

Міністерство охорони здоров'я України
Харківський національний медичний
університет



History of Ukrainian Culture

(individual tasks for self-preparing work)

Історія української культури

(індивідуальні завдання для самостійної роботи)

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Упорядник Мартиненко Н.М.

Topic 1: Introduction to “History of Ukrainian Culture”. Culture Genesis. Ukrainian Way of Life

1. Why do we need “History of Ukrainian Culture” for future doctors?
2. What does it mean “culture”?
3. Cultural shock.
4. Presentation of your culture.

Presentation of your national culture (you should write anything you want to describe the peculiarities, original features of your home culture. Start from the location of your country (or the place of living of your tribe), main language (or languages), traditions (the most interesting), etc.).

The Ukrainian way of life has some particular national features in clothing, food, recreation, the arts and education.

City life. About two-thirds of Ukraine’s people live in cities. Ukraine’s capital and largest city, Kyiv, has about 2,6 million people. It is an attractive city known for its treelined boulevards. Other Ukrainian cities with more than 1 million people are Kharkiv (also spelled Kharkov), Dnipropetrovs’k (also spelled Dnepropetrovsk), Odessa, and Donetsk.

High-rise apartments built during Soviet rule are common in Ukrainian cities. Many of the buildings, however, were poorly constructed, and the apartments are small and overcrowded.

Pollution is a major problem in Ukraine, especially in its cities. Factory smoke and other wastes, particularly in the heavily industrialized Donbas region of eastern Ukraine, have damaged the quality of air and water. An environmental movement led by a group called Green World has worked to protect the environmental and public health in Ukraine.

Rural life. About a third of Ukraine’s population lives in rural areas. Western Ukraine is heavily rural. In six of its seven regions, more than half of the people live in the countryside. Small homes are common in rural villages. Most rural Ukrainians work on farms or in the timber industry, or make small handicrafts.

The standard of living in the countryside is generally lower than that in the cities. Rural Ukrainians have strong ties to their families and farms. In recent decades, however, many young people have left the countryside to live and work in the cities.

Clothing. Ukrainians generally wear Western-style clothing. But on special occasions, they may wear traditional peasant costumes. These peasant costumes feature white blouses and shirts decorated with colourful

embroidery. Footwear includes high red boots for women and black boots for men.

Food and drink. The Ukrainian diet includes chicken, fish, and such products as ham, sausage, and bacon. Ukrainians also eat large amounts of potato, cooked buckwheat mush called kasha, sour rye bread, and sweetened breads. Popular drinks include tea, coffee, cocoa, a special soured milk drink, honey liqueur, and vodka (*horilka*) with pepper.

Traditional Ukrainian dishes include varenyky, borsh, and holubtsi. Varenyky consist of boiled dumplings filled with potatoes, sauerkraut, cheese, plums, cherries, or strawberries. The dumplings may be eaten with sour cream, fried onions, or bacon bits. Borsch is a soup made of beans, cabbage, and meat. It is served with sour rye bread and sour cream. Holubtsi are stuffed cabbage rolls filled with rice, buckwheat, and meat.

Recreation. Ukrainians enjoy many sports, including soccer, volleyball, track and field, basketball, ice hockey, skating, and swimming. Soccer is by far the most popular team sport in Ukraine. Kyiv Dynamo has ranked as one of the Europeans top soccer teams for decades.

Ukrainians also enjoy music, and many of them perform in choruses and folk dance groups. Chess is a popular game. Many Ukrainians vacation by camping in the Carpathian Mountains. Ukrainians also travel to the Black Sea coast for its warm weather and mineral springs and for swimming.

The arts. Ukrainians are well known for their folk arts and crafts. Pysanky – Ukrainian Easter eggs decorated with colourful designs – are world famous. Craft workers in the Hutsul Region of the Carpathian Mountains make woodcarvings with striking inlaid designs.

Ukrainian music often features a stringed instrument called the *bandura*. In a popular Ukrainian folk dance called the *hopak*, male dancers compete against each other in performing acrobatic leaps.

The Ukraine's most famous cultural and national figure is the poet Taras Shevchenko. His *Kobzar* (1840), a collection of poems, made Ukrainian a popular language for poetry and books. Taras Shevchenko urged Ukrainians to struggle for freedom and social equality against the Russian czar (king). Other notable Ukrainian writers include Ivan Franko and Lesia Ukrainka.

Education. Ukrainian law requires children to attend school for 11 years, from 7 to 18 years of age. After the 9th grade students may continue a general academic program or may enroll in technical or trade schools to complete their education. Ukraine has 232 institutions of higher learning. One of the biggest scientific, cultural and educational centers of Ukraine is Kyiv State University. The oldest University in Right-bank Ukraine is Lviv

University founded in 1660, and the oldest one in Left-Bank Ukraine is Kharkiv National University founded in 1805.

Religion. Ukrainians have remained a strongly religious people in spite of religious restriction. About 70% of Ukrainians are Orthodox Christians. Other groups include Ukrainian Catholics, Protestants, and Judaic.

Most Orthodox Christians live in Eastern and Central Ukraine and belong to the Ukrainian Orthodox Church. It was banned in 1930 and stayed a brunch of the Russian Orthodox Church until it regained legal status in 1990. About 10 percent of Ukraine's people are Ukrainian Catholics, also known as Uniates or Greek Catholics. The Ukrainian Catholics practice Eastern Orthodox forms of worship, but they recognize the authority of the Roman Catholic Pope. This Church is most popular in the Western Ukraine. The Muslims of Ukraine practice Islamic forms of worship mostly in Crimea and Eastern Ukraine.

Topic 2: Religion and Church in Ukraine

Plan

1. Ukrainian Orthodox Church.
2. Ukrainian Greek Catholic Church.
3. Roman Catholic Church.
4. Other religious communities in Ukraine.

Ukraine is a multiconfessional state. Over 70 religious organizations are officially registered here. The Church in Ukraine is separated from the state. The state promotes the fulfillment by the religious organizations of their objectives. There are positive changes in the people's attitude towards the religious and spiritual values. Unfortunately, the religion and church life is complicated by the inner-church conflicts.

Orthodoxy is a historical and traditional religious doctrine in Ukraine. More than a half of all the religious communities are formed by the orthodox believers. This confession is presently split into three denominations: The Ukrainian Orthodox Church (70%), the Ukrainian Orthodox Church – Kyiv Patriarchate (20%), the Ukrainian Autocephalous Orthodox Church (7%).

The Ukrainian Orthodox Church (Moscow Patriarchate) numbers 9.049 parishes, 122 monasteries, 3519 cloisters (2,300 monks), 7509 clergymen, 7755 churches. The First Person in independent Ukraine became Metropolitan of Kyiv and All Ukraine Volodymyr (Sabodan) (since May, 1992).

