ukrainian cities: Kharkiv, Kyiv, Odesa.

The ideological suggestions of the European man of this era were formed under the direct influence of the principle of historicism. Undivided attention in the historical sciences in the first half of the century increased enormously; especially to the problems of national history. Ukrainian historical science was represented by Mikhailo Maksimovich, Mykola Kostomarov, Vladimir Antonovich, Alexandra Efimenko, Mikhailo Hrushevsky, Dmitry Yavornytsky.

A significant event in the Ukrainian scientific and cultural life of the 19th century. - the foundation, thanks to the joint efforts of the intelligent people of the Dnieper region and Galicia, in 1873, the "Literary Society. T. Shevchenko ". A few years later, by that time under the name "Scientific Society named after T. Shevchenko" it became the first national academic scientific organization. Since 1892, its main publication began to become visible - "Notes of the Scientific Society. T. Shevchenko ". Among the members of the NTS were I. Franko, I. Kripyakevich, A. Einstein, M. Planck, A. Mazon, D. Gilbert.

Ukrainian philosophical thought also received a new impetus. In the first half of the 19th century. the Kyiv religious and philosophical school was formed (V. Karpov, O. Novitsky, I. Mikhnevich, S. Gogotsky, P. Avseneva, P. Yurkevich). The issues of the relationship between language and thinking were investigated by Alexander Potebnya (1835-1891). The philosophy of the new Ukrainian national project was developed by Trofim Zenkovsky (1861-1891), considering it the basis of "the progress and culture of national organisms".

Innovations in the artistic culture of the 19th century the progress of science and technology contrinevertheless to the development of all spheres of artistic culture of that time. It was during this period that design emerged as a special type of design and artistic activity, as well as technical arts, the most popular of which was cinema.

The appearance of cinematography was preceded by art photography (1839). It was invented by the Frenchman L. Zh.M. Daguerre and called the daguerreotype. His discovery and the ingenious insight of the Lumière brothers, who combined photographic film with a projection lamp, led to the emergence of cinematography. In 1895, a public film show was organized in Paris, the spectators of which saw a film about workers leaving the factory. It is this event that is considered to be the date of birth of world cinema. Independently of them, the mechanic of Odessa University, Iosif Timchenko, created a kinetoscope two years earlier and on January 9, 1894, at the IX Congress of Russian Naturalists and Doctors in Moscow, he held

the first ever film show with it (viewers saw the movement of cavalymen and spear throwers on the screen). Cinematographs, illusions, cinemas have appeared in many cities, including Ukrainian ones.

In the artistic culture of Ukraine in the 19th century there are two periods: 1. Culture of the first half of the 19th century. Developed under the powerful influence of the ideas of national and cultural improvement. This is the heyday of classicism and romanticism, which opposed and interacted with each other, creating various images of the world and man. 2. The development of Ukrainian culture in the second half of the 19th century. Critical realism, impressionism, symbolism and modern with their particular artistic models of the world. The art of the era demonstrated its high capabilities in displaying complex social processes in society, the spiritual greatness of the people, and their struggle for national deliverance.

Classicism and Romanticism in the Culture of Ukraine in the 19th century. In classicism of the first half of the 19th century. Dominated by architecture. During the reign of Napoleon, the Empire style developed in France, which became an alternative form of late classicism. The empire buildings were distinguished by their monumentality and solemnity, were decorated with military paraphernalia, glorifying the emperor's victories. On the Left Bank, Slobzhanshchina and southern Ukraine, domestic classicism was revealed in all its stylistic completeness: the formation of urban ensembles, the reconstruction of old cities and the planning of new ones, in a harmonious combination of architectural objects with nature in palace and park ensembles (Razumovsky Palace in Baturyn, Galagan Palace in Sokirnytsy, parks "Alexandria" in Bila Tserkva, "Sofiyivka" in Uman).

At the beginning of the nineteenth century in Ukrainian culture, romanticism is formed - an ideological movement in science, politics, art, etc. The main characteristic of romanticism: rejection of rationalism, rejection of normativity in artistic creativity, the cult of human feelings, passion for folklore and folk art.

In Ukrainian literature, representatives of romanticism are I. Kotlyarevsky, T. Shevchenko, P. Kulish, N. Kostomarov, E. Grebinka, A. Metlinsky. In music, romanticism manifested itself primarily in the works of composers who made extensive use of rich folklore traditions, Semyon Gulak-Artemovsky, Pyotr Nishchinsky and Nikolai Lysenko.

