

**МІНІСТЕРСТВО ОХОРОНИ ЗДОРОВ'Я УКРАЇНИ
Харківський національний медичний університет**

History of Ukrainian Culture

Guidelines for practical lessons

Історія української культури

Методичні вказівки для практичних занять

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Topic 1: Introduction to “History of Ukrainian culture”

Topicality: Culture is a top point in a system of humanitarian studies. Humanities help to form a creative potential of a person. History of culture is the treasure of wisdom and experience received by the mankind from previous generations. People should keep, generalize, occupy and adopt this experience. Without this social progress and self-perfection are impossible. Subject of history of culture is a complex study of big variety of spheres: history of science and technique, household activities, education and social thought, folklore and literature studies, history of arts. History of culture generalizes all these knowledge and investigates culture like system of different branches.

General aim: Give a basic knowledge about structure and classification of culture, periods of its development.

Specific goals and skills: To form the skill of system thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the social life.

Theoretical points of the lesson:

1. Culture genesis.
2. Theory of culture.
3. Subject and tasks of the course.
4. Definition of culture.
5. Place of culture in human life.
6. Ukrainian culture in the context of world culture.
7. Specific character of Ukrainian national culture.

References:

a) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.
Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АртЕк, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Questions for self-control:

1. What does “culture” mean?
2. What are the functions of culture?
3. Who was the author of idea that “civilization means the death of culture”?
4. What does “ethnic culture” mean?
5. What are the main features of mass culture?
6. System that reflects the spiritual world of Ukrainian people like the homogeneous social and ethnic unity, which had formed in the conditions of historical objectivity (point the right answer):
a) Ukrainian culture; b) oral folk creativity; c) elite culture; d) folk culture?

7. Ukrainian culture like a system includes:

a) material and spiritual culture inside and abroad the country; b) synthesis of the best achievements of all national cultures, which live on the Earth; c) adopted forms of social and cultural differentiation; d) orientation on the satisfaction of the elite circle's needs?

Variants of compulsory task:

1. Presentation of national culture. Cultural shock.
2. Functions of culture.
3. Correlation of culture and civilization.
4. Subcultures like a challenge of official culture.

Information:

5. Specific character of elite culture.
6. Folk culture and its varieties.
7. Challenges of modern mass culture.

Topics for synopsizes:

8. Culture and counterculture.
9. Dmytro Chyzhevsky and his "Theory of cultural waves".
10. Sources for investigation of Ukrainian culture.
11. Oral folk creativity and its influence on the development of human morality.

Practical creative tasks:

12. Make a crossword for this topic.
13. Fill in the chart "Functions of culture"

New terms:

Anticulture is an amount of antivalues, negative and social phenomena, processes, relations, opposite to humanism and morality. Anticulture is the negation of culture in general, but counterculture calls for a different understanding of traditional ideals, defending other non-accepted ideals in society

Axiology is philosophical sub-science of values. Axiology of upbringing is orientation on satisfaction of human needs and following of norms in definite historical situation

Artifact is a synthetic object, which has a symbolic sense. Among cultural artifacts may be: things, phenomena of spiritual life of society: scientific theories, prejudices, masterpieces and folklore

Assimilation (from Latin "assimilatio") is a process as a result of which ethnic, racial, social, denominational or other minority perceives values, norms of majority behavior. The term is widely used in ethnography, ethnology, ethnic psychology, sociology, cultural studies, social psychology and other humanities

Civilization (from Latin "civilis" – *decent, educated, civil or state*) is a term, which has some interpretations: 1) any form of existence of living mental creatures; 2) historical types of cultures, localized in time and space (civilizations of Ancient East: Mesopotamia, Egypt, India, and China);

3) quality characteristic of society (level of social progress); 4) last period of the development of each culture (spirituality replaced by mostly material interests)

Counterculture is a totality of social-cultural rules, which are in conflict with fundamental principles of dominative culture. It is the necessary element of any culture. Examples of counterculture: hippie, rockers, sexual minorities, Indian religious cults in Europe (Hare Krishnas, Buddhists, etc.)

Culture is a complex of material, spiritual, intellectual and emotional characteristics of society that includes not only big variety of arts, but also way of life, the main rules of human being, system of values, traditions and beliefs

Dominative culture is a totality of cultural examples adopted by all members of society. These are social norms, behavior, language, values and religion

Elite culture is a culture created by privileged part of society, or by professionals. Elite is a producer and consumer of high culture

Ethnic culture is a culture of stable community of people, which is historically rooted in a particular area and has common language, traditions, and way of life, mental structure, psychic characteristics, and corresponding consciousness (awareness of genetic connection with other members of this group)

Ethnos is a specific historical form of human existence, social-cultural organism at definite level of development: family, tribe, and nation. It is a kind of cultural unity with some peculiarities: religion, customs, language, and institutions

Folk culture is created by unknown non-professional authors. Sometimes, scientists name it amateur or collective culture. Myths, oral folk creativity, songs and dances belong to this kind of culture

Idealism is a trend in philosophy, opposite to materialism. The basis of it is ideal spiritual source: world mind, idea, and perception.

Integration is a process of unity of political, economic, state and social structures in frames of region, state, and world

Mass culture produced cultural values directed onto mass consummation without taking into account differences between social strata, classes, nations, level of material welfare, etc.

Materialism is one of the main trends in philosophy. Sometimes it is used for defining of such kind of views and behavior, for which material goods dominate in values hierarchy

Nation is 1) a political unity of a definite state (political nation) and 2) ethnic unity (ethnos) with a language and self-determination

National culture is a totality of economic, political, artistic, language, household, ritual, moral and other factors.

National identity is self-determination of a person in national context. Self-identification of a person with a definite nation and system of values: language, religion, ethic norms, cultural heritage, etc.

Outlook is an amount of beliefs, estimations, views and principles presented general vision and understanding of the world and the place of the individual in it, including life position, behavior and activity

Paradigm is a totality of fundamental scientific points, images and terms adopted by scientific society

Pluralism is 1) a philosophic teaching according to which there are some independent sources of being or basics of knowledge; 2) a characteristic of political system in which social groups have the right to express their own positions through the representatives in political and public organizations

Subculture is a culture of definite historical, social, ethnic community of people united by common interests, needs, values, stereotypes. There are professional, scientific, youth, ethnic, and religious subcultures

UNESCO – United Nations Educational, Scientific and Cultural Organization

World culture is a totality of world cultures, synthesis of the best achievements of all national cultures. It defines the system of human values

Guidelines:

The first point should be devoted to the investigation of the origin of the term “culture”. Term “culture” has Latin origin and it etymologically is connected with the word “cult” (this word from Latin “cultus”, which means adoration of Gods and ancestors). So, we could give such kind of interpretation: it is something that provides us to the top, makes our level higher. From the very beginning this term meant “till, cultivation of land according to people’s needs”. Later, it was used for defining of upbringing process, education, and development.

The first man, who put the definition of “culture” to scientific circulation, was Marcus Tullius Cicero (106-43 years B.C.) and was connected with the culture of mind, cultivation of thoughts. Since 17th century “culture” had been understood like a level of mental abilities of some nations.

Contemporary understanding of this term started to use in European social thought only from the second half of 18th century. At that time “culture” meant the achievements of spiritual culture, scientific knowledge, arts, moral perfection, and all things related to the education.

Nowadays, there are about thousand definitions of culture. World conference in cultural politics under the aegis of UNESCO in 1982 adopted the Declaration. In this document we could find interesting definition of “culture”:

“Culture is a complex of material, spiritual, intellectual and emotional characteristics of society that includes not only big variety of arts, but also way of life, the main rules of human being, system of values, traditions and beliefs”.

Analysis of theory of culture it will be better to start with a place of history of culture in the complex of humanities. History of culture is the treasure of wisdom and experience received by the mankind from previous generations. People should keep, generalize, occupy and adopt this experience.

Subject of history of culture is a complex study of big variety of spheres: history of science and technique, household activities, education and social thought, folklore and literature studies, history of arts. History of culture generalizes all these knowledge and investigates culture like system of different branches.

History of mankind is the history of cultural development. Any nation has the most interesting point its culture. Culture is a qualitative characteristic of social life. Nations are strong if they had the developed culture.

Culture is a product of human creativity. Thanks to culture we could change not only the world, but our souls and behaviour. Culture includes people's memory. Each new generation inherited previous culture of its nation. Culture is a mechanism of transmission of social experience from one generation to another, from one epoch to the next one, from one country to another. Culture has no borders. High level of civilization is characterized by active cultural exchange. In each culture there are specific features and similar points, which we could find in all cultures. Russian artist Nickolas Roerich (1874–1947) underlined that “culture is a weapon of Light and salvation”. According to his interpretation of culture “cult” means “respect” and “ur” means “light”. Culture is a passport of nation. Thanks to culture we are realized like human beings, not like animals. Mankind exists like variety of national-cultural unities. So, world culture is a mosaic of national cultures. All of them are unique. Variety of cultures is the characteristic peculiarity of contemporary civilization.

Famous Ukrainian philosopher Myroslav Popovych investigated different levels of culture's realization: outlook, state-building and household. So, he subdivides culture onto *spiritual*, *political* and *household culture*.

Discussing the point devoted to the place of culture in human life it is necessary to analyze main functions of it:

- *Humanistic*: with a help of it the highest spiritual values are realized through the cultivation of human dignity
- *Outlook*: means of culture form human outlook, through the synthesis of cognitive, emotional, sensory, estimative and volitional characteristics of individual;
- *Cognitive* : understanding of the world through empirical generalization of acquired knowledge and scientific cognition;
- *Predictive*: formation of ideas about the future;
- *Integrative*: bringing people together around certain ideas, beliefs, ideals, etc.;
- *Communicative*: development and perfection of individual through the communication;
- *Value-orientation*: provides value orientation of people in society;
- *Educative*: learning of knowledge, norms, values, social roles and normative behavior;
- *Emotional-aesthetic*: artworks direct us on the understanding of surrounding world, it causes experience, dreams, good mood and inspires us for active realization of our plans, and forms aesthetic feelings;

- *Social memory*: provides a link between the past, present and future of human history;
- *Normative function*: includes a big number of requirements for spiritual world of human-being, his/her knowledge, outlook and morality.

In the conclusion, we have to underline that Ukrainian culture is a totality of cultural achievements, way of perceiving the world, system of thinking and creativity of Ukrainians. It is a system that reflects spiritual world of Ukrainian people, like social and ethnic formation.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Getting of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35			class
4	Sum up	10			

Topic 2: Sources of Ukrainian culture

Topicality: Problem of history and sources of Ukrainian culture is complicated and debatable. One group of researchers thinks that its development started in the Middle Ages, and before that cultural process had been broken for many times during the active migration processes. The other one substantiates the point that the sources of culture we can find in the epoch of bronze (II millennia B.C.).

General aim: The general aim of this lesson is the investigation of sources and evolution of Ukrainian culture. Defining of the influence of Indo-European traditions onto the spiritual culture of early Slavic culture (household activities, outlook, religion, and mythology), and ties that connect early cultural space with modern Ukrainian culture.

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life.

Theoretical points of the lesson:

1. Periods and characteristic features of early culture.
2. Sources of Ukrainian culture.
3. Early forms of beliefs and arts.
4. Archaic cultures at the territory of Ukraine:
 - a) Trypillian culture and its remains in contemporary Ukrainian culture;
 - b) syncretism of Scythian culture;
 - c) Early Slavonic cultures (Chernyakhiv and Zarubyntsi ones).
5. Early beliefs and mythology of East-Slavic tribes.

References:

a) basic:

Martynenko N. *History of Ukrainian Culture*. – Kharkiv : KNMU, 2013. – 116 p.

Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АртЕк, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Questions for self-control:

1. When did people settle this territory?
2. What does “Neolithic revolution” mean?
3. Name the earliest agricultural tribes at this territory.
4. Who was the first archaeologist investigated Trypillian culture?
5. Which nomadic tribes came to these lands after Trypillians?
6. What does “anthropocentrism” mean?
7. Which kinds of historical sources do you know?

Variants of compulsory task:

8. Periods and peculiarities of archaic cultures at the territory of Ukraine.
9. Mythological character of primitive thinking.
10. Early forms of religious beliefs and arts.