The Ukrainian Orthodox Church – Kyiv Patriarchate runs to 2781 parishes, 22 monasteries, 113 cloisters (47 monks), 1182 clergymen, 1825 churches. The First person is Patriarch of Ukraine-Rus' Filaret (Denysenko) (elected in June, 1992).

The Ukrainian Autocephalous Orthodox Church numbers 1015 parishes, 1 monastery, 4 cloisters (no monks yet), 628 clergymen, 697 churches. The First Person now is Patriarch of All Ukraine Methodiy (Kudryakov) (elected in 2000).

The principal differences stem from the question of attaining the full canonical independence by the Ukrainian Orthodoxy. The relations of the Orthodox Churches indirectly reflect the all-Ukrainian political, social and cultural situation. Inter-church conflicts, on their part, build up the tension in the society.

The spheres of influence of Orthodoxy and Catholicism cross on the territory of Ukraine. Over its entire history, Ukraine was a scene of their struggle. The Brest Union of 1596 initiated the establishment of the Ukrainian Greek Catholic Church. It was banned in 1946 and legalized in 1989. Almost all this Church (97%) is concentrated in Halychyna, the Transcarpatian region. The Ukrainian Greek Catholic Church numbers 3317 parishes, 79 monasteries, 1168 cloisters (1,292 monks), 1872 clergymen, 2777 churches. The First Person now is Supreme Archbishop Svyatoslav (Shevchuk) (elected in 2011).

The structure of the Roman Catholic Church in Ukraine is one of the best organized. It numbers 807 parishes, 50 monasteries, 309 cloisters (229 monks), 431 clergymen, 713 churches. The First Person is the Metropolitan of the Roman Catholic Church in Ukraine, Archbishop Marian Yavorskyi, a national of Poland.

The Protestant-oriented Churches have in Ukraine a rather developed centers as well. Each fifth religious community is formed by the Protestants. The All-Ukrainian Union of the Evangelical Baptists-Christians numbers 1,580 communities. The First Person is the AU EBC Head G.I.Comendant. The All-Ukrainian Union of the Evangelical Faith Christians (Pentecostals) comprises 885 communities. The First Person is the Head M.A.Melnyk. The Church of the Seventh Day Adventists comprises 543 communities. The First Person is the Head M.M.Murha. The Protestant organizations are closely connected with the centers abroad, for the most part in America.

There are 236 Muslim communities in Ukraine. The Chief Muftiy of Ukraine is the Lebanese national, Sheikh Ahmed Tamim. The Crimean

Tatars are independent and have their own leader the Chief Mufti of the Clerical Administration of the Muslims of Crimea, Khoja Nuri Mustafaiev.

There are 85 Judaic communities in Ukraine. There are two pretenders to the role of the First Person, the Chief Rabbi of Ukraine, a national of the USA J.Blaih and a national of Israel, M.Asman.

Individual task:

Religion(s) of your country (here you should describe the religious situation in your country, which are the main points (postulates) of your religion, main religious events and rules, etc.)

Topic 3: Traditional Farming and Main Activities of Ukrainians

Plan

1. Agriculture.
2. Stock-raising.

From the ancient time fishing, hunting, beekeeping and stock-raising were traditional activities for Ukrainians. But the main one there was agriculture. Ukrainians is the nation with old high developed agriculture. Since 6th-4th millennia B.C. (Neolithic epoch) people here started to cultivate lands. Favourable climatic conditions: boreal climate in winter, summer with sunny and rainy days; fertile lands (mostly humus); old agricultural traditions; cultural and economic contacts with neighbouring people all these things caused achievements of Ukrainians in the development of agricultural engineering and variety of their tools.

Agriculture is subdivided into: grain growing, horticulture, and gardening (Ukrainians were skillful in all these activities). The cycle of agricultural activities was subdivided into some periods: cultivation of ground (preparing it for plants growing); looking after the vegetable life; a season of harvest; and preparing the production for keeping.

There are three main elements of agriculture, and according to the content and means of activities they may be subdivided into: agricultural technique (tools), agricultural knowledge (folk experience, traditions and skills in plant growing), and system of agriculture.

There were some systems of agriculture in Ukraine. The most ancient of them was slash-and-burn agriculture. In autumn, at the definite place in the forest people cut trees and bushes, then, people left them there up to spring, in March ("Berezozol") cindered them and after that seeded millet or flax. Next year they sow rye or other corn cultures. After 3 or 4 years of

productivity the land became exhausted and people left it for rest. This system of agriculture was characterized by low level of productivity of labour. Another kind of agricultural system was long-fallow one. During the first two years millet or maize were seeded, during the 3rd year – wheat or oats, after that – rye. After exhausting of the soil people left it for rest. By the 19th century there were not virgin lands in Ukraine and this system of cultivation had to be changed by a new one. Later, the most spread kind of cultivation in Ukraine was three-field (or multi-field) system with crop rotation, intensive fertilization, grass-sowing, etc.

Ukrainians started sowing period in March (on the 30th of March they celebrated “Warm Olexiy”), but in the most occasions this period depended from the weather (early or late spring) and from the climate zones.

There were many rites and rituals connected with a first sowing activities. Some of them had rational character: cascading of millet seeds through the fire before sowing, others had magic direction. For example, it was not very nice to sow during the Palm Sunday. When a peasant went to the field he put on clean underclothes, and sometimes, a family did not stoke the oven.

Gardening. Foreigners, who visited Ukraine in 16th-17th centuries, mentioned a big number of cherry and apple trees next to each house. Gardening had mostly adjoining the farm character, but big monasteries and landlords had large gardens. Ukrainians grew apples, pears, cherries, plums, some kinds of berries (raspberries, red-currants, black-berries, gooseberries, etc.) In Southern regions were popular sweet cherries, nuts, apricots and peaches. In Transcarpathian and Northern Black sea region viticulture (wine-growing) was also developed. We should say that gardening was highly developed in Ukraine and at the beginning of 20th century some species of fruit trees were exported to the American continent.

According to the traditional division of labour in family gardening was mostly male activity, and truck farming was the female activity.

Truck farming. Ukrainian women prepared seeds, kept them in winter, couched them in early spring, made sprout, pricked it out in a vegetable garden. From the ancient time in Ukraine among the most popular vegetables were cultivated cabbages, cucumbers, onions, garlic, carrots, turnips, beets, melons, tomatoes, water-melons, egg-plants, pepper, and sunflower (from the very beginning it was only decorative plant, but later, Ukrainians started to make the oil from it). Like maize, sunflower was imported from American continent.

Potatoes and other vegetables have been digging with spades. Peasants put vegetables into the baskets or pails and after that kept the harvest in a special place (“pohreb” – “cellar”). There were 2 main kinds of cellars in Ukraine “pit-like” and “room-like”. Thrashing of wheat for bread-stuffs and cereals was realized mostly in water- or windmills. From sunflower seeds, hemp and flax Ukrainians made oil with a help of presses.