In painting of the first half of the 19th century romantic artists Vasily Sternberg and Ivan Aivazovsky were attracted by Ukraine - "new Italy", as it was called. "Katerina" (1842) by Taras Shevchenko is considered the best work of Ukrainian romantic painting.

Ukrainian art of the second half of the 19th century. In the 40s realism became an influential trend. Its basis is direct, lively and impartial perception and truthful display of reality.

Realism of the 19th century is critical, its main theme is the exposure of the existing system and its morality, the vices of modern society.

The founder of realism in Ukrainian literature is T. Shevchenko. The contradictory nature of the spiritual life of Ukraine at that time is also reflected in the works of Nikolai Gogol (1809-1852), Marko Vovchok (Maria Vilenskaya, 1833-1907); Leonid Glibov (1827-1893); Ivan Nechui-Levitsky (1838-1918); Panas Mirny (Rudchenko, 1849-1920); Ivan Franko (1856-1916).

The idea of a truthful reflection of the life of the people, criticism of injustice was consonant with many realist artists who came from Ukraine: Nikolai Ge (1831-1894), Alexander Litovchenko (1835-1890), Nikolai Yaroshenko (1846-1898). A native of Slobzhansky Chuguev, the great realist artist Ilya Repin (1844-1930) left a rich and varied artistic heritage, the top of which is the historical canvas "The Cossacks write a letter to the

Turkish Sultan." Nikolay Pimonenko (1862-1912) was an outstanding master of the genre of genre. The synthesis of art with national identity is characteristic of the work of Sergei Vasilkovsky (1854-1917).

The continuation of the trend of development of realism in the new conditions was impressionism - an artistic direction based on the principles of direct recording of impressions and observations. His motto is "I see - I portray." Visual observation was considered the main tool for perceiving the world.

In Ukrainian art, the founder of the impressionist movement is Maria Bashkirtseva (1858-1884), New creative ideas appeared in the works of the painters Arkhip Kuindzhi (1842-1910), Photius Krasitsky (1873-1944), and especially Alexander Murashko (1875-1919), Ivan Trush (1869-1941) and Nikolay Burachek (1871-1942).

Symbolism as the negation of realism arose in the late 19th - early 20th centuries. Symbolism contrasted living reality with the world of visions and dreams. The artist-creator became a mediator between the real and the supersensible, everywhere he found the "signs" of world harmony, prophetically guessing the signs of the future both in modern phenomena and in the events of the past. The pinnacle of Russian symbolism was the collection of Pavel Tychina (1891-1967) "Solar clarinets". Popular were Ukrainian symbolist artists: Mikhail Zhuk, Anatol Petritsky, Efim Mikhailov, Pavel Kovzhun and others. The influence of symbolism marked the early theatrical work of Les Kurbas (1887-1937) and his Young Theater.

Modern is a trend in the art of the late 19th - early 20th centuries, which is primarily associated with the development of architecture, fine and decorative arts. Representatives of Art Nouveau used new technical and constructive means of expressiveness, free planning, and original decor to create unusual, emphatically individualized works with characteristic flexible flowing lines, stylized floral ornaments. An principal factor in the formation of this style in Ukraine was the national factor - the development of national consciousness, the ideals and practice of ethnocultural revival, the traditions of folk arts and crafts.

In the music of Russian Art Nouveau, arrangements of folk songs in which composers preserved the folklore poetic text became popular. A musical style was formed that combined the dynamics of folklore expressiveness with the best traditions of the classics. The work of Nikolai Leontovich (1877-1921), Kirill Stetsenko (1882-1922), Yakov Stepovoy (1883-1921) developed in this direction.

Modernity in Ukrainian literature was born in the 1890s. One of its first representatives was Mikhail Kotsyubinsky (1864-1913), whose work is characterized by subtle psychologism in the depiction of social and personal conflicts. The formation of the intellectual trend of Ukrainian literary modernity is associated with Lesia Ukrainka (1871-1913).

Consequently, the Ukrainian art of the 19th century was formed and developed as a vivid artistic embodiment of the national consciousness of the people. It was during this period that the Ukrainian literary language was established - the basis for the development of national culture. Domestic literature, architecture, music, theater, visual arts have made a significant contrineverthelession to the development of world culture.

LECTURE 17.