Information:

11. Origin of Ukrainian culture.
12. Archaeological cultures in interflow of Dnieper and Dniester Rivers.
13. Mesolithic artifacts at the territory of Ukraine.

Topics for synopses:

14. Archaic cultures of Ukraine (3rd-2nd millennia B.C.)
15. Peculiarities of Trypillian ceramics.
16. Scythian culture in antique sources.
17. Early Slavic mythology.
18. Material and spiritual culture of Cimmerians.
19. Scythian and antique co-influences.
20. Mythology of early Slavs.
21. Roman colonization and spread of Christianity.

Practical creative tasks:

22. Make a crossword for this topic.
23. Preparing of presentation “Symbolic character of world tree”.

New terms:

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

Anthropomorphic ornament is a kind of ornamentation with male and female stylized figures or parts of a face or a body

Animalistic style is a kind of ornamentation in ancient time with stylized images of animals, parts of their bodies or some animals

Kapyshche is a special place for worshipping of Slavonic pagans

Mythology is an amount of myths (stories of gods, heroes, demons, spirits, etc.), reflected fantastic imagination of people about the Universe, nature and human being

Neolithic revolution was a period of specific changes during which the transition from two divisions of labour had been held. Agriculture, stock-raising, and handicraft were formed. People started to use fire. Language and thinking were formed

Paganism is a kind of primitive polytheistic beliefs

Pantheism is a teaching or belief presented natural world including human-being like a part of God

Petroglyphs are old drawings in rocks, stones, and caves

Pictographic writing is one of the earliest forms of writing with the help of signs, schemes, and pictures

Polytheism is a belief in many gods and goddesses usual for early times of mankind. Opposite to monotheism

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

Sacral belongs to religious cult or rite

Stone statues (bovany) – monumental stone sculptures, appeared at the territory of modern Ukraine more than 6 thousand years ago. They were spread in the steppes of Europe and Asia from Mongolia up to Germany

Syncretism is a mixture of non-developed cultural phenomena (music, singing, poetry, dancing, etc.) or psychic functions at early periods of baby development

World tree (eternal tree of life) is an idea of Universe and its unity, model of Universe and human being in which each creature has its own place. It is a kind of way or a bridge from this world to the heaven

Guidelines:

The first point should be devoted to the investigation of historical preconditions of Ukrainian cultural formation. We have to underline that people appeared at this territory for about 3000 years ago. All the territory of modern Ukraine was settled in late Palaeolithic period (35-40 thousand years ago). 8000 years ago Neolithic Age started at this territory. It had been existed up to the 3rd millennium B.C. Sometimes scientists name changes of this period *Neolithic revolution*. During this period the transition from two divisions of labour had been held: formation of agriculture, stock-raising, and handicraft; people started to use fire; language and thinking were formed. Primitive arts started to form at this period (mostly round sculpture and relief), music and dancing, and painting. Primitive people had practical knowledge in medicine,

pharmacology, toxicology that gave them the chance to treat fractures, dislocations, wounds and injuries.

In the second point of the lesson it would be nice to analyze the earliest cultural forms in these lands and underline the syncretic character of primitive culture. The majority of arts were not separated and existed in closely mixed forms (music, singing, dancing, etc.)

The third point of lesson should be devoted to the investigation of the main characteristics of Trypillian culture. It is necessary to pay the attention that there were not the evidences that this culture was classical civilization it did not have the state, writing and cities. It would be nice to define the character of this culture and describe the main activities of Trypillians.

Modern science has not found ethno-genetic connection of Trypillian tribes with newcomers ones. Direct genetic continuation Trypillian culture had no here. So, we could not say that Trypillians were Ukrainian ancestors. Ukrainian people was formed and integrated later, in the Middle Ages.

But culture has its own laws of development. Culture likes heredity. We could find some elements of their culture in our life: household system, decoration of houses, and specific ceramic decoration.

It is necessary to investigate the contribution of other cultures to the formation of Slavonic culture (Cimmerians, Scythians, Sarmatic tribes and Greeks). At this period Slavonic tribes started to form ethnic community. First written information about them (Veneds or Venets) we could find in Roman sources.

Pliny the Elder, Tacitus, and Ptolemy gave the information about them. Later, Byzantine historians Jordan, Procopius Caesarean, and Johann Ephesian also mentioned of Slavonic tribes.

Tacitus underlined that Veneds were people with high level of culture, they built nice houses, knew military order and discipline, they were well-equipped and brave in the struggle with enemies.

Procopii Caesarean told about culture of Antes (tribes that lived between Bug and Dniester). He was sure that Sclavines and Antes were the parts of one people. From the 3rd century B.C. up to the 2nd century A.D. pre-Slavonic culture was formed.

The basis of heathen beliefs was worshipping to nature, the Sun accepted like a source of life, land like wet-nurse of all alive organisms. At that time children should bow touching the ground – it meant that they wish the person, who they have met - health, strength and generosity of mother-nature. Slavs cultivated in children sensitive attitude to the environment from the childhood. It was forbidden to hit the ground by stick.

In culture of that period we can find traces of totemism. Early Slavs worshipped birds and trees, and believed that their clans originated or patronized by definite kind of bird or tree.

Religious beliefs were closely related to vital reality and in mythological form reflected the striving of Slavs for unity with nature and surrounding world. We can understand that in culture of Early Slavs there were two groups of beliefs: worship to nature and cult of clan (adoration of ancestors). Early Slavs did not have special buildings for praying. In pre-Christian period Slavs had special places for that. They had a name “kapyshche”. Magicians were as mediators between people and gods.

Anthropocentrism was the main feature of Slavonic outlook. It means that all spheres of human, divine and natural understanding of the world are closely connected and parts of the Universe.

Among a big variety of sources for learning of history of Ukrainian culture there are some groups: *oral folk creativity* (fairy-tales, legends, myths, byliny, songs, dumy, etc.); *objects of material culture*: archaeological (Trypillian, Zarubyntsi, Scythian, etc.); irrigation systems, urban centers, business, cult and household architecture, home design, furniture, clothes, agricultural and handicraft tools, technologies of producing, etc.; *written sources* – chronicles, different kinds and genres of literature, laws and state documents; and *painting* as symbiosis of material and spiritual culture.

So, sources for learning of culture are the evidence that the subject of history of culture covers the wide field of human activity, connected with spiritual and material heritage. Values of Ukrainian culture coincide with universal human values.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Control of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35	Textbooks, additional literature	Enquiry literature, encyclopedias	class
4	Sum up	10			

Topic 3: Culture of Kyiv Rus' and Halysian-Volynian Principality

Topicality: Culture of Kyiv Rus' is a specific phenomenon of European medieval culture from 9th up to the mid.13th century. It had been formed and developed in the world context, and had original features. Political, social, household, and artistic achievements of that period became the basis for the further development of Ukrainian culture

General aim: to search the specific character of Ukrainian cultural formation in the context of European Middle Ages, define the outlook and stylistic peculiarities of Ukrainian culture

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life in Ukrainian lands.

Theoretical points of the lesson:

1. Kyiv Rus' is a new period of Slavic cultural development.
2. Christianization like impulse of new cultural process.
3. Education and literacy in Rus'.
4. Architecture, painting, applied arts, music.
5. Literature, chronicles' writing, and folklore.
6. Music and theatre.

References:

a) basic:

Martynenko N. *History of Ukrainian Culture*. – Kharkiv : KNMU, 2013. – 116 p.
Попович Мирослав *Нарис історії культури України*. – 2-е вид., випр. – К. : АртЕк, 2001. – 728 с.

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Questions for self-control:

1. When Kyiv Rus' adopted Christianity?
2. What was the result of Volodymyr's religious reform?
3. What is the central mosaic of Sophia Cathedral?
4. What was the name of the first legal codex?
5. What is the name of painting on wet stucco?
6. What was the name of historical entrance to Kyiv (architectural monument of Kyiv Rus')?
7. What was the name of the best book of Kyiv period decorated by highly artistic miniatures?

Variants of compulsory task:

8. Culture of Kyiv Rus' and Byzantine influences.
9. Culture-creative activity of Yaroslav the Wise.
10. Scientific knowledge and education in the period of Kyiv Rus.

Information:

11. Development of medicine in Kyiv Rus'.
12. Kyiv Rus' like a state of cities.
13. Specific character of agriculture in Kyiv Rus'.

Topics for synopsizes:

14. Pantheon of Slavonic Gods.
15. Science of Kyiv period.
16. Education of Kyiv Rus'.
17. Chronicle's writing in Kyiv Rus'.
18. Jewelry arts of Kyiv Rus'.

19. Genres of literary works of Kyiv Rus'.

20. Music of 11th -13th centuries.

Practical creative tasks:

21. Make a presentation for the topic "Chronicles' writing in Kyiv Rus'".

22. Make a chart "Architecture of Kyiv Rus': evolution and originality".

23. Quiz "Sacral painting of Kyiv Rus'".

New terms:

Authenticity is the evidence of originality

Apocrypha (translated from the Greek – "hidden, secret, non significant") were the stories that clarified complement of the canonical books of the Bible

Birch bark - ancient texts posted on the bark (bark of birch) by squeezing of special magic wrote. On the content of this brief letters secular, power of attorney, debt petitions, love letters, or school exercises

Bylyna was a folk epic song in the period of Kyiv Rus'

Chronicle is a literary and ideological form of historical events' presentation in chronological order

Detinets' was strengthened central part of the ancient city in Rus'

Filigree is a jewelry made of a thin wire

Fresco is painting on wet plaster, one of the techniques of mural painting

Glagolic writing (along with Cyrillic one) was the oldest Slavonic alphabets created by St. Constantine for writing of Bible texts in Slavonic language. Cyrillic one was developed at the basis of Greek alphabet

Golden Gates were the main ceremonial entrance to Kyiv. They were the architectural monument of Kyiv Rus', were built during Yaroslav the Wise reign in 1037. Were named because of golden cupola of Gate Church

Graffiti - ancient inscriptions and drawings made by sharp objects on the handicrafts, or on the walls of buildings ***Homily*** is a literary medieval genre with moral-didactic aim

Kyiv Pechersk lavra is Orthodox male monastery founded in 1051. It was the center of Chronicle's writing, icon-painting, book writing (later printing), and music

Lavra is a name of big Orthodox male monasteries directly subordinated to the highest Church power

Lives of Saints - an epic works, based on the materials or biographies of real people, provided Christianity

Miscellanies were compilation books, included notes, parts of different big literary works, etc.

Mosaic is a kind of picture made of colourful peaces of stones, glass, ceramics, veneer or other materials

Odyhitriya is an icon of Virgin Mary with Baby Jesus

Patericon is a collection of stories of church-religious content about monks of a definite monastery

Sermon is a genre of oratorical prose in literature or clerical-educational character

Smalta is a colourful square glass pieces for mosaic

Stylos is a special tool with the help of which on the bark squeezed texts (see birch bark).

Vybiyka was a special field in producing of fabrics (neystra, malyovanky, and dumky). It was a specific technology of displacement of floral or geometric ornaments on white fabrics. This kind of fabric was used for pillowcases, quilts, curtains, aprons and male trousers

Guidelines:

History of Kyiv Rus' we can conditionally subdivide into two cultural epochs: pre-Christian and Christian (after baptizing of Rus' in 988). Ukrainian nationhood begins with the Kyiv Rus' realm which arose from a unification of Antian tribes between the 6th and 9th centuries.

Kyiv State experienced a cultural and commercial flourishing from the 9th to the 11th centuries under the rulers Volodymyr I (Saint Volodymyr), his son Yaroslav the Wise and Volodymyr Monomakh.

There is a sense to analyze the main steps of each prince in different fields of social life.

Changing of religion was one of the most dramatic events in the life of Kyiv Rus'. It is necessary to describe the religious situation in pre-Christian period and explain why Kyiv Prince had chosen Christian religion.

It would be nice to give the conclusion in which way Christianization impulse the cultural processes in these lands. We have to underline that culture of this period was not homogeneous. It included different subcultures. Famous Ukrainian philosopher and cultural scientist Myroslav Popovych in his book "Essays on the History of Ukrainian Culture" underlined, that culture of that period was presented by four "social worlds" – rural and urban areas, prince palace and church. They were different according to the system of values, main activities, household realities (house, clothes, tools or weapons), and burial rituals.