20th century brought many changes in use of traditional agricultural tools and equipment. Complex mechanization reached approximately 100 % and traditional tools left mostly in homestead lands. Unfortunately, water- or windmills have not been used anymore (they may be effective in small farms). Weakening of the connection between generations had as a result loosing of some skills and land treatment. Chemization of agriculture, extra-use of herbicides caused extra-content of nitrates in agricultural production. We had lost the most important thing for us the respect of our land. Ancestors named it “mother”.

Stock-raising was closely connected with agricultural activities of Ukrainians. There was a proverb “If it would be cows, children won’t be hungry”. It was usual that in each hearth (according to the material level) people had bulls or horses, cows, sheep, pigs, and different poultry. Bulls and horses were used like draft-cattle. Other animals were the source of meat and milk, wool and skin, and sure like a source of natural fertilization of land (muck). Chernihiv and Poltava regions were famous for developed livestock trade (in 18th-19th centuries). In Northern regions of Ukraine there most popular form of bite for animals was pasture. The first day for the bite season was 8th April (Announcement holiday). The last day for this season was 22nd November. In winter animals were in special places cowsheds, cotes, stables, and piggeries. From the late 19th – early 20th centuries the number of grasslands was limited, because of that the individual bite of animals prevailed. Usually, children were stock-keepers. Poultry was also very popular. Each peasant’s family usually had hens, geese, ducks, or turkeys. Children helped adults in this kind of activity.

Individual task:

Write, please, about traditional farming and main activities of the population of your country.

Topic 4: Ukrainian Traditional House and Settlement Plan

1. Main zones and kinds of settlements.
2. Variety of traditional houses.
3. Constructive peculiarities and traditional decoration of Ukrainian houses.
4. Regional subdivision of types of Ukrainian houses.

Traditionally, Ukrainians used the advantages of natural landscape for building of their houses. They built their houses near the rivers or lakes on special places defended naturally from winds or cold weather (caves, semi-caves, later – they made houses inside the land and put the fundament to the semi-land).

In ancient time the main materials for building were mammoths' bones, wood, reed, straw, stones, clay, etc.

Peculiarities of natural-geographic, social-economic and historical conditions of different regions of Ukraine promoted the development of specific forms of settlements, farmlands and kinds of houses. So, folk traditional Ukrainian architecture had many general East-Slavonic features, and in the 17th-18th centuries was formed like specific national style.

Historically, there were three main zones of peasant settlements:

<i>Northern</i> (<i>Polissya and Volyn'</i>)	<i>Central</i> (<i>Chernihivschyna and Novhorod-Siverschyna</i>)	<i>Southern</i> (<i>Tavria and Slobids'ka Ukraine</i>)
Were characterized by spread of street settlements	We could find both street settlements and ones without system. With the development of capitalist relations started to form street row, radial, and stripe-like regular settlement created according to projects.	In Northern part of Ukrainian Steppe buildings usually had block or nest form.

In all zones there were so called radial forms of peasant settlements. More than that near the rivers row-like settlements with streets and houses on one side formed.

There were many separate buildings in Carpathian Mountains. They were built on comfortable pieces of land and far from each other. The most important role here played peculiarities of landscape structure.

In 19th-early 20th centuries there were specific forms of settlements (*khutory* and *pasiky*). In Steppe region Cossacks built *winter settlements* (so called *zymivnyky*).

Constructive peculiarities of traditional Ukrainian house (khata). As a rule, it had three windows. The main material for walls was wood and clay. Such kind of house was named *mazanka*.

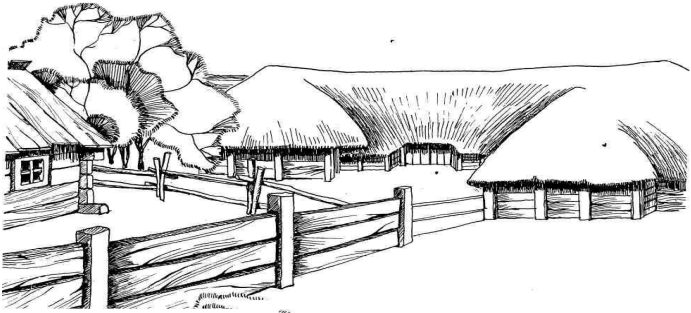
Home design in different regions of Ukraine had a big variety. In wooden houses of Polissya we could find the white-washing of the living room. In North there was not the rule of whitewashing the walls or sealing. But walls around windows were whitened.

In Carpathian region there were many wooden decorative elements. Floor in traditional Ukrainian house usually was from clay. Only in rich houses of the North we could see the wooden floor.

Regional sub-division of traditional houses and its evolution. There were 5 zones, which had specific types of houses:

North-Ukrainian (Polissya) is subdivided into:		
Western (Volyn')	Central (Kyiv-Zhytomyr region)	Eastern (Chernihiv-Siverschyna)

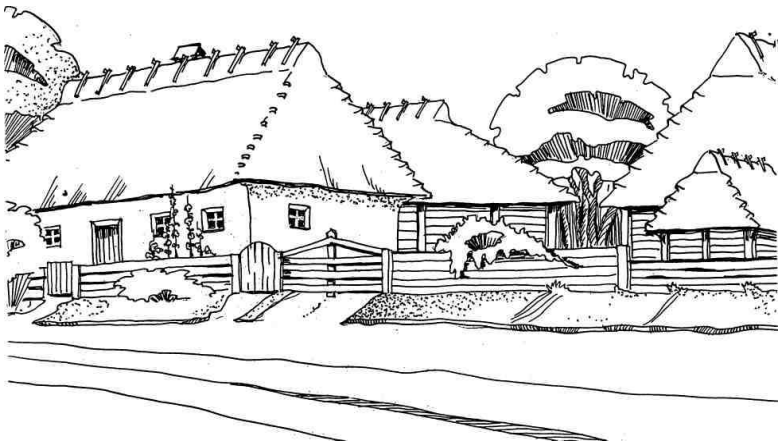
Traditional house. Volyn'(from «Культура і побут населення України».- Київ: Либідь, 1993)



Central-Ukrainian (Right-Bank Ukraine)		
Lviv	Podillya	Southern-Kyivan



Traditional houses. Polissya (from «Культура і побут населення України».- Київ: Либідь, 1993. illustrations)



Traditional house. Kyivschyna (from «Культура і побут населення України».- Київ: Либідь, 1993. illustrations)

Central-Ukrainian (Left-Bank Ukraine)		
Northern Poltava	Southern Poltava	Slobidska Ukraine

Western (Carpathian)			
Boykiv	Lemkiv	Bukovyna	Zacarpattya (Transcarpathia)



Southern-Ukrainian		
Dniester-Danube region	Southern- Dnieper region	Azov region



Topic 5: The Arts of Ukrainian Traditional Home Design

Traditionally, peasant's home exhibited the tendency to make beautiful the surroundings. The very manner of placing the houses in a village was admirable. The houses were not aligned on the road like soldiers in file, as they in Russia but were scattered as if haphazard along the brooks, rivers and ponds. The houses were nestled in masses of green trees and flowers, and with the indispensable orchard around them they seemed to be an integral part of a beautiful landscape. The houses were low set and whenever possible placed on a hilltop. By their very appearance they suggested the domesticity of their dwellers. The houses were wooden in forest regions of Carpathians or in Volyn', or they were built of clay as in steppes, or of both clay and wood; they may be rich or poor, but such as they were, they were an interesting expression of personality. Sincerity, modesty, fineness, simplicity, naturalness, warm practicality, friendly hospitality, and before all domesticity speak from every corner and object.