CONTEMPORARY UKRAINIAN CULTURE

Characteristics of the modern cultural process. Culture of the 20th - early 21st centuries. is distinguished by dynamics and an incredible scale of sharpness of contradictions, outstanding achievements and tragic losses, a variety of artistic life.

The immeasurable humanistic potential of culture at the beginning of the twentieth century. based on the experience of previous eras. The difficult situation of personality appeared on a new level; attention was focused on the existential, psychological, philosophical and religious dimensions of human existence. At the same time, the last century became an era of massive social shifts, revolutionary transformations, two world wars, totalitarian regimes that called into question the implementation of basic human rights and freedoms in modern society. A phenomenon of dehumanized mass culture arises and its confrontation with elite culture is aggravated, nevertheless often the same cultural phenomena combine the commercial nature of the product, an orientation towards mass demand and profit, and at the same time a kind of intellectual charade, a game with the reader, viewer, listener.

It was in the twentieth century. contradictory results, negative aspects of the scientific and technological revolution become apparent. The unconditional belief in human progress, in the unconditional positive and transformative role of technology, was questioned. Christianity and its center of learning were undergoing difficult trials; realism as an artistic method, a traditional system of types and genres of art. In general, the twentieth century is an era of deep crisis in many areas of social, cultural, spiritual life.

Domestic culture of the first quarter of the twentieth century. The beginning of the century was the time of the formation of modernism in art and other forms of cultural life, reflecting the disappointment and confusion of a person in the face of a new era. The basis of modernist ideology was a critical attitude to the previous experience of mankind, as well as the principle of pluralism. Pluralism opposes the standardization of human existence and presupposes a variety of scientific, philosophical, creative, aesthetic views, is the ideological basis for various artistic innovations. The former hierarchical system of values and norms was replaced by a mixture of value orientations, a projection into the future and at the same time anomaly, permissiveness, shocking, principled orientation towards novelty in everything.

A significant influence on the development of art was exerted by such directions of modernism of the late 19th - early 20th centuries as fauvism, futurism, cubism, constructivism, expressionism, surrealism, abstractionism. It is interesting that it was Ukrainian modernism, we mean the work of David Burliuk (1882-1967), Kazimir Malevich (1878-1935), Mikhail Boychuk (1882-1937) and others, that was destined to largely determine the development of European art.

At the beginning of the twentieth century the poetic talent of Alexander Oles (Kandyby, 1878-1944) was revealed; in the dramas and poems of Lesya Ukrainka (1873-1913), lack of spirituality and philistine egoism were denounced. Acute social problems were raised in their works by writers Mikhail Kotsyubinsky (1864-1913), Vladimir Vinnichenko (1880-1951), Arkhip Teslenko (1882-1911), Vasily Stefanik (1871-1936), Olga Kobylanskaya (1883-1942).

Revolution of 1905-1907 forced tsarism to abolish a number of restrictions on the Ukrainian language. Nevertheless, the latter was still excluded from education; common cultural and educational organizations were closed.

The government of Hetman P. Skoropadsky made significant progress in reviving cultural life. In November 1918, the Ukrainian Academy of Sciences was founded, universities, institutes of various profiles, gymnasiums were opened, and Ukrainian studies developed.

Support was received by domestic music and theater - "National Theater" by Nikolai Sadovsky, "Young Theater" by Les Kurbas, Music and Drama School. N. Lysenko.

Culture of the Soviet period. In the regions where Soviet power was established, the Bolsheviks' policy in the spiritual sphere was subordinated to the communist ideology, which put collective interests over personal ones, and class interests over national ones.

In the 20s. Two major ideological campaigns were carried out: Ukrainization, the introduction of Ukrainian culture into various spheres of life, a significant increase in the level of knowledge of the Ukrainian language by workers of the party-state apparatus and the education sector, and the fight against illiteracy. Thanks to a large-scale campaign, by the end of 1920, 51.9% of the population could read and write. Since 1919, compulsory free education for children from 7 to 16 years old was introduced.

During these years, talented young writers gained fame, including: Pavel Tychina (1891-1967), Vasily Chumak (1901-1919), Vasily Ellan-Blakitny (1894-1925), Ivan Kulik (1897-1937), Oles Dosvitny (1891 -1934) and creative art associations "Muzaget", "White Studio", "Flamingo", "Grono". This process continued in the 1920s; in Kiev, a group of neoclassicists took shape, who were united not by the unity of style, nevertheless by the desire to introduce the best achievements of the European tradition into Ukrainian literature. It included Nikolai Zerov (1890-1937), Yuri Klen (Oswald Burgardt, 1891-1947), Mikhail Dry-Khmara (1889-1939), Maxim Rylsky (1895-1964).