It is necessary to investigate the point devoted to the foreign influences onto the cultural processes in Kyiv Rus' (traces of Khazars' artistic culture, Arabic East, Scandinavia, Byzantium, etc.). In conclusion we have to underline that in spite of all influences, culture of Kyiv Rus' had specific original character.

Investigation of the educational activity in Kyiv period should be connected with differentiation of primary and secondary levels. We have to understand why it was necessary to have educated people in Kyiv state. What were big points and main tasks of educational policy at that time?

In the development of a big variety of arts it is necessary to underline the original character of them. Students can prepare information of synopsizes devoted to different kinds of arts (according to their own choice).

In conclusion we should underline that culture of Kyiv Rus' had some characteristic features and peculiarities:

- In Rus' there was the pre-Christian cultural environment. Some elements of Chernyakhiv and Zarubyntsi cultures (plow agriculture, ceramic and enamel production, skills in building) revived and developed in Kyiv Rus'.
- Dominative influence of Christian religion and development of material and spiritual culture. Church became the center of organic unity of architecture, painting, music, sculpture and literature. Religion served the state, and culture should serve the Church, because of that there were many biblical scenes in fine arts, painting and cult buildings in architecture.
- Creative re-thinking of Byzantium traditions, knowledge, and canons.
- Christianity gave the impulse for the state-building and cultural processes in Rus'. But Slavonic mental peculiarities were described in "The Lay of Igor Warfare". "The Entreaty" of Daniel the Exile presented individual psychological features of a person. Since 11th century in fine arts started to appear secular scenes, in religious compositions there were household scenes and ethnographic features. Beliefs were closely connected with Russian rites, making "folk Christianity". In cult buildings there were multi-domed and oval forms (the echo of folk and heathen traditions).
- Accelerated rise of culture, formation of new cultural phenomena. "Druzhynna" culture influenced on the costume, weapons, home design, and funeral ceremony.

So, culture of Halytsian-Volynian principality was the outstanding phenomenon in spiritual life of 13th – the first half of 14th century. After Kyiv decline Halytsian-Volynian state supported, preserved and transferred next generations all those achievements in culture, religious and military life, science, education, arts, building, architecture and literature. Halytsian-Volynian principality inherited Kyiv traditions.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Control of basic knowledge	10	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	60	Textbooks, additional literature	Enquiry literature, encyclopedias	class
4	Sum up	10			

Topic 4: Ukrainian Culture of Lithuanian and Polish Period (14th-the first half of 17th centuries)

Topicality: Second half of 14th – the first half of 17th centuries was very complicated and contradictive period in the development of Ukrainian culture. Ukraine had lost the state (Kyiv Rus') and appeared in frames of political and cultural influences of other states. In spite of that exactly at this period the main conditions for the national cultural revival were formed. Ukrainians started to feel their ethnic identity and adopted the best examples of European cultural trends of Renaissance and early Baroque

General aim: Investigation and understanding of specific original features of Ukrainian Baroque

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life in Ukrainian lands

Theoretical points of the lesson:

1. Social, political and historical situation.
2. Development of education and scientific knowledge.
3. Brotherhood schools.
4. Charity.
5. Ukraine and West-European cultural influences.
6. Polemic literature.
7. Printing.

References:

b) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.

Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АртЕк, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Questions for self-control:

1. Which language dominated in the Great Lithuanian Principality?
2. What is the name of cultural phenomenon's seeking for heredity and renewing of cultural traditions?
3. Why did Ukrainians get the education in European universities?
4. Who was the first Ukrainian got the degree Doctor of Medicine and Doctor of Arts in Europe?
5. Which educational enterprise was founded in 1576?
6. When did Kyiv Mohyla Academy open its doors for students?
7. Which topics discussed polemic writers?
8. Who initiated book printing in Ukrainian lands?
9. What were the main tasks of brotherhoods?

Variants of compulsory task:

10. Renaissance in European culture. Humanism of Renaissance culture.
11. Originality of Ukrainian Renaissance.
12. General characteristic, ideas and aesthetic grounds of Renaissance.

Information:

13. Printing and cultural activity of Y. Pletenetsky and Z. Kopystensky.
14. Ukrainian graphic of Renaissance period.
15. Polemic literature: genre originality, thematic and writers.

Topics for synopsizes:

16. Pedagogic principles of brotherhood schools.
17. Brotherhoods and their role in cultural development of Ukraine.
18. Book printing in Europe and in Ukraine.

Practical creative tasks:

19. Make a crossword "Originality of Renaissance in architecture".
20. Peculiarities of house building in students' home country.
21. Peculiarities of home design in students' home country.

New terms:

Annexation is a violent seizure of power throughout or part of the territory of another state or nation and inclusion in its membership

Berestian Unia (Union of Brest) - a decision of the Kyiv Metropolis Russian Orthodox Church on the territory of the Commonwealth sever relations with the Patriarchate of Constantinople and together with the Apostolic Capital in 1596 under the subordination conditions of the Orthodox Pope, recognizing the major Catholic dogma and the preservation of the Orthodox rituals. The Union formally and officially proclaimed on the church council in Brest

Canon - rules, regulations, certain activities or belief; in Christianity - Church adopted a set of sacred books of the Bible that contain divine revelation (canon of St. Scripture), in canon law - Article church law (such as the Code of Canon Law) in the history of the Church - Resolution Ecumenical or Local Council, and in the Byzantine hymnography (hymn) - one of the genre, in Orthodox iconography - rules for creating sacred image

Diocese, domination - church administrative unit headed by the bishop of the Orthodox, Greek Catholic churches. If diocese headed by a bishop, it is called the diocese, if the archbishop - Archdiocese, Metropolitan - metropolitan, patriarch - Patriarchate

Dogma - concept, idea, theory, which is considered true and correct in all conditions and circumstances. Central, the main provisions of a particular doctrine, accepted without proof as an axiom

Hymnography - the general name of poetry, associated with the Christian liturgy. According to the role in church services and features artistic structure isolated liturgical hymns, Troparion, Kontakion, Oikos, alb, heirmos and complex genres - Canons and akathists

Iconostasis - a wall of icons in the Eastern Church (Byzantium variant) rite that separates the altar from the central parts. It has a "king" and the two sides "Deacon" doors (gate). The iconostasis is on the increase - salts, the "king" gate has a curtain. It symbolizes the boundary between heaven and earth

Jesuits (Society of Jesus) - Christian monastic Order of the Roman Catholic Church. They are sometimes called "Soldiers of Jesus Christ" or "foot soldiers of the Pope" because founder of the Society of Ignatius Loyola was a knight, before became a priest. The motto of the Jesuits is the expression "Ad maiorem Dei Gloriam" (from the Latin. "All the glory of God"). The main areas Jesuit activity is evangelization, education and research

Literary Language - processed, standardized form popular language, both written and oral varieties that caters to the cultural life of the people, and all areas its social activities: government and public institutions, press, fiction, science, theater, education and life of the people. It is characterized by normative, uniform, standard, high grammatical organization developed system styles. It is subdivided into literary writing and oral elementary forms. Origin, relationship and interaction are the subject of certain historical patterns.

Lublin Union of 1569 - an agreement to merge Kingdom of Poland and the Grand Lithuanian Principality in unified federal state - the Commonwealth, which was approved in Lublin July 1, 1569

Magdeburg Law - urban right under feudalism, with which were exempted from the city and the court of a feudal lord. It fixed license urban states - merchants, tradesmen and artisans. It arose in the 13th century in Magdeburg (Germany). Magdeburg law provided a procedure for the election and functions local government, courts, merchant associations, departments, governing the trade, custody, inheritance, and defined punishment for various crimes like.

Metropolis in Christianity - an area that is in canonical authority of metropolitan, usually consisting of several dioceses united in the so-called Metropolitan District

Mysticism is religious faith or spiritual experience, based on direct, intuitive communion with the divine. Mysticism is not necessarily inherent only orthodox religion, but we can find it in all religions, for example, Kabbalah in Judaism, Sufism in Islam, Bhakti movement in Hinduism. Mystical experience is often based on asceticism and can include visions, trances and ecstasies, many religious traditions describe the techniques of meditation and contemplation to achieve mystical visions. Christian churches differ in their views on mysticism, some take it, believing that mysticism is special form of the knowledge of God, while others dismiss it as dangerous deviation, bordering on heresy

Matza is a Jewish unleavened bread from wheat flour, which is used primarily during Passover. The only ingredients are flour, matzo and water. Matza may be rectangular or circular in shape and is made of a dough process whose

fermentation was interrupted, carried out by very rapid fabrication and batch. For Catholics and a number of Protestant leaven symbolizes sin, and unleavened bread - purity, truth and sinless body of Christ. In the Orthodox Church, however, in the Eucharist used leavened bread (Proskura) and leaven represents the human nature of Christ

Polemic literature is a literary work of theological and ecclesiastic nature in Ukraine

Purgatory is the Roman Catholic doctrine of the state in which souls are cleansed after death in order to manage to enter the heaven. The doctrine of purgatory was officially accepted by the Church end of 6th century, but the Protestants at the time of the Reformation rejected the concept, believing that the soul goes directly to the heaven or hell (or sleep up to Judgement-day)

Reformation is a religious movement of the second half of the 16th – the first half of the 17th century. In Western and Central Europe got the anti-Catholic character, and gave the impulse for the formation of Protestant denominations - Lutheran, Calvinist, and Sotsini followers. Among the most notable event was the Slavs “Common yednota (unity)” in the Czech Republic that emerged to counter Hussite Wars

Rotunda is round building, usually topped by dome. Along the perimeter of the rotunda there are columns

Statute of Great Lithuanian Principality was the main legal codex in Great Lithuanian, Russian, and Zhemaytiyan Principality. There were three main editions (1529, 1566, and 1588). They were famous like Lithuanian Statutes.

Theocentrism is philosophic concept at the basis of which there is an understanding of God like absolute, perfect source of the life and goodness. At the basis of morality there is worship and service to God, and the wish of becoming so perfect like God

Guidelines:

From the very beginning we have to underline that the second half of 14th – the first half of 17th century was very complicated and contradictive period in the development of Ukrainian culture. Ukraine appeared under the influence of other states. In spite of that Ukrainians started to feel themselves like an ethnic integrity with specific national features in the context of European tendencies of Renaissance and early Baroque.

There is a sense to analyze the information devoted to the European cultural processes and dominative artistic styles. In 15th century Ukrainian students got the education in Bologna, Padua, Basel, Heidelberg, Leipzig, and Leiden. The part of Ukrainians left for work in Western Europe. Some of them became the outstanding representatives of West-European humanistic culture. So, it was quite naturally that ideas of Renaissance, Humanism and Reformation influenced on national and cultural development of Ukraine in 14th-15th centuries.

Humanism was the ideological ground of Renaissance. Latin word "Humanitas" we understand like erudition, skills in fine arts, and benevolence. It is the culture, opposite to barbarianism (absence of culture). Humanism provides morality and generosity. Because of that there was the interest to education, books, and science. Understanding of human and divine nature changed a lot. Humanists thought the human world full of immorality, dirtiness, and cruelty. They took into account sinful nature of human being.

It would be interesting to illustrate the role and activity of cultural figures (not only Ukrainian) inside and abroad the country. During this period many fields of arts had been developed. There is a sense to investigate the points related to architecture, monumental-decorative arts, painting, book miniature, etc.

It is necessary to underline that in conditions of foreign expansion Ukrainians had to preserve national identity. In Orthodox Ukraine started to build Catholic churches and Jesuit schools were formed at the basis of these churches. Conflicts between churches were usual at that time. Catholics felt their privileged position, because of that they did not give the chance Orthodox believers to follow the tradition: to toll, to organize funeral processions, to build new church, forced to participate in Catholic festivals. Ukrainians resisted this situation and Cossack uprisings happened very often in late 16th- early 17th centuries.