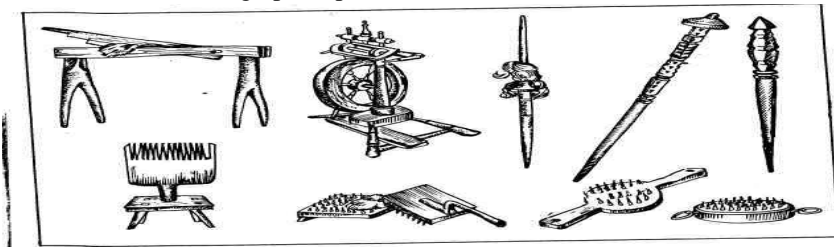
Each house had shown a delicate balance between the arts of the man and those of the women: the structure of furniture and woodwork on the one hand, and the embroidery and draperies on the other. Her entire dress, the towels, bed spreads, pillow-cases, icon drapes, runners, shawls were all embroidered. Of the arts practiced by the man, pottery has attained a high degree of perfection because of the plentifulness of good clay and the aesthetic inclinations of the people. Woodcarving was also practiced by the man in the wooded regions of Ukraine. All the Ukrainian peasants delighted in covering with carved designs every piece of wood they use in farming: tables, benches, chairs, spoons, ladles, dippers, barrels, candlesticks, platters, rolling pins, cheese molds, sleights, and even plows.

In the Ukrainian carpet, or "kylym", the man and woman joined together to produce one of the most characteristic features of the Ukrainian folk art. Some compare it with the folk songs and architecture of the wooden house because in the elements and method of design there can be traced the aesthetic influences Ukraine had been subjected to from the earliest time. In spite of these influences the "kylym" blended the east and west into something strikingly original. The "kylym" showed a wide variety of forms, shapes, and styles. The man who spine the "kylym" had to be at once the weaver and the dyer of the wool, and the inventor of the design; a craftsman and an artist in one person. There were no copies or mass production; each "kylym" was different, an original work. The dyes were taken from various plants. They lack the strength and shrinking colour of the aniline dyes, but

they have a delicate tone and liveliness of colour, the line of the ornament was flexible, never trite or conventional.

“Some of these “kylyms”, wrote Mr. Stefan Szuman, Polish historian, “could easily be placed on equal level with the first class gobelins and the noblest Persian Carpets”.

The aesthetic spirit which saturates Ukraine was naturally productive of great interest in plastic arts. Ukrainians have left many interesting monuments in architecture sculpture, and painting. Never averse to foreign influence they have always striven, not to imitation but to original elaboration of foreign principles.



Topic 6: Traditional National Costume

Plan

1. Peculiarities of female traditional national costume.
2. Male traditional national clothes.

We should underline that the Ukrainian expresses his feelings for beauty not only in his music, his literature, and in his dance, but in his entire life and his dealings with his environment.

This is first of all noticed in the dress of the people. There is a great variety of traditional patterns in Ukrainian, but all of them are stamped with certain basic qualities which differentiate them from those of other countries. Though decorative in appearance they are always practical and consistent with the human figure, neither following the lines of the body so closely that they obstruct the freedom of movement, nor contradicting the lines for the sake of fashion. While avoiding everything unhealthy, emphasizing modesty, and striving after economy, they try to satisfy aesthetic requirements. The Ukrainian girl places a garland of flowers upon her head, braiding them into her hair, so as to lay emphasis upon her face. A secondary emphasis is laid upon her neck, shoulders, and bosom by embroideries, and this is balanced by the embroidered jacket and apron.

Married women usually wore the headscarf (like a symbol of subjugation to God and her husband). In the picture you can see the variants of fasten up the scarf in different parts of Ukraine.

Male traditional national costume usually included trousers (fly-away model) red or blue colour and white embroidery shirt (in Western part of Ukraine the black shirts with red embroidery were also popular). Black boots (for the festivals sometimes red). For the cold season men usually wore a special woolen coat with a fur hat.

Children usually wore embroidery blouses and skirts (girls), boys used for everyday life shorts, and all of them did not wear any shoes. During the festivals child's clothes wore approximately the same models of clothes like adults.

Individual task:

Describe, please, the main peculiarities of male and female traditional clothes in your country (culture). Which kinds of materials are traditional for your culture? Which colours are prevailed in your tradition?



Women headwear (after O. Stastion)

Topic7: Ukrainian National Cuisine

Ukraine enjoys a variety of traditional cookery, as well as favourite imported dishes. *Breakfast* is a simple meal of bread, butter, and perhaps

soft-boiled eggs. Homemade jam with whole berries in heavy syrup is prized. *Lunch* may consist of a fish dish, a salad, or a vegetable. *Dinner* is the main meal and guests are treated with great hospitality. Soup is made from available vegetables, such as carrots cabbage, or turnips, plus a piece of meat that is removed for serving. Accompaniments may include kasha (buckwheat groats), cabbage, or pearl barley. *Desserts* are simple, perhaps small pastries, a fruit puree, or fruit compote. Tea is the favourite drink, although coffee is enjoyed as well. Kvass, a slightly fermented drink, may be made from white or dark rye bread, cranberries, or lingonberries.

The traditional Ukrainian food includes hot *borsch*, *kasha*, *mlyntsi* pancakes, *pyrohy* and *varenyky* dumplings. The ingredients of *hot borsch* are beef consomme, tomato sauce, shredded cabbage, sliced celery, shredded carrots, onions, sliced thinly, 1 teaspoon sugar, beats, cut into the strips, dillweed, sour cream. Salt and pepper to taste. The steps to cook borsch are the following: put consomme in a large saucepan. Add tomato sauce, cabbage, celery, carrots, and onions. Bring to a boil over medium-high heat. Turn heat to low. Simmer for about 10 minutes until vegetables are tender, but not mushy. Skim grease of soup. Stir in sugar and beats. Simmer for 10 more minutes Add salt and pepper to taste. Put into soup bowls. Sprinkle with dillweed. Serve hot with sour cream on the side.