The main center of literature of this time was Kharkov - the capital of Ukraine in 1918-1934. The union of peasant writers "Plow" (1922-1932), the organization of proletarian writers "Garth" (1923-1925), most of whose members transferred to the "Free Academy of Proletarian Literature" (VAPLITE, 1925), operated here. headed by Mykola Khvylyov. The Berezhil Theater, founded in 1922 by Les Kurbas, has become an outstanding phenomenon of cultural life.

In the visual arts, along with representatives of the older generation - M. Boychuk, as well as Ivan Izhakevich (1864-1962), Fyodor Krichevsky (1879-1947), young artists - Anatoly Petritsky (1895-1964), Vasily Kasiyan (1896-1976) worked.

In 1927, the construction of the Kiev film studio began, which became the third in Ukraine after the Yalta and Odessa and the largest in Europe. In 1928, the first film by Alexander Dovzhenko (1894-1956) "Zvenigora" was released.

In 1932, the Union of Soviet Musicians of Ukraine was created, in 1934 - of writers, in 1938 - of artists, which excluded the existence of other art associations. The freedom of creativity was limited by the official recognition of the only official artistic method - socialist realism, which required "a truthful, historically concrete depiction of reality in its revolutionary development." Large-scale repressions were launched against the Ukrainian intelligentsia, during which most of its representatives were physically destroyed. The losses were so great that the tragic name "Executed Renaissance" was entrenched for this generation.

During the Great Patriotic War 1941-1945. for propaganda purposes, the party-Soviet leadership sanctioned a certain growth of national consciousness, allowing even Ukrainian patriotism. However, after the victory over Nazism, a large-scale ideological cleansing was again launched.

In the conditions of a certain softening of the totalitarian regime after the death of Stalin, a phenomenon called "sixties" is taking shape. Common to the entire USSR, it had its own characteristics in the national republics. It was a movement of creative youth who, with their thoughts, ideas, and posing of original problems, constituted opposition to the existing regime. In dissimilarity to official dogmatism, the sixties defended freedom of creative expression,

cultural pluralism, and the priority of the universal over the class. Among the representatives of this movement in Ukraine are poets and prose writers Lina Kostenko (born 1930), Vasily Symonenko (1935-1963), Ivan Drach (born 1936), Nikolai Vingranovsky (1936-2004), Vasily Stus (1938-1985), Boris Chichibabin (1923-1994), artists Alla Gorskaya (1929-1970), Viktor Zaretsky (1925-1990), director Les Tanyuk (born 1938), creators of Ukrainian poetic cinema Sergei Paradzhanov (1924-1990), Yuriy Ilyenko (1936 -2010), Leonid Osyka (1940-2001). The works of Tatiana Yablonskaya (1917-2005), who stood at the origins of the folklore trend in Ukrainian painting, are associated with the sixties. Nevertheless already at the end of Khrushchev's rule and, especially after his resignation in 1964, the pressure of state censorship on the intelligentsia increased.

After the fall of the totalitarian dominion, the monopoly of communist ideology and socialist realism was replaced in artistic culture by entitlement of creativity. The writers began the movement for the development of Ukrainian culture, a true reflection of Ukrainian history. The publications of 1990-1991 were of great importance for the restoration of historical memory. works by N. Kostomarov, D. Yavornytsky, M. Hrushevsky, I. Kripyakevich, D. Dontsov. In the late 80s - early 90s. Ukrainian literary magazines introduced readers to the creative heritage of the writers of the Executed Renaissance and the sixties. At the same time, the associations "Boo-Ba-Boo" (1985), "New Degeneration" (1991), "Krasnaya Fira" (1991), and others arose.

Ukrainian postmodernism. In modern Ukrainian literature, Yuri Andrukhovich (born 1960), Yuri Izdrik (born 1962), Oksana Zabuzhko (born 1960), Serhiy Zhadan (born 1974), Taras Prokhasko (born 1968) represent such an artistic phenomenon as postmodernism. It was formed in the Western culture of the second half of the twentieth century, against the background of innovations in philosophy, literature and other types of art, liberalization of public life, popular youth movements, attempts by the church to establish interfaith dialogue and carry out reforms. One of the key concepts of postmodernism is the "death of the author", the loss of the latter of his monopoly, the primary right to present and interpret the text. The reader and critic become accomplices in this process, subjecting the text to "deconstruction" - the disclosure of hidden and lost meanings.

