

**«ІСТОРИЯ УКРАЇНСЬКОЇ КУЛЬТУРИ» ДЛЯ АНГЛОМОВНИХ  
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Автор статті аналізує особливості розвитку культури України 19-початку 20-го сторіччя і пропонує матеріал для викладання нормативного курсу «Історія української культури» для англomовних студентів першого курсу неісторичних спеціальностей.

*Ключові слова: культурне відродження, русифікація, національна самосвідомість, фольклор, культурна політика, недільні школи, громади.*

Актуальність теми лекції є очевидною. Студенти-іноземці, які вивчають нормативний курс «Історії української культури» в результаті вивчення матеріалу лекції розуміють, що кожна нація, на шляху до незалежності має пройти певні періоди культурного відродження.

Вивчаючи історію розвитку культури можна побачити значну кількість спільних рис у культурогенезі народів різних країн. Студенти-іноземці вважають перевагою той факт, що українська культура зазнавала значних культурних впливів і перепон на шляху формування національної самосвідомості але при цьому не втратила оригінального національного колориту.

Отже, метою даної статті є композиція матеріалу до проведення шостої теми курсу, присвяченої розвитку української культури у 19 - на початку 20-го сторіччя.

Авторка врахувала специфіку базової мовної та загальноосвітньої підготовки іноземних студентів. Надано текст, з яким студенти і викладачі можуть працювати на лекційних та практичних заняттях.

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

Plan

1. Periods of Ukrainian cultural revival.

2. Social and cultural unities of Ukrainian intellectuals.
3. Tsarist repressions of Ukrainian culture.
4. Ukrainian cultural movement of early 20<sup>th</sup> century.

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

At the beginning of 19<sup>th</sup> century Kyiv Mohyla Academy was only the high educational enterprise in Ukraine. It was not enough for normal development of high education. Ukrainian intellectuals understood the necessity of the foundation of new universities. Because of that V.N. Karazin (9.02.1773-6.11.1842) Ukrainian scientist (economist), inventor, and public figure received the permission from Russian tsar (king) for the foundation of Kharkiv University (he organized the collection of money among noblemen and wrote the first Statute of this University).

January, 17, 1805, Kharkiv emperor's University opened its doors for students. There were 33 students at the public expense and 23 ones at the private expense. In the first half of the 19<sup>th</sup> century 2800 students graduated this University. Kharkiv University received wide autonomy like the majority of European Universities. There were four faculties in Kharkiv University: historical-philological; physical and mathematic; judicial (moral and political sciences); and medical. Professor I. Ryzhs'kyi became the first rector of Kharkiv University.

Historical conditions of Ukrainian cultural development in 19<sup>th</sup> century. The most part of Ukraine at the first half of 19<sup>th</sup> century was under Russian influence. The main policy of Russian empire here was the Russification (Russian language became the official one. Ukrainian language was prohibited at schools, and made

the barriers for free development of Ukrainian culture). Capitalist relations provoked the growth of national self-consciousness. Literature, theatre, music, and architecture demonstrated national features. Capitalist development needed specialists. Workers should have the additional knowledge for the new technique service. Science may give profits for factory owners.

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

Parochial schools, usually, were opened at the churches and had the full course 6 months in villages, and 1 year in towns. Reading, writing, arithmetic and divinity were the main subjects of these schools. Local training schools (secular elementary schools) had 3 years of full course. Among the main subjects there were: Russian language, arithmetic, history, geography, physics, geometry, natural science, and divinity. Grammar schools (full course was 7 years) gave secondary education. Pupils learnt Latin, German, French languages, philosophy, statistics, jurisprudence, political economy, physics, etc. Final year pupils could enter universities or became teachers of elementary schools. Lyceums and universities gave high education. Three lyceums: in Kremenets' (Volyn'), Odesa and Nizhyn for 9 or 10 years had been given mixed grammar school and university course. At the first half of the 19<sup>th</sup> century there were only 2 universities in Ukraine: Kharkiv (1805) and Kyiv (1834). Term of full course was 4 years. V. Karazin wanted to have the best scientists and teachers in Kharkiv University. V. Karazin was high educated person and he had scientific works in different fields: climatology, agronomy, meteorology, and in mining. He invented central heating, drying apparatuses, stoves for dry distillation of wood, technologies of saltpeter mining. He constructed agricultural machines. He was named "Ukrainian Lomonosov".

There were 2 famous professors of Mathematic T. Osypovs'kyi (1765-1832) and his follower M. Ostrograds'kyi (1801-1861). In 1813 he became the rector of Kharkiv University. He edited in Petersburg 3 volumes of "The Course of Mathematics". Many decades it was one of the best text-books for students in 19<sup>th</sup> century.