The ingredients of *kasha* are 1 egg, beaten, kasha (buckwheat groats), butter, cut in pieces chicken broth, salt and pepper. The steps to cook kasha are like the follows: put egg and kasha in a medium bowl. Mix well. Put a large frying pan over medium heat. Add kasha. Cook, stirring constantly until kasha is toasted and dried out. Add rest of ingredients. Reduce heat to low. Cover pan. Simmer for 15 minutes. Stir occasionally. Cook until kasha has absorbed liquid and is tender but not mushy. Add water if necessary. Fluff with a fork. Serve hot.

The ingredients of *mlyntsi pancakes* include wheat flour, buckwheat flour, yeast, sugar, salt, milk, butter, beaten eggs, melted butter, smoked fish or caviar, sour cream. The steps to cook mlyntsi pancakes are the following. Put flours, yeast, sugar, and salt in a large bowl. Heat milk and butter in a saucepan over medium heat until very warm and butter is melted /115 degrees/. Stir milk and butter and eggs into flour mixture. Beat out 1 minute or until smooth with an electric mixer. Cover bowl. Set in a warm place for 1 hour or until mixture has risen to double its size. Put a greased griddle over medium heat. Spoon about 2-3 tablespoons of mixture onto griddle. Cook about 1 minute or until bottom is browned and top is bubbly. Flip over to brown other side. Keep mlyntsi pancakes in warm oven while

cooking the rest. To serve, brush with melted butter, top with smoked fish, and then top with sour cream.

The ingredients of *pyrohy* are flour, salt, shortening (fat used to make pastry crisp), sour cream, cooked ground beef, 1 egg beaten, 2 eggs, hard boiled and chopped, chopped onion, dillweed, salt and pepper, 3 drops Tabasco (peppery sauce). The steps. Mix flour and salt in a large bowl. Cut in shortening and sour cream. With clean hands form into a soft dough. Add cold water if necessary. Refrigerate dough for 30 minutes. Combine beef, half of beaten egg, hard-boiled eggs, onion, dillweed, salt, pepper, and Tabasco in a medium bowl. Mix well, Preheat oven to 400 degrees. Roll dough out onto a floured board. Cut dough into 3-inch circles. Put a small amount of meat mixture into center of each circle and fold dough over into a half circle. Press edges together and brush top with saved beaten egg. Bake on a greased baking sheet for 15 minutes or until lightly browned. Serve hot.

The Ingredients of *varenyky* /dumplings/ include vegetable oil, large onion chopped, all-purpose flour, salt, 1 egg, water. Steps: In bowl, combine flour with salt. Beat together egg, water and oil. Still into flour mixture to make soft but not sticky dough that holds together. If necessary, add water, 1 tbsp /15 ml/at a time.

Chicken Kyiv is a tasty dish named after Kyiv, the capital city of Ukraine. The chicken roll-ups are usually fried, but it is easier to cook them in the oven. The ingredients are softened butter or margarine, fresh lemon juice, dried dill, salt, 4 skinless, boneless chicken breast halves about 3 ounces each, pounded thin, 1 large egg, seasoned dried breadcrumbs. The steps to cook Chicken Kyiv are the following: preheat oven to 425 F. In small bowl combine butter, lemon juice, dill, and salt until well blended. Spread each chicken cutlet with some butter mixture. From short end, roll up, at same time turning long edges of chicken in toward center, secure with a toothpick to close.

Lightly beat egg in bowl. Place bread crumbs in another bowl. Dip rolled chicken in egg, then roll in breadcrumbs to cover completely. Place chicken in 12x 8 inch baking pan. Cook 30 minutes or until chicken is golden and tender. To serve, carefully remove toothpicks from chicken rolls. Make 4 servings.

The ingredients of the *cucumber salad* include: cucumbers, peeled and sliced thinly, salt, sour cream, 4 lemon juice, sugar, pepper. Steps. Layer cucumbers in a shallow dish, sprinkling some of the salt between layers. Let cucumbers sit at room temperature for 1 hour. Drain off liquid and dry with

a paper towel. Put sour cream, lemon juice, sugar, and pepper in a medium bowl. Beat together. Stir in cucumbers. Add the rest of the salt to taste. Cover and chill. Serve cold.

Individual task:

Write about traditional food and drink in your country.
What is your favourite dish? Write the receipt.

Topic 8: Ukrainian wedding

Wedding is the ceremony of marriage with accompanying festivities, which depend on the locality. Nowadays its very difficult a traditional Ukrainian wedding as it had been many years ago. In old times in Ukraine there were cases when a girl proposed herself to a young Cossack as a wife. When it happened it was a great sin to turn the girl with her match-makers out of the house. In Ukraine a girl of good name was respected highly. She could save the life of a sentenced to death Cossack just saying: "He will marry me, let him go!"

The wedding parties were celebrated in different ways. Somewhere the wedding loaf was round, somewhere -square.

At some wedding parties the bride was "stolen", at others her dowry was carried... But everywhere it was merry, "sweet and bitter". Sometimes the merry-making had been going on for a week or two.

Matchmaking. If a young man asks in marriage, the girl is either gives consent or presents him with a "harbuz" (pumpkin), which has a medical property to calm the nervous system. The pretender had no right to drop the pumpkin somewhere; everyone in the village had to see that the girl refused to get married. As a sign of consent the girl tied the matchmakers up with "rushnyks" (wedding towels) and put a kerchief behind the young man's belt.

Betrothal. The two families gathered in a certain day. The parents, the future family and four match-makers used to sit down at the table and the relatives sang: "Put, put, Mary, Your white hand on betrothal... "

Baking the wedding round loaf. On Friday the parents of the bride and the bridegroom invite the round loaf bakers, the women who are respected by the community for their exemplary family life. It is already known that only the person who is happy in family life can give peace and consent for the young pair by means of the fresh baked bread. "God, bless - And mother and father -Your child To cut the wedding round loaf..."

"The headman pours some horilka (vodka) into the dough to make the bread "merry". The bakers make a "Horseshoe" - shortcake topped with different figures made of the dough: cones, birds and so on. The headman crosses the wooden spade and the bakers cross the stove and sing: "Our stove is laughing, - It wants to taste our round loaf..."

Bride's Parting Gathering. On Saturday the girl's -bridesmaids come to the bride for the parting gathering to say good-bye to her girlhood. They decorate the baked round loaf with the branches of snowball tree and sing sad songs:

A pine-tree is green in summer
Under the pine-tree stands a sad girl.
On Friday she combed her plait
On Saturday she got married and wept...

Bridegroom's Gathering. When the bride has her parting gathering with her bridesmaids the groomsmen come to the bridegroom. The headman brings a fir-tree to twine around a branch. It is a symbol of building a nest for the new family. The fir-tree is a symbol of a family happiness, youth, beauty and an echo of the pagan cult of trees. Then the elder sister- in- law blesses the bridegroom:

"God bless you, - And father and mother- Their son to marry off..."
After the supper the bridegroom may go with his groomsmen to the bride's parting gathering.