By late 16th- early 17th centuries in Ukraine started to form collective organs – brotherhoods. These were national-religious and public cultural organizations. They started to form because Rich Pospolyta (Polish State) occupied Ukrainian lands. Ukrainian culture appeared in the situation of limitation. Brotherhoods protected human rights of Ukrainian people, the Orthodox faith, educated Ukrainians, organized and supported schools, trained writers, philosophers, orators, teachers, cared of historical and cultural monuments, chronicles, books, supported poor people, paid ransoms for Ukrainian people, who appeared in Turkish captivity, participated in funeral ceremonies of brotherhood's members. Brotherhoods presented national consciousness of Ukrainian people. Actually, brotherhoods' movement played similar role as Reformation in Europe (clergymen appeared under the control of public bodies).

Brotherhoods played an important role in protection of Orthodox religion, in the struggle against Polonization (providing of Polish language in Ukraine). They were church-household, religious and philanthropic organizations. Among the main tasks of these organizations there were: increasing of moral and intellectual level of members, education, and protection of Orthodox religion. Activity of these organizations was connected with European Reformation movement they had to help in renewing of national Church. In 1588 Lviv brotherhood was formed. Members of it wanted self-government for Ukrainians in this town and protect Orthodox traditions.

Rzeczpospolita (Polish State) demonstrated hostility to Ukrainian educational enterprises, especially Kyivan collegiums. Polish king Wladyslav IV ordered to liquidate all Latin schools in Kyiv and in 1635 Polish Sejm (parliament) forbade to teach philosophy. In spite of state prohibition the philosophical course and theology preserved in Kyivan collegiums.

We should underline a very interesting point. Petro Mogyla realized in programmes of his collegiums synthesis of spiritual heritage of Western and Eastern Europe. He followed our own national traditions. Thanks to his activity Ukraine became the part of Europe without adoption of Catholic dogmas and had not lost its national identity. Petro Mohyla understood that weak faith of population originated from absence of normal level of education. Here, there is one interesting thing. Italian historian and jurist Bissachoni Majolini in his book "History of Civil Wars" wrote about Ukrainians that they were noble knights, engaged in arable farming, and skillful in using of weapons, despairing in a battle, their will to the victory was amazing up to self-sacrifice. There is one more feature – they strongly drawn towards the education, especially ordinary people.

Polemic literature played an important role in the struggle of Ukrainians for social and national liberation. It started its active development especially in 16th-17th centuries. The majority of polemicists accepted necessity of educational programmes' perfection and arising role of school in youth upbringing.

Among popular literary genres in Ukraine of 14th-the first half of 17th centuries there was Chronicles' writing.

In this period (15th-17th centuries) oral folk creativity (especially historical poetry) was formed. Here we could find full presentation of national spiritual peculiarities of Ukrainian culture. *Historical songs* and *Dumas* appeared at the time, when Ukrainian people struggled against Polish and Turkish-Tatar aggression. The formation of Zaporizhian Sich (Camp) gave the impulse for the development of popular song creativity. *Historical songs* and *Dumas* had a very specific ideological subtext and formed moral and patriotic codes (such ideas we could find in *Dumas* about Olexii Popovych, Samiylo Kishka, Ivas' Kononovchenko, and Marusya Bogyslavka). "Song of Baida" was the original one of popular poetry of the mid.-to-late 16th century. It dwells upon the execution of prominent Cossack leader Dmytro Vyshnevets'ky. He devoted his life to the struggle against Turkish-Tatar aggression.

Book printing in Europe was formed thanks to the efforts of Johann Huttenberg from Mainz (Germany, 1440). In Ukrainian lands printing formation was connected with the name of Ivan Fedorov (about 1525-1583). Earlier existence of printing in Ukraine has not proved by scientists. Among the first editions there were mostly religious books (Bible, Gospels, Psalters) and "The Alphabet".

In 16th-17th centuries two kinds of theatre were formed. School theatre was very popular. Mysteries, miracles, and moralities were religious dramas.

Interludes, funny, humouristic scenes were also popular and usually demonstrated in intervals of drama plays.

Vertep was a puppet-theatre, which was the part of Christmas celebration.

In brotherhood schools of Lviv, Luts'k, and Kyiv (in Kyiv Mohyla collegium) there were musical-theoretical subjects. Partes polyphonic singing was very famous in Ukraine, and abroad. Composer M. Dylets'ky published in 1677 "Musical Grammar". Kyiv teachers of singing, choirs' regents, singers and composers got invitations from Slavonic states for work.

In the conclusion, it is necessary to underline that the period after disintegration of Kyiv lands and up to the Liberation war was the period of national identity formation and active development of original Ukrainian culture.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	- Enquiry literature, encyclopedias	- class
2	Control of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35	Textbooks, additional literature		
4	Sum up	10			

Topic 5: Ukraine and West-European cultural influences (late 17th-18th centuries). Enlightenment

Topicality: This period was the second important one (after Kyiv Rus') for the intensive development of culture and arts in Ukrainian lands. Mid. to late 17th – 18th centuries was the "Golden Age" of Ukrainian culture. During the life of one-two generations political realities, way of life and thinking had been changed. This was the period of formation Cossack Baroque style, which was the national variant of European artistic style.

General aim: To understand the original character of Ukrainian culture in European context, to define outlook and stylistic features of Baroque and installation of Baroque reviews in modern culture.

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life in Ukrainian lands

Theoretical points of the lesson:

1. Education and science.
2. Cultural-educational activity of Kyiv-Mohyla Academy.
3. Ivan Mazepa and his activity in cultural sphere.
4. Ukrainian (Cossack) baroque.
5. Literature, fine arts, architecture, and sciences.

References:

a) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.

Попович Мирослав Нарис історії культури України. – 2-е вид., випр. –

К. : АртЕк, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Towards an Intellectual History of Ukraine: An Anthology of Ukrainian Thought from 1710 to 1995.

Questions for self-control:

1. What are the most important features of Ukrainian culture of mid. to late 17th-18th centuries?
2. What do you know about the organization of educational process in Kyiv-Mohyla Collegium?
3. What do you know of literary works of that period?
4. What was the contribution of Hryhorii Skovoroda to Ukrainian culture?
5. Which tendencies were the dominative in the development of Ukrainian architecture?
6. Which main genres of fine arts do you know?
7. Which specific features of Baroque iconography do you know?
8. What does “ceremonial portrait” mean? Why this kind of painting was so attractive?

Variants of compulsory task:

9. Contradictory character of Baroque style.
10. Cultural and religious mission of Ukrainian Cossacks.
11. Peculiarities of Ukrainian Enlightenment.

Information:

12. Regional peculiarities of Baroque style in Left-Bank Ukraine.
13. Originality of Baroque style in Lviv.
14. Peculiarities of Ukrainian national clothes.

Topics for synopsizes:

15. Culture and ideas of the New Age.
16. Ukrainian scientists in Europe and Russia.
17. Oral folk creativity in 17th-18th centuries.

Practical creative tasks:

18. Prepare theses for students' scientific conference.
19. Write a composition "Ukrainian Baroque in national arts".
20. Prepare a crossword "Activity of Kyiv-Mohyla Academy".

New terms:

Akathist is a hymn of Eastern Orthodox tradition dedicated to a saint, holy event, or one of the persons of the Holy Trinity

Acrostic is a poem or other form of writing in which the first letter, syllable or word of each line, paragraph or other recurring feature in the text spells out a word or a message. The word comes from the French, *acrostiche* post-classical Latin *acrostichis* Hellenistic Greek: Ἀκροστιχίς, from ancient Greek: ἄκρος 'highest, topmost' στίχος 'verse'). As a form of constrained writing, an acrostic can be used as a mnemonic device to aid memory retrieval. A famous acrostic was made in Greek for the acclamation *JESUS CHRIST, SON OF GOD, SAVIOUR*. The initials spell *ICHTHYS* (ΙΧΘΥΣ), Greek for *fish*

Allegory is a literary device in which characters or events in a literary, visual, or musical art form represent or symbolize ideas and concepts. Allegory has been used widely throughout the histories of all forms of art; a major reason for this is its immense power to illustrate complex ideas and concepts in ways that are easily digestible and tangible to its viewers, readers, or listeners. An allegory conveys its hidden message through symbolic figures, actions, imagery, and/or events. Allegory is generally treated as a figure of rhetoric; a rhetorical allegory is a demonstrative form of representation conveying meaning other than the words that are spoken

Archetype has some meanings: a statement, or pattern of behavior, a prototype upon which others are copied, patterned, or emulated; the Platonic philosophical idea, referring to pure forms which embody the fundamental characteristics of a thing; in Jungian psychology, archetypes refers to a collectively inherited unconscious idea, pattern of thought, image, etc., universally present in individual psyches; archetypes can refer to a constantly recurring symbol or motif in literature, painting or mythology. This usage of the term draws from both comparative anthropology and Jungian archetypal theory

Asceticism from the Greek: ἄσκησις *askēsis*, "exercise" or "training") describes a lifestyle characterized by abstinence from various worldly pleasures, often with the aim of pursuing religious and spiritual goals. Many religious traditions (e.g. Buddhism, Jainism, the Christian Desert Fathers) include practices that involve restraint with respect to actions of body, speech, and mind like that of the Pythagoreans. The founders and earliest practitioners of these religions lived extremely austere lifestyles, refraining from sensual pleasures and the accumulation of material wealth. They practiced asceticism not as a rejection of the enjoyment of life, or because the practices themselves

are virtuous, but as an aid in the pursuit of physical and metaphysical health
Aphorism is an original thought, spoken or written in a laconic (concise) and memorable form. Aphorism literally means a “distinction” or “definition”. The term was first used in the *Aphorisms* of Hippocrates

Basilians (Order of Saint Basil, Basilian Order of Saint Josaphat) - one of the main religious orders Ukrainian Greek Catholic Church

Burlesque is a literary, dramatic or musical work intended to cause laughter by caricaturing the manner or spirit of serious works, or by ludicrous treatment of their subjects. The word derives from the Italian *burlesco*, which, in turn, is derived from the Italian *burla* – a joke, ridicule or mockery. In Ukrainian literature the best example of it was “Aeneid” by Ivan Kotlyarevsky

Canon comes from the Greek “κάνων”, meaning “rule” or “measuring stick”. The term was first coined in reference to scripture by Christians, but the idea is said to be Jewish

Classicism in the arts, refers generally to a high regard for a classical period, classical antiquity in the Western tradition, as setting standards for taste which the classicists seek to emulate. Like an artistic trend and style was formed in 17th c.

Comedy is a kind of drama, full of humor and satire expose the negative social and household effects, funny disclosed in the surrounding reality or a person

Compilation is unoriginal, captive literary work, widespread in ancient times, particularly in the chronicle, various literary and didactic collections

Declamation or declamatio (Latin, *declaration*) is the rhetorical device of adopting the persona of an ancient figure to express a particular viewpoint or perspective. Genre of poetry, which is in the middle between poetry, school drama and poetic dialogue, usually performed during the Christmas and Easter

Drama is generic kind of literature that simulates life conflict in the absence of copyright characteristics of the actors

Emblem is artistic device in Baroque art, Baroque metaphoric principle, which illustrates abstract concepts, their specific symbolization (logos virtue, justice, religious values, etc.)

Epigram is a brief, interesting, memorable, and sometimes surprising or satirical statement. Derived from the Greek: ἐπίγραμμα *epigramma* “inscription” from ἐπιγράφειν *epigraphēin* “to write on – inscribe”, this literary device has been employed for over two millennia. In Ukrainian culture the most famous epigrams had been written by H. Smotrytsky, A. Rymsha, T. Zemka etc.), and they could be subdivided on genre types - heraldic, deductive, and epitaphic ones

Epistle is a writing directed or sent to a person or group of people, usually an elegant and formal didactic letter

Epitaph (from Greek ἐπιτάφιος *epitaphios* “a funeral oration” from ἐπί *epi* “at, over” and τάφος *taphos* “tomb”) is a short text honoring a deceased person, strictly speaking that is inscribed on their tombstone or plaque, but also used

figuratively. Some are specified by the dead person beforehand, others chosen by those responsible for the burial. An epitaph may be in poem verse; poets have been known to compose their own epitaphs prior to their death, as William Shakespeare did

Grotesque comes from the same Latin root as “*grotto*”, which originated from Greek *krypte* “hidden place”, meaning a small cave or hollow. The original meaning was restricted to an extravagant style of Ancient Roman decorative art rediscovered and then copied in Rome at the end of the 15th century. The “caves” were in fact rooms and corridors of the Domus Aurea, the unfinished palace complex started by Nero after the Great Fire of Rome in A.D. 64, which had become overgrown and buried, until they were broken into again, mostly from above. Spreading from Italian to the other European languages, the term was long used largely interchangeably with arabesque and moresque for types of decorative patterns using curving foliage elements

Intermedia is a small entertaining drama that is performed between acts of the play. In the European theater has experienced several variations - from the devil and God, preliminary steps interpretations of ancient stories to musical interludes and dance numbers. In Ukrainian drama of 17th-18th centuries, Old and New Testament stories were mostly presented. They observed relations between ethnic, religious problems and so on. Over 50 interludes of Ukrainian authors were preserved, including Metrophan Dovhalevskii and George Konys’ky. Interludes were the basis of Ukrainian domestic drama, and comedy. Effect interlude noticeable in the works of Ivan Kotlyarevskyy, Hryhorii Kvitka-Osnovyanenko, Mykola Gogol, Mykhailo Starytsky and others.