Famous writer Petro Hulak-Artemovskiyi (1790-1865), historians Mykola Kostomarov (1817-1885) and Dmytro Bahaliy (1857-1932) worked as teachers here.

Kharkiv University became not only scientific-educational centre of Slobids'ka and Left-Bank Ukraine, but also a provider and the birthplace of Ukrainian romantic culture. It was one of the first places related to the national-cultural revival.

On the way of national revival all nations go through (or have to go through) three main periods: the first period of scientific interest. During this period enthusiastic people try to collect linguistic, folklore, literary, and historical remains of this nation (in Ukraine this period started in 1780 and finished in 1840). Second period started in 1840, when masses of population participated in the process of national revival. Reading rooms, theatres, libraries, museums, and schools were opened for them. Books with the information about cultural heritage were published at this period. This period ended in 1900. Third period was characterized by mass national movement, when political parties and other organizations were formed that gave the chance for the wide masses participate in the political life of society (1900-1917). It was a political period. National political parties and organizations had been created during this period. There was an attempt to proclaim the independent Ukrainian State. We will speak of that later.

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

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

clergymen). It does not mean that this Academy prepared only priests for church service. Many former students of this Academy after graduation started to work in secular enterprises. Some of them became famous figures of Ukrainian culture. Among them there was a writer Ivan Nechui-Levyts'kyi (1838-1918); a composer P. Kozyts'kyi (1893-1960); chorus conductor and composer O. Koshyts' (1875-1944); academicians K. Voblii (1876-1947) and M. Petrov (1840-1921).

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

From the very beginning Kyiv University had 2 faculties: philosophical and judicial. The term of education was 4 years. Philosophical faculty was divided into historical-philological and physical-mathematic departments. In 1835 they became independent faculties. In 1841 medical faculty was opened. Number of students arose from 61 to 651. Less than 20 years (up to 1861) about 1500 students graduated this university.

In 1860 2-years courses started to prepare teachers. Professor M. Maksymovych became the first rector of Kyiv University. He was the scientist of encyclopaedic knowledge: he wrote works in natural sciences, history, folklore, and theory of literature. He was a friend of Mykola Hogol and Taras Shevchenko. Before Kyiv University he was a professor of botany in Moscow University. He wrote 2 volumes "Basics of Botany". He liked Ukrainian history and culture. He was at the sources of Ukrainian folklore studies (he edited "Malorussian Songs" (1827); "Ukrainian Popular Songs" (1834); "The Collection of Ukrainian Songs" (1849)).

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

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

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

In this hard situation the only power that left in Ukraine was national self-consciousness. Cyril and Methodius brotherhood (1846-1847) made a lot for the formation of national self-consciousness, spread of education and printing press.

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

Members of Cyril and Methodius brotherhood tried to formulate theoretically the Ukrainian idea for progress and independence. By the way, members of brotherhood disputed the similar ideas like “Rus’ka triytsya” (“Russian trinity”). It was formed in Lviv and students of religious seminary (school) and university became the members of it. Three leaders had been at the sources of this organization: Markiyan Shashkevych (1811-1843), Ivan Vagylevych (1811-1866) and Yakiv Holovats’kyi (1816-1888). They were against polonization of Ukrainians in Western lands. According to the educational reform

of 1864 all elementary schools (church-parochial and secular) were transformed into elementary public training schools. Representatives of all strata and classes of society could study there. General plans and programmes for this kind of schools were adopted. Main subjects were reading, arithmetic and divinity. Quality of education was not very high. The part of training schools became exemplary ones (with 5 years for full course). Pupils studied some additional subjects: geography, history, needlework, drawing, etc. Another part of training schools were under the control of local governments (so called zemstvo) and among teachers there were many progressive intellectuals.

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

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

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

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

High education had been given by universities of Kharkiv, Kyiv and Odesa, Lviv and Chernivtsi. There were some institutes, which trained different kinds of specialists: Kharkiv technological and veterinary institutes, Kyiv and Lviv polytechnic, Nizhyn historical-philological, Hlukhiv teachers institute, etc.

In the mid-to-late 19<sup>th</sup> century Ukrainian intellectuals started to unite in communities (they named them "hromady"). The main points of their activity were

national-cultural and public-political directions. Up to the end of 19<sup>th</sup> century hromady were the basic points of Ukrainian national revival.