Wedding. On Sunday morning the bride is to be seated on the fur of a fur-coat. It is believed to bring well-being. A small boy begins to unplait the bride's plait. The bridesmaids putting a wreath on the bride's head sing:

"My wreath of the field.-Keep close to the head,- If you fall from the head - You are lost forever..."

The bridegroom comes in with his groomsmen. The bridegroom and the bride bow to the icons. Then the parents hand in the icons and bless them. After parent's blessing the bride and bridegroom join hands with a kerchief and go to the church for wedding. On their way they are bestrewn with hops.

The bridegroom's home. After wedding in the church all go to the bridegroom's home to dine. After the wedding dinner in the center of the yard all begin dancing. Later the bridesmaids invite all the guests to the bride's home: "Near our house there is a high mounting - On the mountain there is a rose. The rose is blooming, - Welcome to our wedding!"

The bride's home. At the gates of the bride's house there is a table to block the road. The young men on the part of the bride take her and her

bridesmaids to the house. Everyone has to pay "table money". The groomsmen start a long argument, but there is nothing to be done. If they fail to "steal" the bride, they will have to pay whatever they are told.

Giving presents. Father and mother meet the newly-wed with bread and salt ceremony and seat them on the places of honour on the fur. Now giving presents begins. The groom presents the bride's relatives with different things, the bride presents the relatives of the bridegroom with "rushnyks" (wedding towels).

Covering of the bride. Covering of the bride is one of the most dramatic moments of the Ukrainian wedding. Many burst into tears because the bride forever farewells with her girlhood and mother. The mother of the bride gives a black kerchief on the plate and the bridegroom puts money on the kerchief. Two match-makers from the both families stand on each side of the bride and slowly wave the kerchiefs over her head:

God bless you and father and mother,
Their daughter is covering her plait.
I cover you, my sister, for happiness and health.
Be reach like the land,
Be healthy like water. Be merry like spring.
Love your man all your life,
From now and on –
God bless you...

After that the match-makers cover the sad bride with a kerchief, take the bouquets of the newly-weds and tie them with a red tape. Before parting with the home of the bride they have to part the round loaf. The best man (usher) cuts the top of the loaf and gives it to the newly-weds. They take two parts of the cone of the loaf and break it. Who gets the bigger part will be the master of the house. Then the relatives are presented with the pieces of the wedding loaf with the words: "Our newly-weds have somewhere Aunt Ann and Uncle Nazar. The bridegroom and bride asked and I ask you for this God's gift." Aunt Ann thanks them and puts a present and takes a piece of the wedding loaf from the best man.

The small pieces of the loaf are for the "Zaporizhzhian Cossacks" - children who are waiting for treatment.

When the maid of honour starts a song about the home of the bridegroom it means that it is time to go to the husband's house:

"Come to us, bride, come to us,
At our place is better than at yours
Under the stove water runs.

Bread is baked just itself.
The wind blows tenderly
And sweeps the sitting-room"

Topic 9: Cultural life of Ukraine

Plan

1. Rituals and rites.
2. Music.
3. Dancing.
4. Folk handicraft arts.
5. Church architecture.
6. Painting.

The cultural life of the Ukrainian people is rich and varied. From their pagan ancestors they have inherited a legacy of folk customs, rituals and rites. With the introduction of Christianity these traditional customs were combined with religious practices but they have retained all the beauty of the celebration of spring. Pysanky (from pysaty – to write), Ukrainian decorated Easter eggs include Christian symbols, like the Cross, and stylized plant and animal motifs symbolic of fertility and long life. The unique decorations are made on raw eggs through a laborious wax-dye method. One Christian legend maintains that after Simon had set his basket of eggs on the road side when he went to help Christ carry the Cross, he returned to find, not eggs, but beautifully decorated pysanky in his basket instead.

For another ritual, Ukrainian girls and boys dress in their brightly coloured embroidered folk costumes to perform the hahilky, a series of songs accompanied by dance-like steps outside church after service on Easter Sunday. Christmas rituals also combine Christian and pre-Christian elements, especially in the singing of Ukrainian Christmas carols. Wedding rites in Ukraine also have traces of pre-Christian influences.

Music has always been an essential part of Ukrainian folk culture. Ukrainians, who have songs for every occasion, will break into song at the slightest opportunity. Since the 16th century, songs often have been accompanied by a lute-like instrument, called the bandura. Bandura players are highly esteemed by the Ukrainians. Ukrainian musical culture was associated very closely with church music. Ukrainian secular music developed under the guidance of M.Berezovsky, D.Bortniansky and A.Vedel. Bortniansky (1751-1825) was an especially gifted musician. He was a master of choral technique, composer of operas and sonatas.

The outstanding musical figure of the 19th century was the composer Mykola Lysenko (1842-1912) who gave Ukrainian classical music its character. He incorporated folk-songs into his many compositions. This tradition was followed by such outstanding 20th century Ukrainian composers as Cyril Stetsenko (1883-1922), Olexander Koshuts (1875-1945) and Mykola Leontovych (1877-1922), his popular Christmas song “Carol of Bells” is heard in the USA today.

Dancing has always been a vital element of Ukrainian culture. Ukrainian folk dancing dates to the pre-Christian era. In time the Pagan ritual dances merged with Christian rites and reflected the church and seasonal calendar. Such ritual dancing slowly developed into folk dancing and became the most popular entertainment of the Ukrainian people. From these dancing there emerged a great diversity of forms and choreographic techniques, one of them is hopak. In the 1890's, native folk dancing was incorporated into Ukrainian operas and dramas and became a part of Ukrainian stage productions.

Today Ukrainian dancing is further popularized by numerous professional and amateur dance groups in Ukraine and other countries. Many cities of the world have been visited by the State Dance Ensemble of Ukraine under the direction of Pavlo Virsky. Everywhere its performances of Ukrainian folk dances have been enthusiastically received.

Folk handicraft arts in Ukraine are especially well developed. Pysanky, woodcarving and inlay, ceramics, embroidery and weaving have been preserved and developed. Halychyna region covers ethnographic localities of Ukraine, which are extremely rich in traditions of folk arts, such as Lemky area, Boiky area, Hutsul area, Pokuttia, Yavoriv area, Kholmshchyna and Podillia. Ukrainians especially love to embroider and use embroidery not only in their native dress. They also adore other clothing, pillowcases, tablecloths, dresser scarves, curtains, and altar cloths. The designs used, generally geometric or floral ones, are done in brightly-coloured thread. The predominating colours are red or orange and black. Embroidery designs vary from region to region and even individual villages have their own patterns.