Irony (from Ancient Greek εἰρωνεία (*eirōneía*), meaning “dissimulation, feigned ignorance”), in its broadest sense, is a rhetorical device, literary technique. Verbal, dramatic, and situational irony are often used for emphasis in the assertion of a truth

Kant is a genre of Ukrainian household songs of 17th -18th centuries of spiritual and secular thematic

Marionette is a puppet controlled from above using wires or strings depending on regional variations. A marionette's puppeteer is called a **manipulator**. Marionettes are operated with the puppeteer hidden or revealed to an audience by using a vertical or horizontal control bar in different forms of theatres or entertainment venues. They have also been used in films and on television. The attachment of the strings varies according to its character or purpose

Memoir (from French: *mémoire*; *memoria*, meaning *memory* or *reminiscence*), is a literary nonfiction genre. More specifically, it is a collection of memories that an individual writes about moments or events, both public or private that took place in the author’s life. The assertions made in the work are understood to be factual. While memoir has historically been defined as a subcategory of autobiography since the late 20th century, the genre is differentiated in form,

presenting a narrowed focus. Like most autobiographies, memoirs are written from the first-person point of view

Miracle is a genre of medieval poetic drama of life and miracles of Saint associated with it

Morality is a work of exemplary character in allegorical form with moral and ethical issues

Mystery is European Medieval Drama 14th-16th century. Mostly the biblical story, which was played out during Christmas and Easter

Pilgrim (pilgrim) is a traveler to Holy Places

Poetics is a training course in the ancient schools, included teaching the rules of poetry, writing dramatic works in the literature and using various artistic techniques

Rhetoric is the art of discourse, an art that aims to improve the capability of writers or speakers that attempt to inform, persuade, or motivate particular audiences in specific situations. As a subject of formal study and a productive civic practice, rhetoric has played a central role in the Western tradition

Rococo (less commonly **roccoco**, also referred to as “Late Baroque”, is an 18th-century artistic movement and style, which affected several aspects of the arts including painting, sculpture, architecture, interior design, decoration, literature, music and theatre. The Rococo developed in the early part of the 18th century in Paris, France as a reaction against the grandeur, symmetry and strict regulations of the Baroque, especially that of the Palace of Versailles

Sacral is holy connected with sacred rite, sacrament, covenant one of a magic meaning

Secularization is a transformation of society from close identification with religious values and institutions toward nonreligious (or irreligious) values and secular institutions

Tragedy (Ancient Greek: τραγῳδία, *tragōidia*, “high-goat-song”) is a form of drama based on human suffering that invokes in its audience an accompanying catharsis or pleasure in the viewing. While many cultures have developed forms that provoke this paradoxical response, the term *tragedy* often refers to a specific tradition of drama that has played a unique and important role historically in the self-definition of Western civilization

Vertep is a portable puppet theatre and drama predominantly in Ukraine, which presents the nativity scene, other mystery plays, and later secular plots as well. The original meaning of the word is “secret place”, “cave”, “den”, referring to the cave where Christ was born, i.e., the Bethlehem Cave “Bethlehem vertep” in the liturgy of the Russian Orthodox Church. To Russia vertep arrived in the 17th century after acquisition of the Cossack Hetmanate from the Polish-Lithuanian Commonwealth (1654), where it was known as *shopka*

Guidelines:

We have to underline that “the golden age” of Ukrainian arts and culture started from the second half of 17th – 18th centuries. In a very short period the way of thinking and way of life had changed. Liberation war encouraged

Ukrainians to political and cultural creativity. New outlook and a new mentality were formed. Ukraine was a successor of Kyiv Rus'. It tried to renew own sovereignty, school, language and church. Literature, music, fine arts, and architecture combined features of European and national cultures. New phenomenon of Cossack Baroque was formed. It was national variant of European style in arts. In Europe this was a period of the formation of national states: Italy, Spain, Flanders, Netherlands, and France. Bourgeois and industrial revolutions changed the social life of the majority of countries. The Enlightenment and progress of natural sciences formed new rational world view. Europe went out of deep spiritual crisis caused by Reformation and split of churches. Sacral and secular culture developed actively. Cossacks influenced on cultural processes of Ukraine. Kyiv was a spiritual center of Ukrainian lands.

The level of spiritual culture of any nation is defined by the situation in sphere of education and by spread of scientific knowledge in society. Because of that there is a sense to analyze the situation in educational sphere in the period of the second half of 17th – 18th centuries. This situation was the evidence of spiritual progress of Ukrainian people. Western Ukraine was closely connected with Europe.

Education of Hetmanschyna attained high level. Three types of schools existed at that time: primary, secondary (brotherhood schools and collegiums) and high (Kyiv Mohyla Academy). In 1740 there were 866 primary schools, where children studied reading and writing.

Special point of the lesson has to be devoted to the activity, educational tasks and figures, who taught there. There were many prominent public figures among teachers of Kyiv Mohyla Academy. There is a sense to offer students the preparing of information about them.

In the second half of 17th century professors of Kyiv Mohyla Academy had been invited by Russian schools and churches. So, we could understand that Ukraine became an intellectual donor for Russia.

At the beginning of 18th century Ukrainian hetman Ivan Mazepa played an important role in the processes of the development and revival of the Academy. He gave money for material equipment of Academy, bought books for its library, and sponsored the new building for it. Unfortunately, for the close relations with I. Mazepa the Academy paid a very high price... It stopped to be the secular high educational enterprise and prepared mostly clergymen.

Later, there were many attempts to found universities in Ukraine. There were projects to transform the Status of Kyiv Mohyla Academy into the University. There was also the project of foundation of Baturyn University. In 1764 Ukrainian nobility prepared the petition about the necessity of foundation of universities in Kyiv and Baturyn. But it was left without the answer.

Only at the beginning of 19th century (in 1803) there was the decree about the foundation of educational enterprises (among other cities of Russian empire Kyiv was also mentioned).

In 18th century in Hetmanshchyna and Slobidska Ukraine there were hundreds of elementary schools at the basis of churches. At 1780-s new educational enterprises (public schools) opened their doors for pupils. They had 4-year course. Pupils studied Russian grammar, history, arithmetic, mechanics, physics, and architecture. In 2-year schools children studied reading, writing and counting. In Right-bank Ukraine brotherhoods opened elementary schools for ordinary children. Nobility taught their children in Jesuit and Vasylian schools.

Colleges (collegiums) played an important role in the development of secondary education in Ukraine. There were 3 collegiums in Ukraine in 18th century: Chernihiv (1700), Kharkiv (1721), and Pereyaslav (1738). They mostly prepared clergymen, teachers for elementary schools, and officials for state enterprises. Among pupils there were children of nobility, clergymen, rich bourgeois and Cossacks. Kharkiv collegium was one of the most important educational centers. 800 pupils studied in it. There were not only traditional subjects in educational programme, but also engineering, Artillery and Geodesy. Later, the new type of educational enterprises Artillery and Navigational Schools were opened in Mykolaiv. In Western Ukraine there were mostly Jesuit collegiums: in Lutsk, Kamyanets', Lviv, and Peremysl'.

In 18th century science had not become complete system of knowledge. There were not systematic study, but in medicine we can mention the progress. System of quarantines was created for prevention of epidemics. In 1740 in Vasyl'kiv (Kyiv region) the first medical quarantine house started to work. Military hospitals in Kherson, Sevastopol' and Kyiv were opened by the end of 18th century.

A network of farmacies was formed. Chemists in Kyiv, Hlukhiv, Kharkiv, Vinnytsya, Uman', Brody, Lviv and other cities functioned. Medical educational schools were also founded. In 1773 Lviv medical collegium opened doors for students. It was the part of medical faculty (Lviv University). In 1787 Yelisavetgrad Medical-Surgical School started to work. Ukrainian scientists were famous at that time. It would be nice to prepare the information about them (about Danylo Samoylovych (Sushkovsky), the founder of epidemiology; Nestor Ambodic-Maksymovych, founder of Ukrainian obstetric and pediatrics; Martin Terekhovskiy, the first Ukrainian microbiologist, and others).

Hryhorii Skovoroda was one of the most famous philosophers and teachers of that time. It would be nice to analyze some of his points of view connected with the aim of human life.

Chronicles' writing was one of the sources for the development of historiography. Memoirs and diaries of famous Cossacks were good source of information.

Some political factors influenced on the development of Ukrainian culture:

- 1) Existence of Ukrainian state (Hetmanshchyna);
- 2) Cossack officers got privileged position in society;
- 3) Widespread of Ukrainian ethnic territory, especially to the South and North-East (Slobozhanshchyna) ;
- 4) Integration of Ukrainian lands in Russian empire.

Decline of Hetmanshchyna stopped successful development of Ukrainian culture. In 1775 Catherine II defeated Zaporizhian Sich and the major part of Ukraine became semi-colony of Russian empire. Russian and Austrian empires provided the policy directed on the leveling of Ukrainian national identity. Schools and printing were closed. It was forbidden to use Ukrainian language. Instead of that Russian, Polish, German and Hungarian languages were provided. In 18th century Orthodox Church lost autonomy. Intellectual elite and artists migrated to Russia. It was the additional barrier for national-cultural consolidation of Ukrainian people.

In conclusion, we should underline that in the second half of 17th–18th centuries Ukraine became one of the centers of education and science in East Europe, and Ukrainian scientific potential helped to spread knowledge in Russia.

Cultural context of Baroque development in Ukraine was very specific. National character was formed under the influence of Cossack knight's ideal. It added outlook-aesthetic originality to Ukrainian Baroque. Decline of Cossack state caused the decadence of the style.

Ukrainian Baroque combined traditions of national folk art and characteristics of European Baroque ones. European variant of this style was oriented onto court-aristocratic art, but Ukrainian one was more democratic, oriented to all stratum of society. Because of that in opposition of excessive virtuosity and sensory extremes of Italian Baroque, tragic dramatism of and pomposity of Spanish one, mysticism of German, and refined decoration of French ones, in Ukraine this style was imbued by heroic pathos and solemn assertion of the ideal of the Light. Baroque became the universal artistic trend spread in all fields of arts: poetry, fine arts, music, and theatre. Strengthening of cultural contacts with neighbouring states, achievements in sphere of science, education, and arts led to the establishment of Ukrainians in the international arena. Because of that Ivan Mazepa became the attractive figure for his contemporaries and philosophers, scientists and artists of subsequent periods: Voltaire, George G. Byron, Juiusz Słowacki, Olexander Pushkin, and Ferenc Liszt. Ukrainian songs were popular and great composers (Ludwig van Beethoven, Karl M. Weber, and Olexander Alyab'ev) created instrumental variations of it.

So, Baroque was European artistic phenomenon, and Ukraine was equal partner of other states in the development of this style. It was a bright flash in the development of Ukrainian culture.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Control of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35	Textbooks, additional literature	Enquiry literature, encyclopedias	class
4	Sum up	10			

Topic 6: Culture of Ukraine in 19th-early 20th centuries

Topicality: In the scientific works devoted to the investigation of spiritual points of Ukrainian culture in late 18th–early 19th centuries there is a term “national revival”. It was the compulsory process of the national formation. In this topic we present and analyze all the periods of Ukrainian national revival.