The theatrical Ukrainian postmodernism is associated with the work of the director Andriy Zholdak (born 1962), who in 2002-2005. Was the artistic director of the Kharkov Drama Theater. T.G. Shevchenko, and now lives and works in Germany. Zholdak is considered a master of outrageous and self-advertising, he is known for unconventional productions of classical and newest subjects, including "Hamlet. Dreams ", " Medea ", " One Day in Ivan Denisovich ". No less shocking director Roman Viktyuk (born 1936) tirelessly emphasizes his Ukrainianness and takes a permanent part in television and theatrical projects both in Russia and Ukraine. In 2006 he was awarded the title of People's Artist of Ukraine. Viktyuk's "calling card" is the play "The Maids" based on the play by J. Genet - a unique combination of acting, choreography and music.

The works of Ukrainian artists, sculptors and photographers Ivan Marchuk (born 1936), Sergei Poyarkov (born 1965), Oleg Pinchuk (born 1960), Tiberiy Silvashi (born 1947), Oleg Tistol (born 1965) have received recognition in Ukraine and the world. 1960), Vasily Tsagolov (born 1957), Alexander Gnilitsky (1961-2009), Arsen Savadov (born 1962), Alexander Roitburd (born 1961), Ilya Chichkan (born 1967), Zhanna Kadyrova (born 1981)

LECTURE 18.

CULTURE OF SLOBODA Ukraine

The initial history of the region. SlobodaUkraine (or Slobozhanshchina) includes the territory of the Kharkiv region, parts of the Sumy, Lugansk, Donetsk regions of Ukraine and the Belgorod, Kursk, Voronezh regions of Russia.

Why did the edge get this? People (Cossacks) from the Right Bank and the Left Bank, went here "to the Ukraine", "to freedom", "to the settlement" (that is, "freedom"). Gratis settlements - settlements - and gave the names "Slobozhanshchina", "Slobodskaya Ukraine". Representatives of different nationalities live here, nevertheless mainly Ukrainians, who have actively settled these lands since the 17th century.

This territory is bordering, as a result of which there was a persistent cultural exchange, there was a mutual enrichment of the cultural traditions of the population. In primordial times, tribes of the Scythians, Sarmatians, Cimmerians, Alans, Pechenegs, Slavs, Polovtsians lived on these lands.

The land, which flourished during the times of Kievan Rus (there were even cities, such as the city of Donets on the outskirts of the present village of Karachevka near Kharkov), after the Mongol-Tatar invasion (from the second quarter of the 13th century) was turned into a "Wild Field" - a devastated locality.

In the middle of the 17th century. A new colonization of the region begins: Fortresses such as Chuguev, Valki, Bogodukhov, Kharkov and a number of others were built. Monasteries were also established, the oldest of the surviving ones is Svyatogorsk (mentioned in literature since the 16th century).

Culture of the 18th century. In 1727, the Holy Intercession School Monastery appeared in Kharkov, and the Kharkov Collegium, an educational institution that provided good training not only in theology, nevertheless also in languages (Latin and Greek was taught here), and since 1768, with the opening "Additional Classes", where mathematics, physics, architecture, German, French, artillery were studied.

Many people who later became famous studied at the collegium, for instance, the physicist Academician Vasily Petrov (1761-1834) and the translator of Homer's poem Iliad into Russian Nikolai Gnedich (1784-1833). The outstanding Ukrainian philosopher and writer G. Skovoroda, who was called "Ukrainian Socrates", taught ethics, Greek and other subjects at the Kharkov Collegium. G. Skovoroda taught that the main thing in life is "kindred work" - that is, one that is close to a person's soul. And the goal of human life is satisfaction.

Culture of the 19th century. In 1805, one of the first universities in Ukraine was opened in Kharkov. Today this university rightfully bears the name of Vasily Karazin (1773-1842), who united the progressive part of society in opening a university in an ordinary provincial town. Even the great German poet, scientist and statesman G. Goethe contrinevertheessed to the creation of a higher educational institution in Kharkov, having recommended three professors here.