Church architecture is well-known aspect of Ukrainian art. It was highly developed not only in Kyiv but also in the remotest regions of Ukraine. Expert wood craftsmen made magnificent wooden structures using only primitive planes and wooden pegs for nails. The St.Sophia's Cathedral of the 11th century was built in Byzantine style. The churches of the 17-18th cc., the Golden age of Ukrainian art, were a combination of traditional

Byzantine art and Western influence. This combination resulted in the unique style known as Cossack baroque. The Church of St. Yuri in Drohobych dates from the 17th century and is a famous example of Ukrainian baroque architecture. The all-wooden structure contains no nails and is held together with wooden pegs. The Cathedral of St. Yuri, the center of Ukrainian Catholicism, dates from 17th century and is an example of rococo architecture. Of particular interest are the wooden village churches found today in some parts of Ukraine. Many of them are bell towers separate from the church. Unfortunately many of the wooden and other churches were destroyed.

The frescoes and mosaics in Ukraine are among the finest examples of Byzantine art. Equally highly developed was the art of painting icons. Some of the finest Kyivan icons, which were usually painted on wooden panels, have been appropriated for the museums.

The painting of the golden age of Ukrainian art also combined traditional elements with Western influence. It continued and in the 19th century. Unfortunately Ukrainian artists usually had worked in St.Petersburg and were unable to develop their talent in Ukraine. The most famous painter of this school was Ilya Repin (he was born in Chuhuiv /it is not far from Kharkiv/ in 1844- died in 1930 in Kuokkala /Finland/). His depictions of Cossack life were not only favourites in his day but are still admired today.

Ukrainian artists led by the poet-artist Taras Shevchenko, succeeded in expressing Ukrainian themes and creating their own form of realism. From that time on, Ukrainian artists have asserted their originality and dedication to their native traditions. In December 1917 the Ukrainian academy of Arts was opened. Most prominent artistic figures worked there. Among them were H.Narbut, M.Burachek, O.Murashko and others.

Topic 10: Traditional Festivals and Holidays

Plan

1. Calendar high days and rites (ceremonies).
2. Winter holidays.
3. Spring feasts.
4. Summer high days.
5. Fall celebrations.

Ukrainian traditional holidays and rites were connected with all spheres of life (labour, social and family).

Agricultural calendar of Ukrainians had many special occasions especially in a fall-winter period.

There was a holiday of the transformation of summer into winter - *Candlemas* (21 of November). Ukrainian peasants usually made forecasts for winter weather and fate of the family. In this day the most desirable guest was the man. People hoped that the male visit promised the happiness and welfare. Visits of girls and women were not so likely.

Youth character had holidays of *Catherine* (November, 24) and *Andriy* (November, 30). These holidays were like the training before Christmas-New Year holidays.

On *Catherine* celebration, in the evening, girls (and sometimes boys) tried to guess a fortune. They tried to find out about the period of future marriage. The most often kind of forecast was connected with a cut cherry tree branch. Girls put it into the water and were waiting for the new leaves. If the branch started to flourish it meant that very soon this girl will get married.

On *Andriy* celebration guys sometimes made tricks and jokes. They took off the gate doors and put all them in a special place not far from the village. Or roped the entrance door of the house, or put the birds into the chimney. All these jokes and tricks were played with the families of girls, who were ready for marriage.

Winter period was full of celebrations: *New Year, Christmas and Epiphany*. This period had a special name *Svyatky*. All these three holidays had some similar features: their celebrations had to protect people from the influence of evil, give welfare and happiness of the family in the next year, and define perspectives for future.

The most interesting rite (ceremony) of celebration was connected with Christmas. During the Christmas Eve or at the first day of holiday youth started *kolyadky*. The main sense of this ceremony was walking of group of children and young people from house to house. They were singing special songs for masters, wished them health and welfare, receiving for that sweets, and other gifts. In the basis of this ceremony there was the belief that all New Year wishes had a magic sense and will come in true. This ceremony had peculiarities in different parts of Ukraine. In our region, in Eastern Ukraine young people made a big star from the paper and decorated it by colour stripes and gold or silver latten. There was a candle inside this construction. It was similar to the lamp. In the Western Ukraine young people carried *shopka (betlehem)*. It was a small model of peasant house or

a church. It was something like a puppet theatre. In some regions young people acted instead of puppets.

The last day of a year and the first day of New Year Ukrainians celebrated *Vasil'* and *Malanka* holidays. The particular point of this ceremony was wearing of specific costumes and masks.

Specific magic sense had the Slavonic rite of *sprinkle*. Usually 7-14 year old boys came to each house before sunrise. They sprinkled the wheat and wished owners good harvest in the next year.

The last big holiday of winter was Epiphany. Usually, in the river or lake men cut the cross-like hole in ice. A priest blessed the water. People were absolutely sure that this water is magic. It helped against negative energy.

The spring cycle of holidays started from *Maslyana*. It was celebrated one week before the beginning of Easter fast. In this day Ukrainians rode horses, visited each other, cooked varenyky, mlyntsi, wine and dined by horilka (Ukrainian vodka).

Easter holidays were very important for Slavonic people. One week before Easter they celebrated Palm Sunday (so called *Verbna Nedilya*). Since this day Ukrainians started Easter preparations. Pysanky (painted eggs), and baked special cakes (pasky) were the special symbols of this celebration. On Clean Thursday each housewife tried to bring a candle from the church. With the help of it she made the crosses on the ceiling and doors for protection of inhabitants from influence of negative forces.

There were many traditional ways of celebration for children, girls, boys, mixed and general, for the whole population of the village. Children liked *tsokannya* – that child, who had broken the egg of other one took it like a gift. Boys usually had a competition demonstrating agility and strength. Girls mostly demonstrated artistic skills: dancing, singing and acting. Sometimes Easter celebrations Ukrainians named “bride’s fairs”.

There was a day of ancestors’ memory. During this day in a week after the Easter, people usually went to the cemetery, brought there pasky, Easter eggs and other special dishes, and had a lunch not far from graves of died relatives. In some places people left embroidered towels (*rushnyky*) on the crosses in graves. In this day gave the charity for “quietness of died souls”.

In fifty days after Easter Ukrainians celebrated the Trinity (so called “Zeleni svyata”). Decoration of the house and the yard by green tree branches was obligatory for this day. Inside the house housewives put the grasses with a specific smell on the floor.

By the end of June, 24 (early July, 7, according to a new calendar) Slavonic people celebrated *Kupala* festival. At night boys made a big bonfire and by the end of burning boys and girls were jumping over it to clean from the sins. Girls put the flower garlands on the heads sang the ritual songs walking the circles around the bonfire. At night girls put their garlands into the river and looked at their sail, whose garland came closely to the bank becomes the bride very soon.

In August there was a very interesting traditional holiday – *obzhynky*. From the last spikes people usually made a wreath and kept it up to the next year.

Topic 11: Oral Folk Creativity

Plan

1. Sources and evolution of Ukrainian folklore.
2. Folk creativity and written literature.
3. Peculiarities of oral folk creativity.
4. Genre system of Ukrainian folklore.