General aim: The key point of the topic is the investigation of new approaches to the problem of Ukrainian culture sub-division in 19th–early 20th centuries

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life in Ukrainian lands

Theoretical points of the lesson:

1. Periods of Ukrainian cultural revival.
2. Social and cultural unities of Ukrainian intellectuals in conditions of tsarist repressions.
3. Cyril and Methodius brotherhood.
4. Education and science in the second half of 19th century.
5. Scientific society named after Taras Shevchenko.
6. “Hromady” and Ukrainian cultural movement of early 20th century.
7. “Prosvita” organizations.
8. Music and theatre.
9. National style in architecture and fine arts.

References:

a) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.
Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АРМЕК, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>
Towards an Intellectual History of Ukraine: An Anthology of Ukrainian Thought from 1710 to 1995.

Questions for self-control:

1. What does Ukrainian national revival mean? Its peculiarities and periods.
2. Taras Shevchenko and his contribution to Ukrainian culture.
3. Who was the founder of Ukrainian classical music?
4. Which tendencies were dominative in Ukrainian literature of 19th c.?
5. Cyril and Methodius brotherhood and other organizations of intellectuals in Ukraine in 19th century.
6. Main trends and the development of visual arts in Ukraine by late 19th – early 20th centuries.

Variants of compulsory task:

7. Modern period of Ukrainian national revival.
8. National-cultural brotherhoods and communities in 19th –early 20th c.
9. Music and visual arts in 19th –early 20th centuries.

Information:

10. Ukrainian national festivals and holidays.
11. Wedding traditions of Ukrainians and in students' home countries.
12. Biography of Taras Shevchenko.
13. Literary heritage of Taras Shevchenko.
14. Artistic heritage of Taras Shevchenko.

Topics for synopsizes:

15. Main tendencies of Ukrainian culture (19th – early 20th centuries).
16. Development of theatre and music in Ukraine (19th – early 20th c.).
17. Peculiarities of Ukrainian painting in 19th – early 20th centuries.

Practical creative tasks:

18. Prepare theses for students' scientific conference “Cultural activity of Taras Shevchenko”.
19. Prepare a quiz “Ukrainian painting of 19th century”.

New terms:

Avant-garde (from French, “advance guard” or “vanguard”, literally “fore-guard”) refers to people or works that are experimental or innovative, particularly with respect to art, culture, and politics. Avant-gardism is the general name of different trends in arts of early 20th century. The main characteristic feature of cut with realism traditions, search for new means and formal structure of creative work

Classicism, in the arts, refers generally to a high regard for a classical period, classical antiquity in the Western tradition, as setting standards for taste which the classicists seek to emulate. The highest level got in France 17th century. Orientation onto Antique examples is one of the main points of classicism

Charity is the practice of benevolent giving and caring, the Christian theological concept of unlimited love and kindness

Eclecticism is a mechanic unity of big variety of incompatible elements in one teaching (or artistic style)

Elegy in literature, an **elegy** (from the Greek word for "lament") is a mournful, melancholic or plaintive poem, especially a funeral song or a lament for the dead. **Ems Ukaz**, or *Ems Ukase*, was a secret decree (*ukaz*) of Tsar Alexander II of Russia issued in 1876, banning the use of the Ukrainian language in print, with the exception of reprinting of old documents. The ukaz also forbade the import of Ukrainian publications and the staging of plays or lectures in Ukrainian. It was named after the city of Bad Ems, Germany, where it was promulgated.

Engraving is the practice of incising a design onto a hard, usually flat surface, by cutting grooves into it. The result may be a decorated object in itself, as when silver, gold, steel, or glass are engraved, or may provide an intaglio printing plate, of copper or another metal, for printing images on paper as prints or illustrations; these images are also called *engravings*.

Etching is the process of using strong acid or mordant to cut into the unprotected parts of a metal surface to create a design in intaglio in the metal (the original process - in modern manufacturing other chemicals may be used on other types of material). As an intaglio method of printmaking, it is, along with engraving, the most important technique for old master prints, and remains in wide use today.

Graphics (from Greek γραφικός *graphikos*) are visual presentations on some surface, such as a wall, canvas, screen, paper, or stone to brand, inform, illustrate, or entertain. Graphics often combine text, illustration, and color. Graphic design may consist of the deliberate selection, creation, or arrangement of typography alone, as in a brochure, flyer, poster, web site, or book without any other element. Clarity or effective communication may be the objective, association with other cultural elements may be sought, or merely, the creation of a distinctive style.

Graphics can be functional or artistic. The latter can be a recorded version, such as a photograph, or an interpretation by a scientist to highlight essential features, or an artist, in which case the distinction with imaginary graphics may become blurred.

Historiography refers either to the study of the methodology and development of "history (as a discipline), or to a body of historical work on a specialized topic.

Hromada is the Ukrainian term for a commune or community – the most basic administrative-territorial unit in any one (rural) settlement. Historically the social and legal significance of the term has varied. Under Russian rule, the *hromada* as an administrative unit existed in the form of a 'rural society,' and throughout the 19th century it was allowed a minimum of social organization and autonomy. Until 1861, only state peasants could belong to village *hromady*; afterwards, all emancipated serfs were included. The governing bodies of the village *hromada* were the *skhod* (assembly, consisting of the village elders and 2 adult male family heads for every 10 households) and the starosta. The *skhod*

elected the starosta and other officials, set taxes, and resolved various husbandry problems. Nonetheless, the village *hromada* had extremely limited self-rule and was directly supervised by various *volost* authorities. On an informal and extra-legal level the *hromada* also acted to preserve community solidarity and interests through social control of behavior. Community action (*samosud*) was taken against fellow villagers or outsiders who broke the law or infringed upon local customs. Under Austrian rule, the West Ukrainian village *hromada* had much more extensive autonomy. In addition to specific functions delineated by various laws, it performed others handed down by the civil administration. The governing organs of the *hromada* were the council and the *viit*. Only adult males who paid taxes or were enumerated in the census as part of a particular professional category could take part in its elections. In late 1850-s –early 1860-s specific ideology “narodnytstvo” started to spread among student’s youth. Young people under the influence of this ideology formed communities (“hromady”). The main points of their activity were national-cultural, educational and public-political directions. Up to the end of 19th century hromady played an active role in Ukrainian national revival. The first “Ukrainian hromada” was organized in Kyiv in 1861. Young historian Volodymyr Antonovych headed it. There were many famous Ukrainian cultural and public figures in the stuff of it: M. Ziber, M. Drahomanov, P. Zytetsky, T. Vovk, P. Chubynsky, M. Starytsky, T. Rylsky, I. Kasyianenko, M. Lysenko, O. Konys’ky, etc. All “hromada” members had common national Ukrainian idea developed on the democratic ground: love and respect of Ukraine and Ukrainian people, pride of spiritual culture and its contribution to human cultural heritage. Ukrainian students-members of this hromada edited textbooks and works of Ukrainian writers, organized national concerts and plays, spread education, founded Sunday schools and taught there

Impressionism is a 19th-century art movement that originated with a group of Paris-based artists. Their independent exhibitions brought them to prominence during the 1870s and 1880s, in spite of harsh opposition from the conventional art community in France. The name of the style derives from the title of a Claude Monet work, *Impression, soleil levant* (Impression, Sunrise), which provoked the critic Louis Leroy to coin the term in a satirical review published in the Parisian newspaper *Le Charivari*. Impressionist painting characteristics include relatively small, thin, yet visible brush strokes, open composition, emphasis on accurate depiction of light in its changing qualities (often accentuating the effects of the passage of time), ordinary subject matter, inclusion of *movement* as a crucial element of human perception and experience, and unusual visual angles. The development of Impressionism in the visual arts was soon followed by analogous styles in other media that became known as impressionist music and impressionist literature.

Irrationalism philosophical movement in 19th-and early 20th century that claimed to enrich the apprehension of human life by expanding it beyond the rational to its fuller dimensions. Rooted either in metaphysics or in an awareness of the uniqueness of human experience, irrationalism stressed the dimensions of instinct, feeling, and will as over and against reason

Melodrama refers to a dramatic work that puts characters in a lot of danger in order to appeal to the emotions. It may also refer to the genre which includes such works, or to language, behavior, or events which resemble them. It is based around having the same character in every scene, often a hero, a heroine (usually the one that the hero saves), a villain, and the villain's sidekick (who typically gets in the way of or annoys the villain). It is also used in scholarly and historical musical contexts to refer to dramas of the 18th and 19th centuries in which orchestral music or song was used to accompany the action. The term originated from the early 19th-century French word *mélodrame*, which is derived from Greek *melos*, music, and French *drame*, drama (from Late Latin *drāma*, which in turn derives from Greek *drān*, to do, perform)

Modern art includes artistic works produced during the period extending roughly from the 1860s to the 1970s, and denotes the style and philosophy of the art produced during that era.^[1] The term is usually associated with art in which the traditions of the past have been thrown aside in a spirit of experimentation.^[2] Modern artists experimented with new ways of seeing and with fresh ideas about the nature of materials and functions of art. A tendency away from the narrative, which was characteristic for the traditional arts, toward abstraction is characteristic of much modern art. More recent artistic production is often called Contemporary art or Postmodern art

Narodnystvo is an ideology and social political movement that embraced people from different ranks of nobility and intellectuals Russian Empire in the 1860-1880-s of the nineteenth century. Members of this directly reflected the interests of peasant democracy by combining radical bourgeois-democratic and anti-feudal programme with the ideals of utopian socialism

National and cultural revival is a process of formation and development of cultural-educational and social and political life of Ukraine from the late 18th – early 20th century

New Ukrainian literature was a period in history of Ukrainian literature (19th century), which was characterized by the formation of new, more understandable for people literature

Prosvita (Ukrainian: просвіта, “enlightenment”) is a society created in the nineteenth century in Ukrainian Halychyna for preserving and developing Ukrainian culture and education among population. By the declaration of its founders, the movement was created as a counterbalance to anti-Ukrainian colonial and Russophile trends in Ukrainian society of the period

Realism in the arts may be generally defined as the attempt to represent subject matter truthfully, without artificiality and avoiding artistic conventions, implausible, exotic and supernatural elements. The term originated in the 19th century, and was used to describe the work of Gustave Courbet and a group of painters who rejected idealization, focusing instead on everyday life. In its most specific sense, Realism was an artistic movement that began in France in the 1850s, after the 1848 Revolution. Realists rejected Romanticism, which had dominated French literature and art since the late 18th century. Realism revolted against the exotic subject matter and exaggerated emotionalism and drama of the Romantic movement. Instead it sought to portray real and typical contemporary people and situations with truth and accuracy, and not avoiding unpleasant or sordid aspects of life. Realist works depicted people of all classes in situations that arise in ordinary life, and often reflected the changes wrought by the Industrial and Commercial Revolutions. The popularity of such “realistic” works grew with the introduction of photography – a new visual source that created a desire for people to produce representations which look “objectively real.” More generally, realist works of art are those that, in revealing a truth, may emphasize the ugly or sordid, such as works of social realism, regionalism, or Kitchen sink realism. The movement even managed to impact on opera, where it is called Verismo, with contemporary working-class heroines such as Carmen, who works in a cigarette factory, and Mimi in *La bohème*

Romanticism (also the **Romantic era** or the **Romantic period**) was an artistic, literary, and intellectual movement that originated in Europe toward the end of the 18th century and in most areas was at its peak in the approximate period from 1800 to 1850. Partly a reaction to the Industrial Revolution, it was also a revolt against the aristocratic social and political norms of the Age of Enlightenment and a reaction against the scientific rationalization of nature. It was embodied most strongly in the visual arts, music, and literature, but had a major impact on historiography, education and the natural sciences. Its effect on politics was considerable and complex; while for much of the peak Romantic period it was associated with liberalism and radicalism, in the long term its effect on the growth of nationalism was probably more significant. The movement validated strong emotion as an authentic source of aesthetic experience, placing new emphasis on such emotions as apprehension, horror and terror, and awe – especially that which is experienced in confronting the sublimity of untamed nature and its picturesque qualities, both new aesthetic categories. It elevated folk art and ancient custom to something noble, made spontaneity a desirable characteristic (as in the musical impromptu), and argued for a “natural” epistemology of human activities as conditioned by nature in the form of language and customary usage. Romanticism reached beyond the rational and Classicist ideal models to elevate a revived medievalism and

elements of art and narrative perceived to be authentically medieval in an attempt to escape the confines of population growth, urban sprawl, and industrialism, and it also attempted to embrace the exotic, unfamiliar, and distant in modes more authentic than Rococo *chinoiserie*, harnessing the power of the imagination to envision and to escape