For more than 200 years, the university has educated many outstanding scientists - biologist, Nobel laureate Ilya Mechnikov (1845-1916), outstanding philologists Alexander Potebnyu (1835-1891), Yuri Knorozov (1922-1999), Yuri Shevelev (1908-2002), ethnographers Nikolai Sumtsov (1854-1922) and Dmitry Yavornitsky (1855-1940), astronomer Nikolai Barabashov (1894-1971), famous mathematicians Mikhail Ostrogradsky (1801-1861) and Alexei Pogorelov (1919-2002), as well as many creators.

In Kharkov, at the end of the 18th century. The first stationary theater was opened in Ukraine, and in the nineteenth century. many outstanding actors worked. Among them, first of

all, it is necessary to name the brilliant comedian Mikhail Shchepkin (1788-1863), who began in Kharkov and later became having made a name for oneself on the Moscow stage.

20th century culture. The beginning of the century was marked by the appearance in Kharkov and in a number of other towns and villages of Slobozhanshchina remarkable architectural structures built in the Art Nouveau style: estates in Sharovka and Natalyevka near Kharkov. A masterpiece of Ukrainian Art Nouveau is the building of the Art School located next to the KhPI (on Art Street). When constructing buildings in the national manner, finds of traditional Ukrainian folk architecture were used, as well as motives of ornaments that adorned embroidered towels, shirts and other things. In Kharkov, there are 22 houses built in the Ukrainian Art Nouveau style - more than anywhere else.

At the Kharkov Institute of Technology (as our university was called before the revolution of 1917), architects taught who decorated at the end of the 19th - beginning of the 20th century. The capital of Slobozhanshchina with remarkable buildings that are architectural monuments: Aleksey Beketov (1862-1941), who designed, among other things, the KhPI electrical building, Sergei Zagoskin (1836-1904), Mikhail Lovtsov (1850-1907), the author of the Annunciation Cathedral in Kharkov and the Drawing (now Of the main building of the KhPI, Vladimir Pokrovsky (1863-1924) - the author of the project for the building of the former Diocesan School (now, in a reconstructed form, the Palace of Students of NTU "KhPI").

In the 20s - early 30s. The capital of Soviet Ukraine is being built up with original constructivist buildings. Vivid examples of such architecture are the Gosprom (House of State Industry).

In the twentieth century. Many outstanding artists worked in Slobozhanshchina, in particular Nikolai Samokish (1860-1944), Mikhail Tkachenko (1860-1916), Pyotr Levchenko (1856-1917), musicians and composers, namely Ilya Slatin (1867-1942), Gnat Hotkevich (1877-1938), Isaac Dunaevsky (1900-1955), actors, for example, Victor Petipa (1878-1933), Valentina Chistyakova (1900-1984), Roman Cherkashin (1906-1993), Les Serdyuk (1940-2010), Leonid Bykov (1928-1979), singers, among whom Ivan Kozlovsky (1900-1993), Boris Gmyrya (1903-1969), Klavdiya Shulzhenko (1906-1984), Nikolai Manoilo (1927-1998)), directors, in the first turn, the genius avant-garde, theater reformer L. Kurbas and educator of several generations of actors Nikolai Sinelnikov (1855-1939), writers such as V. Sosyura, P. Tychina, Ostap Vyshnya, Mykola Khvylyovy. The most significant Russian poet in Slobozhanshchina in the second half of the twentieth century. was Boris Chichibabin (1923-1994).

Contemporary culture. Today, such wonderful poets as Sergei Shelkovy (physicist, associate professor of NTU "KhPI", laureate of a number of literary prizes, author of over ten books), Irina Evsa, Stanislav Minakov, Sergei Zhadan, Nina Vinogradova, Viktor Boyko, Anatoly Pererva. The Kharkov Polytechnic Institute graduated from such well-known living writers as Vadim Levin (a living classic of children's literature), Arkady Inin (playwright, screenwriter, prose writer, famous humorist) and others. A real leader in the field of literary parody of the 20th century. Considered a graduate of the KhPI Viktor Rubanovich. The pride of the Polytech is its film studio, which for many years has been led by Arkady Faustov and has given a start in life to a number of famous actors, directors and cameramen (one of the former students even became a laureate of the prestigious Oscar).

This day Slobozhanshchina and its historical center are not only a region with the richest cultural heritage and cultural and creative potential, as confirmation by the festivals, concerts, exhibitions, performances, scientific conferences taking place in the city, as well as extraordinary architectural structures that are being created.