The edition of books of Ukrainian writers was organized with the help of Ukrainian landlords Vasyl' Tarnovs'kyi (Senior) and Hryhoriy Galagan. They published "Notes of Southern Russia" and "The Black Council" ("Chorna Rada") by Panteleimon Kulish, "Folk Stories" by Marko Vovchok, "Kobzar" by Taras Shevchenko. Petersburg hromada had special fund of donation for the edition of Ukrainian text-books and scientific-popular literature.

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

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

In 1861 Kyiv hromada started its activity. Ukrainian students-members of this hromada edited text-books and works of Ukrainian writers, organized national concerts and plays, spread education, founded Sunday schools and taught there. Capitalism caused the development of science. Universities and scientific societies of Kharkiv, Kyiv and Odesa became scientific centers. From the most famous scientists of this period we could mention:

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

I.I. Mechnikov was a teacher of New Russian University in Odesa. Together with a microbiologist M. Hamaliya he founded the first Russian (and the second in the world) bacteriological station. He was the author of immunity teaching.

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

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

The development of Ukrainian literature of this period was characterized by the domination of critical realism. In the novels Marco Vovchok, I. Nechui-Levytskyi, P. Myrnyi, poems of P. Hrabovskyi we could find the deep belief in happy future of Ukrainian people. P. Hrabovskyi translated into Ukrainian language many masterpieces of world literature. I. Franko (1856-1916) a famous Ukrainian poet, writer, scientist and public figure played an important role in the social life of Ukraine of late 19<sup>th</sup>-early 20<sup>th</sup> centuries.

In spite of all barriers caused by tsarist government, amateur dramatic circles and theatres in Kyiv, Kharkiv, Poltava, Sumy and other cities and towns existed in Ukraine.

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

Later, in 1882, a professional theatre was founded by dramatist Marko Kropyvnyts'kyi in Yelysavethgad (now Kirovohrad). The staff of actors was innumerate for about 100 people. Among them there were very famous actors: Ivan Sadovs'kyi, Mariya Zan'kovets'ka, Markova, Zharkova, S. Pan'kivs'kyi, M. Voronyi. The most famous playwrights were Marko Kropyvnyts'kyi (he was the author of more than 40 plays); Mykhailo Starys'kyi (he was the author of 25

plays); Ivan Karpenko-Karyi (Tobilevych) he was the author of 20 plays and comedies.

Development of Ukrainian music was connected with the names of prominent composers: Semen Hulak-Artemovs'kyi, he was the author of the first Ukrainian opera "Zaporozhets' za Dunayem". Petro Sokals'kyi and his operas "Mazepa", "May night", and "Bohdan Khmel'nyts'kyi" became the contribution of Ukrainian musical treasure.

Mykola Lysenko became the founder of classical Ukrainian music. He was the author of music Drama "Taras Bul'ba", symphonic fantasies, theoretic works in basics of national musical folkloristic. He was also a famous conductor, public figure and teacher.

In fine arts there were two artists Serhiy Vasyl'kivs'kyi worked in a genre of landscape painting. He drew more than 3.5 thousand pictures (the most famous among them "Morning", "Steppe of Ukraine", "In the Kharkivschyna"). Ilya Repin had drawn in genre painting, historical thematic ("Zaporizhians have been writing the letter to the Turkish Sultun"). He was born in a small town (Chuhuyev) in Kharkiv region. There is a museum devoted to his life and creative work.

So, in conclusion we could say that this historical period was full of meaningful changes in cultural development of Ukraine and Ukrainian national-cultural revival.

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**Мартыненко Н.Н.**

**«ИСТОРИЯ УКРАИНСКОЙ КУЛЬТУРЫ» ДЛЯ АНГЛОЯЗЫЧНЫХ  
СТУДЕНТОВ. ТЕМА ШЕСТАЯ**

Автор статьи анализирует особенности развития культуры Украины 19-начала 20-го столетия и предлагает материал для преподавания нормативного курса «История украинской культуры» для англоязычных студентов первого курса неисторических специальностей.

*Ключевые слова: культурное возрождение, руссификация, национальное самосознание, фольклор, культурная политика, воскресные школы, громады.*

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Martynenko N.M.

**«HISTORY OF UKRAINIAN CULTURE» FOR ENGLISH-SPEAKING  
STUDENTS. SIXTH TOPIC**

Author of the article analyses peculiarities of Ukrainian cultural development in 19<sup>th</sup> – early 20<sup>th</sup> centuries and offers the material in teaching of normative course “History of Ukrainian Culture” for the first-year English-speaking students of non-historic specialties.

*Key words: cultural revival, Russification, national self-consciousness, folklore, cultural policy, Sunday schools, "hromady".*