Symbolism was a late nineteenth-century art movement of French, Russian and Belgian origin in poetry and other arts. In literature, the style had its beginnings with the publication *Les Fleurs du mal* (*The Flowers of Evil*, 1857) by Charles Baudelaire. The works of Edgar Allan Poe, which Baudelaire admired greatly and translated into French, were a significant influence and the source of many stock tropes and images. The aesthetic was developed by Stéphane Mallarmé and Paul Verlaine during the 1860s and 1870s. In the 1880s, the aesthetic was articulated by a series of manifestos and attracted a generation of writers. The name “symbolist” itself was first applied by the critic Jean Moréas, who invented the term to distinguish the symbolists from the related decadents of literature and of art

Socialism social-economic ideas, “teaching”, and ideology the main slogan of which is “social justice”

Spectacular refers to a big, beautiful production, like a play or musical performance that has a huge cast and many dance numbers

Valuev Circular (*Valuievs'kyi tsyrkuliar*) of 18 July 1863 was a secret decree (ukaz) of the Minister of Internal Affairs of the Russian Empire Pyotr Valuev (Valuyev) by which a large portion of the publications (religious, and literature used for school training) in Ukrainian language was forbidden. The Circular has put the reason for the growing number of textbooks in Ukrainian, and beginner-level books in Ukrainian with “the Poles' political interests” and the “separatist intentions of some of the Little Russians”. The Circular also stated that “no separate Little Russian language ever existed, doesn't exist, and couldn't exist”, and that the Little Russian is nothing more than the “General Russian” spoiled by Polish influence. The Circular ordered the Censorship Committees to ban the publication of religious texts, educational texts, and beginner-level books in Ukrainian, but permitted publication of literature in that language

Guidelines:

We have to remind that in Culture Studies the period of late 18th –early 20th centuries got the name “Ukrainian national revival”. National revival is a necessary period of the development of each ethnos on the way to independence. National revival started in East Ukraine in last quarter of 18th century. Historian Dmytro Doroshenko underlined that the sources of Ukrainian revival started from the awakening of nationality and preserving of national traditions.

Famous representative of the newest historiography Ivan Lysyak-Rudnytsky (1919-1984) offered the system of Ukrainian national-cultural revival. The first period (noble or aristocratic) lasted from 1780 up to 1840. It was the period of scientific interest. During this period enthusiastic people tried to collect linguistic, folklore, literary, and historical remains of the nation. The second period was “the populist one” (1846-1880) 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 by 1890. Third, “modern” period was characterized by mass national movement, when political parties and other organizations were formed. It gave the chance for the wide masses to participate in the political life of society (1890-1914). It was a political period. National political parties and organizations had been created during this period. In 1917-1918 there was an attempt to proclaim the independent Ukrainian State.

In the 19th century did their best for the development of Ukrainian culture. They understood that it is necessary to change the political system of society. Because of that they formed secret organizations and discussed problems related to the future society. They tried to spread the knowledge and prepared the mind of population, explaining the real situation. Here there is a sense to analyze the activity of Decembrists, Cyril and Methodius brotherhood, “Russian Trinity”, Hromadas, and Prosvitas.

It is necessary to pay the attention on the development of all kinds of education in that period (primary, secondary, and high). At the beginning of the 19th century Russia realized the reform of education 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.

At the beginning of 19th 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 19th 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'ky became the first rector of Kharkiv University.

At the first half of the 19th 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. There is a sense to prepare some information about the most famous figures in different sciences, who taught at the University.

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.

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.

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.

After the Manifest (1861), which formally liberated peasants, it was necessary to realize another educational reform (some of laws in frames of it were adopted in 1864, 1871, and in 1874). The school lost class character.

The development of capitalism demanded specialists. Because of that many specialized schools of different level were opened at the second half of 19th century.

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.

At the beginning of 20th century popularity of high education increased, and women started to get lectures at special courses. Among the teachers there were many talented figures (not only man). Historian O.Y. Yefimenko (Stavrovs'ka before marriage) (1848-1918) was 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 Yefimenko 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.

In the 19th 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.

Two specific instructions: *Ems Ukaz* and *Valuev Circular* became a serious barrier for the development of Ukrainian culture and using of Ukrainian language in educational sphere. *Ems Ukase*, was a secret decree (*ukaz*) of Tsar Alexander II of Russia issued in 1876, banning the use of the Ukrainian language in print, with the exception of reprinting of old documents. The ukaz also forbade the import of Ukrainian publications and the staging of plays or lectures in Ukrainian.

Valuev Circular (Ukrainian: Валуєвський циркуляр, *Valuievs'kyi tsyrkuliar*) of 18 July 1863 was a secret decree (*ukaz*) of the Minister of Internal Affairs of the Russian Empire Pyotr Valuev (Valuyev) by which a large portion of the publications (religious, and literature used for school training) in Ukrainian language was forbidden. The Circular has put the reason for the growing number of textbooks in Ukrainian, and beginner-level books in Ukrainian with "the Poles' political interests" and the "separatist intentions of some of the Little Russians". The Circular also stated that "no separate Little Russian language ever existed, doesn't exist, and couldn't exist", and that the Little Russian is nothing more than the "General Russian" spoiled by Polish influence. The Circular ordered the Censorship Committees to ban the publication of religious texts, educational texts, and beginner-level books in Ukrainian, but permitted publication of literature in that language.

There is a sense to pay the attention on the formation and development of Ukrainian classical music and theatre, literature and fine arts. In architecture some styles had been changed. The special information could be devoted to this point.

In conclusion, we have to underline that inner essence of national and cultural revival in Ukraine in different periods of its evolution was defined by national idea of liberty, independence and sovereignty.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Control of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35	Textbooks, additional literature	Enquiry literature, encyclopedias	class
4	Sum up	10			

Topic 7: Culture of Ukraine in 20th- early 21st centuries (6 hours)

Topicality: 20th century was one of the most dramatic periods for cultural development of Ukraine. Revolutions of early 20th century encouraged activation of national movement. Ukraine tried to fight for its independence. It was complicated and contradictive process. In the period 1917-1920 some Ukrainian governments changed each other: Tsentral'na Rada, Hetmanshchyna, Directoriya, and ZUNR (Western Ukrainian People's Republic).

General aim: to investigate the principles of cultural policy of all the governments

Specific goals and skills: To form the skill of comparative thinking, the skill of using the historical approach in understanding of cultural processes and their influence on the cultural life in Ukrainian lands

Theoretical points of the first lesson:

1. Culture and spiritual life of Ukraine in 1917-1920.
2. Ukrainization policy in 1920-s.
3. Ukrainian culture in 1930-s. "Executed Renaissance".
4. Western-Ukrainian culture between world wars.

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a) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.
Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АРМЕК, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>
Towards an Intellectual History of Ukraine: An Anthology of Ukrainian Thought from 1710 to 1995.

Questions for self-control:

1. Which one was the complicated point for the development of education in Ukraine (1917)?
2. Which important events in sphere of science happened in the time of Pavlo Skoropads'ky (1918)?
3. When did the policy of Ukrainization introduce?
4. Which artistic method was the dominative in Soviet arts?

Variants of compulsory task:

5. Development of Ukrainian culture in revolutionary period.
6. Tragic pages of national cultural development in 1920-1930s.
7. Moral principles of culture.

Information:

8. Peculiarities of soviet period in cultural development of Ukraine.
9. Periods of Ukrainian cultural development in 20th century.

Topics for synopsizes:

10. Ukrainian Tsentral'na Rada and formation of educational system.
11. Pavlo Skoropads'kyi and Ukrainian culture.
12. Ukrainian intellectuals and Soviet Ukrainian governments.
13. Cultural processes in Soviet Ukraine of 1920-1930s.
14. Repressions against Ukrainian intellectuals.

Practical creative tasks:

15. Prepare theses for students' scientific conference about the contribution of Ukrainians to world cultural development.
16. Youth and subcultures in the modern world.

New terms:

Artistic method is a totality of cognitive principles in understanding of surrounding world and the way of artistic reflection of it. In the history of literature there are such kinds of arts: Baroque, Classicism, Sentimentalism, Romanticism, Realism, Naturalism, and Modernism. Each artistic method (excepting modernism) has an appropriate literature trend

Chauvinism is propaganda of national advantages at foreign ethnic territories by one nation

Constructivism was an artistic and architectural philosophy that originated in Russia beginning in 1919, which was a rejection of the idea of autonomous art. The movement was in favour of art as a practice for social purposes. Constructivism had a great effect on modern art movements of the 20th century. It was the avant-garde (style, trend) in fine arts, architecture, literature, photography, monumental-decorative art developed in 1920-1930-s. It was characterized by severity, geometrism, concise form and solidity of external look. In Kharkiv the most famous building in this style is Derzhprom (1926-1928)

Corenization (indigenization) was a politic of involvement of representatives of indigenous population of the Soviet republics and autonomies local management and give official status to their national languages. Carried out in the Soviet Union during the 1920s, policy established XII Congress of the RCP (B) in April 1923 in Moscow. Examples of indigenization got the name Ukrainization

Cubism is an early-20th-century avant-garde art movement pioneered by Georges Braque and Pablo Picasso, joined by Jean Metzinger, Albert Gleizes, Robert Delaunay, Henri Le Fauconnier, Fernand Léger and Juan Gris that revolutionized European painting and sculpture, and inspired related movements in music, literature and architecture. Cubism has been considered the most influential art movement of the 20th century. The term is broadly used in association with a wide variety of art produced in Paris (Montmartre, Montparnasse and Puteaux) during the 1910s and extending through the 1920s. Variants such as Futurism and Constructivism developed in other countries.

A primary influence that led to Cubism was the representation of three-dimensional form in the late works of Paul Cézanne, which were displayed in a retrospective at the 1907 Salon d'Automne. In Cubist artwork, objects are analyzed, broken up and reassembled in an abstracted form—instead of depicting objects from one viewpoint, the artist depicts the subject from a multitude of viewpoints to represent the subject in a greater context

Executed Renaissance was literary-artistic generation (1920-s-early 1930-s) in Ukraine, which had given high-professional works in literature, fine arts, and theatre. It was eliminated by totalitarian Stalin regime. The term “Executed Renaissance” offered specialist in literature Yurii Lavrynenko. He published the digest of the best poetry and prose of Ukrainian authors related to the period of 1920-1930

Futurism (Italian: *Futurismo*) was an artistic and social movement that originated in Italy in the early 20th century. It emphasized and glorified themes associated with contemporary concepts of the future, including speed, technology, youth and violence, and objects such as the car, the aeroplane and the industrial city. It was largely an Italian phenomenon, though there were parallel movements in Russia, England and elsewhere. The Futurists practiced in every medium of art, including painting, sculpture, ceramics, graphic design, industrial design, interior design, urban design, theatre, film, fashion, textiles, literature, music, architecture and even gastronomy. Key figures of the movement include the Italians Filippo Tommaso Marinetti, Umberto Boccioni, Carlo Carrà, Gino Severini, Giacomo Balla, Antonio Sant'Elia, Bruno Munari and Luigi Russolo, and the Russians Natalia Goncharova, Velimir Khlebnikov, Igor Severyanin, David Burliuk, Aleksei Kruchenykh and Vladimir Mayakovsky, as well as the Portuguese Almada Negreiros. Its members aimed to liberate Italy from the weight of its past, to glorify modernity.^[1] Important works include its seminal piece of the literature, Marinetti's *Manifesto of Futurism*, as well as Boccioni's sculpture, *Unique Forms of Continuity in*

Space, and Balla's painting, *Abstract Speed + Sound* (pictured). Futurism influenced art movements such as Art Deco, Constructivism, Surrealism, Dada, and to a greater degree, Precisionism, Rayonism, and Vorticism