Folkloristics is an important element of Ukrainian studies. It is the science, which studies folk creativity. It was formed like a science about 200 years ago, but it is still tries to find the answers on many questions connected with a formation, evolution of its subject and relations with other sciences: history, ethnography, literature, etc.

Oral folk creativity for millenniums was the only method of generalization of experience, the embodiment of folk wisdom, public outlook, and national ideals. In the folklore we could find not only aesthetic and ethic ideals of Ukrainians, but also their philosophy, psychology, and didactic – all things which had to pass from one generation to another.

Words had a magic sense for our ancestors. They were absolutely sure that with a help of words they could have happy hunting, brought on the rain, staved off the storm and drought, prevent evil and adversities for their families.

In Slavonic mythology we can find a system of thinking and outlook. There were many legends of national heroes: Kyrylo Kozhymyaka, Illya Muromets', Mykula Selyanynovych, Mykhailyk, and opposite forces for them: Solovei Rozbiynyk, Sholudyvyi Bunyaka, Idolysche, and Zmiy. The old Slavonic chronicles mentioned names of gods and goddesses: Svarog was a god of heaven, Hors and Dazhbog were gods of Sun, Perun was the god of storm and thunder, Svarozhych was the god of fire, Veles (Volos)

patronized domestic animals, Strybog was the god of wind, Kolyada and Marena were the gods of winter, Yarylo was the god of spring, Kupala was the god of summer, etc.

Old mythology transformed into a new system of artistic creativity – folklore. Genre system of folklore contents fairy-tales, legends, stories, ballads, heroic epos, rite cycle, etc.

Historians and writers caught the ideas for their masterpieces from mythology, legends and fairy tales. Old Ukrainian chronicles gave a lot of such stories too (Hustyns'kyi litopys, Hrabynky, Velychka, Samovydsya, Ostroz'kyi, and L'vivskyi).

At the lessons of brotherhood schools and Kyiv-Mohyla Academy teachers analyzed these texts. Old Ukrainian mythology became the source for the creative work of Ivan Kotlyarevskyi, Hrygoriy Kvitka-Osnovyanenko, Taras Shevchenko, Lesya Ukrainka, Marko Vovchok, Ivan Franko, and other modern writers and poets.

The term “folklore” started to use in the second half of the 19th century (from English it meant popular wisdom, folk knowledge). Now it unites not only folk arts, but also household activities, traditional medicine, beliefs, etc. Some of specialists name folklore “the art of memory”. It was necessary to have the ideal contact between performer and listener.

Traditional character is a necessary feature of all folklore masterpieces. Tradition is a system of connection past and future, collective experience, accumulation of historical, cultural and artistic potential of a nation. Process of creativity has both collective and individual points, and also big variety of presentations. Improvisation is a necessary part of folklore performance.

Genre system of Ukrainian folklore. All folklore is conditionally subdivided into prose and poetic (song-like). *Popular prose* is subdivided into *artistic* (fairy-tales and funny stories) and *documentary* (legends, narrations and stories). Fairy-tales are subdivided into some groups:

Heroic-fantastic (magic)	Fairy tales about animals	Social-household	Fables	Cumulative
Originated from mythology and described the events with a	Had the symbolic character and reflected	They are still popular and had realistic feature of	Impossible in everyday life: e.g. a person draw out himself from the	Specific kind of artistic prose is based on the reusable repeat of the same fragment

participation of very strong people	moral values	everyday life	marsh, reach the sky climbed the tree, sew together two halves of a horse, etc.	up to the opposite situation “Rukavychka”, “Kolobok”
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Legends and narrations differed a lot from the fairy tales, because the reflected real events from ancient time. They had to influence on the spiritual life of society.

Popular stories (recollections) describe specific meetings, adventures, specific accidents from everyday life. This kind of stories reflected the experience of the person, who tells the story.

Magic rhymes were very popular in our tradition. There were people, who could influence on the health of animals and people with the help of special prayers and magic rhymes. All stratum of the population used from time to time medical, household, public and other kinds of magic rhymes.

Paremiographia developed in the context of a folklore fund. There were many proverbs, sayings, puzzles, omens, calembours, greetings, curses, wishes and gnomical sayings, etc. The everyday life was the source of such kind of creativity.

Poetic massive of Ukrainian folklore contained *songs, sad songs and dumas*.

There were many edited collections of Ukrainian songs. They are still popular in our tradition, because a song can present the specific character of artistic thinking of people. Songs support our national self-consciousness. They are among the sources of our national culture.

Topic 12: Moral Principles of Culture

Plan

1. Definition of morality.
2. Structure of morality.
3. Characteristic features of morality.

In philosophy there is a special topic devoted to outlook. We should remember that the moral aspect of its formation is one of the most important.

Morality (from Latin “mores” meant “manners, customs”) – is a spiritual-cultural mechanism of behavior regulation. In dictionaries we can find such kind of explanations: “1. The quality of being in accord with standards of right or good conduct. 2. A system of ideas of right and wrong conduct: (religious morality; Christian morality). 3. Virtuous conduct. 4. A rule or lesson in moral conduct.” We also can meet another definition: “the quality of being moral; 2. conformity, or degree of conformity, to conventional standards of moral conduct; 3. (in Philosophy) a system of moral principles; 4. (in Social Science / Education) an instruction or lesson in morals; 5. (Performing Arts / Theatre) short for morality play.

Structure of morality:

<i>Moral activity</i>	<i>Moral relations</i>	<i>Moral consciousness</i>
Is a category of Ethics, with a help of which people take mostly moral side of all encourages (material interests, habits, addictions) – specific moral motives (a wish to be kind, subordinated sense of duty, a wish to realize definite ideals)	Are specific kinds of social relations, complex of dependences and connections, formed between people in a process of moral activity	Spiritual side of morality; human consciousness in the striving to cognition and solution moral problems

There are some characteristic features of morality:

- Moral norms have general character, and regulate people’s behavior in all spheres of social life;
- Moral requirements usually are formed like a result of practical behavior and communication of many generations, and generalize people’s everyday and historical experience;
- Morality like a specific mean of human behavioral regulation had formed earlier than law and politics;
- Morality appeared simultaneously with human society and fixed in customs, traditions, taboos, etc.
- Moral regulation of social life in contrary with legal, has no special social institutes (like prisons or courts);
- The main form of social control is estimation – damnation or commendation of person’s deeds;
- Morality helps person to adapt dominative social norms, values and rules of behavior;

- Moral demands reflect the contradiction of human being between the one which really exists, and those ones, that should be;
- Human ability to realize moral choice reflects the level of personal conscious moral freedom;
- Among norms of morality there are some ones that have panhuman sense, and some, which had changed according to historical epochs. It reflects concrete-historical and panhuman sense of morality.

Individual task:

Write, please, about good and bad things in frames of your culture. Which things are aloud, which ones are forbidden (taboos) for the representatives of your culture?

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