Garth was a literary organization, union of Ukrainian proletarian writers, organized in 1923 by Vasyl' Ellan-Blakytny, included famous at that time writers I. Kulyk, V. Sosyura, V. Polischuk, M. Yohansen, P. Tychna, O.Dovzhenko, M. Hvylovy and others. The main aim was the creation of unified international communist cultural organization

Ideological culture – the desire to put culture on a service of certain social groups, classes or other community

Imaginism was a poetic flow inside Russian avant-garde which came about after the Revolution of 1917. It was founded in 1918 in Moscow by a group of poets including Anatoly Marienhof, Vadim Shershenevich, and Sergei Yesenin, who wanted to distance themselves from the Futurists; the name may have been influenced by imagism. Stylistically, they were heirs to Ego-Futurism. Imaginists created poetry based on sequences of arresting and uncommon images. They widely used metaphors, sometimes producing long chains of them in their poems. Other members of the group were the poets Rurik Ivnev, Alexander Kusikov, Ivan Gruzinov, Matvey Royzman, and the prominent Russian dramatist Nikolay Erdman. In January 1919 they issued a manifesto, whose text was largely written by Shershenevich. Most of the imaginists were freethinkers and atheists. Imaginism had its main centres in Moscow and St. Petersburg. There were also smaller centres of imaginism in Kazan, Saransk, and Ukraine

Liquidation of illiteracy - cultural and educational campaign to overcome illiteracy among rural population carried out by the Bolshevik Party in the 1920-1930-s

Nationalism is the ideology and policy direction, the basic principle of which is the thesis of the value of the nation as the highest form social cohesion and its primacy in the state-building process

National consciousness is conscious understanding by the people their own community, national originality and identity

Pluh was the union of peasant writers in Ukraine. In 1931 got the name of workers-peasant writers. It was deleted after the decision of Central Committee of Bolshevik party (23 April, 1932)

Proletcult (Proletarian cultural-educational associations) was mass cultural-educational and literary-artistic association of proletarian (workers') activity in frames of Ministry of Education. Existed from 1917 up to 1932

Socialist realism is the only officially allowed "artistic method" in the USSR. At the first time was used in 1932 in soviet press and was adopted by the First All-Union Congress of Soviet writers (1934)

Ukrainian bourgeois nationalism was the ideological brandiron used by Soviet power for defining of patriotism among the Ukrainian population

Ukrainization was a policy of state-party organs of the Soviet Ukraine in 1920-s – early 1930-s, directed onto providing of soviet-communist ideology in Ukraine by the national activists in understandable for the indigenous population form **VAPLITE** (Free Academy of Proletarian Literature) was Literary Association in Ukraine, which existed in Kharkiv (from January 1926 up to 28 January 1928). The organization was based on creation of a new Ukrainian literature through assimilation of the best achievements of Western culture. In fact Mykola Khvylovy (Fitylov) was the leader of this association

Guidelines:

The development of Ukrainian culture in early 20th century we could characterize like a period of its national-state revival (third, political sub-period). The first democratic revolution in Russian empire (1905-1907) had shown that the national problem in this country was very sharp. Ukrainian community struggled against national oppression for the right to study in native language, to use it for edition of national literature, in theatres, in state (official) organs. Ukrainian press started to develop in 1906 (there were 18 edited Ukrainian newspapers and magazines in Kyiv, Kharkiv, Odesa, Lubny, Petersburg, and Moscow). At this period “Prosvita” organizations started to form. “Prosvita” was the network of Ukrainian amateur cultural-educational organizations. Democratic and liberal public figures became the heads of them. These organizations had at the aim the development of national self-consciousness. For the realization of this aim they founded libraries; reading-rooms; edited scientific-popular literature, organized lectures and plays in Ukrainian language; opened Ukrainian schools. Tzarist government counteracted to the activity of these national organizations. In 1905 students of Ukrainian universities started to demand to teach them in native language by registration order.

We have to underline that between 1917 and 1921 some political regimes governed in Ukraine (Tsentrāl'na Rada, Hetman P. Skoropadsky, and Dyrectoriya) did their best to develop national culture.

It would be nice to analyze the educational policy of all the governments. Tsentrāl'na Rada from the very beginning proclaimed as a main task of educational policy a revival of native language and school. Ukrainian public organizations supported this process: society of school education; teachers' and “Prosvita” organizations. First Ukrainian schools were opened on public fee. In June, 1917, General Secretary (ministry) of Public Education started its work.

Ukrainian democratic revolution renewed the activity of “Prosvita”. In summer of 1917 the central and eastern part of Ukraine had the network of reading rooms. “Prosvita” had its own theatrical companies, choral collectives, orchestras, publishing houses, libraries, and folk houses. In September, 1917, in Kyiv, the first All-Ukrainian Congress of “Prosvita” organizations was held. There were representatives from 952 organizations.

Students can prepare the information about the formation of scientific societies and associations in Ukraine. We have to mention that in March, 1917, Mykhailo Hrushevsky at the meeting of Ukrainian Scientific Society offered to organize Ukrainian Academy of Sciences. Ukrainian Scientific Society provided Ukrainization of science. There were some commissions in that society: historical, philological, nature and technique, medical, economy and statistics, and ethnographic. Many outstanding scientists were the members of the society: D. Bahaliy, M. Bilenkivsky, M. Voznyak, O. Yefimenko, V. Ikonnikov, M. Komanin, O. Levytskyi, S. Maslov, V. Perets and others.

By the end of 1917 Ministry of Internal Affairs asked for 5 copies of each book, brochure, proclamation, poster and announcement from all of local administrations. Ministry of Education initiated the formation of Library-Archive Department, National Library and Ukrainian Archive.

There were many outstanding scientists, who had been working at the universities, institutes and scientific-research centers: L. Pysarzhevs'ky (chemist) (1874-1938), E. Paton (bridge builder) (1870-1953), A. Kryms'ky (philologist, historian, and orientalist) (1871-1942), D. Bahaliy (historian), G. Proscura (hydromechanics) (1876-1958), etc. Many Russian scientists emigrated.

Hetman's government supported the foundation of Ukrainian Academy of Sciences, with V.I. Vernads'ky at its head. This academy had 3 main departments: historical-philological, physical-mathematical, and social-economic.

Some of students' information could be devoted to the development of literature, development of theatre, music and fine arts.

Hetman Pavlo Skoropadsky (1873-1945) continued cultural policy started by Tsentralna Rada. He initiated the opening of 54 gymnasiums in cities and villages. By the end of his government there were 150 more schools. Even at schools with Russian language of teaching there were some compulsory subjects: Ukrainian language, history and geography of Ukraine, and history of Ukrainian literature.

The State Ukrainian Archive, National Art Gallery, Ukrainian Historical Museum, Ukrainian National Library (about 1 million books), were founded at that period. In November, 24, 1918 Ukrainian Academy of Sciences was opened. There were three departments in it: historical-philological, physics and mathematics, and social-economic. Mykhailo Hrushevsky refused to be a President of Academy, so Volodymyr Vernadsky headed it. Generally, cultural processes in 1917-1920 played an important role in history of Ukrainian people. This was a dramatic period in the life of Ukraine, which influenced a lot on the future development of Ukrainian culture.

Leaders of the Soviet state tried to realize their plan of "cultural revolution". They would like to change the outlook of people:

- Through the schools, institutes, and public organizations they would like to form the skills of Marxist-Leninist outlook;
- Formed in the “soviet people” principles of socialist society (collectivism, internationalism, etc.);
- To form the soviet intelligentsia (in opposition to the bourgeois specialists);
- Liquidate illiteracy.

The new economic policy (NEP) gave the chance for the development of Ukrainian language, national Ukrainian literature, and culture. But 1930s demonstrated the changing of the cultural course of the Soviet power and Stalin dictatorship and the internal policy of Ukrainian government directed their efforts to the struggle against Ukrainian nationalism and Ukrainian culture.

In 1920s 12th Congress of Russian Communist party (1923) adopted a decision of necessity of “corenization” (idiginization) policy. It was necessary to have at the highest positions in national republics representatives of aboriginal nationality (it is not a secret that the majority of Soviet leaders were Jewry and Russian). This policy in Ukraine got the name “Ukrainization”.

So, we could say that in spite of anything 1920s were the time of heyday for Ukrainian culture, but 1930s became the period of persecution of intelligentsia and deukrainization. Analyze of social and cultural situation of 1930-s gives us the chance to sub-divide it for some periods:

The first one: 1930-1932 – national-cultural life preserved positive inertia of 1920-s. Ukrainian language had still dominated in the press, cultural and propagandist activity, documentation, and at school. Cultural policy preserved some liberal features thanks to the principal position of Mykola Skrypnyk. He was the theorist of the national question and famous statesman.

The second one: 1933-35 – Communist Party tried to control cultural processes in Ukrainian republic. Central Committee adopted some resolutions, which impulse terror and genocide of Ukrainians (provoked famine). Mykola Skrypnyk suicide, dismissed from the state position. Mykhailo Yalovy (1895-1937), the writer, was arrested in May, 1933. It was the start of repressions against cultural leaders in Kharkiv. Ostap Vyshnya (1889-1956) and Les’ Kurbas (1887-1937) were imprisoned and directed to the camps.

500 writers were repressed at that period. Scientists named these people “Shot Revival”. Artists (M. Boychuk and his followers), dramatist Mykola Kulish (1892-1937), writers-members of All-Ukrainian Association of Proletarian Literature (VAPLITE), studio of revolutionary word “MARS”, neoclassicists, futurists, etc. There were repressions in Academy of Sciences, Association of Marxist-Leninist Institutes, and majority of Humanitarian Scientific-Research Institutes were liquidated.

The third one: 1936-1938 – the wave of repressions decreased, the economic situation stabilized. Nearly all party and state leaders, military commanders of

different levels were also repressed. Only by the end of 1938 mass terror stopped. The result of repressions had led to the deficit of specialists in many spheres of social life. International situation was also very complicated. The stylistic searches in arts had stopped and heroic character of socialist building was at the front line. Propaganda of aesthetic ideological stereotypes was realized everywhere. At the same time government had continued the policy of liquidation illiteracy. According to the official data in times of the first five-year plan 5 million people became literate. Unfortunately, administrative-command methods led to the shallow character of the work with the population, manipulation by mass consciousness. It was far from national culture and wisdom.

In sphere of education Ukraine realized the plan of compulsory elementary education in rural areas, and 7-year school course for urban population. The unified school programmes and text-books in all Soviet republics were adopted in 1932-1934. Ukrainian school started to lose national features and teachers were not free in their activity.

Scheme of practical lesson

№	Periods	Time (min)	Means of study	Equipment	Place
1	Teacher's introduction	5	Methodic recommendation	-	-
2	Control of basic knowledge	40	Textbooks, additional literature	Enquiry literature, encyclopedias	class
3	Discussion on theoretical points of lesson	35	Textbooks, additional literature	Enquiry literature, encyclopedias	class
4	Sum up	10			

Theoretical points of the second lesson:

1. The influence of World War II on the development of culture.
2. Cultural building in post-war period.
3. Khrushchev's reforms and their influence on cultural development.
4. Fundamental science and engineering in the Soviet time.
5. Ukrainian artists and the development of theatre, music, fine arts, and cinema.
6. Political repressions and their influence on the development of Ukrainian culture. "Shistdesyatnyky".

References:

a) basic:

- Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.*
Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АртЕк, 2001. – 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Towards an Intellectual History of Ukraine: An Anthology of Ukrainian Thought from 1710 to 1995.

Questions for self-control:

1. How did the occupation of Soviet territory by German troops influenced on the development of culture?
2. How did mass shootings of Soviet people and intellectuals influenced on the development of culture? Who of the famous Ukrainians were among the victims of new occupational regime?
3. Who of the famous Ukrainian writers and poets fought in the fields of World War II?
4. Museums and archives and their losses in the war time.
5. Repressions against churches and religious figures after the war.
6. How did Stalin's death influenced on the Soviet society?
7. Attitude to Ukrainian language in post-war period.

Variants of compulsory task:

8. Development of Ukrainian culture in the period of World War II.
9. Tragic pages of national cultural development.
10. Moral principles of culture and realities of German occupational regime.

Information:

11. Peculiarities of soviet period in cultural development of Ukraine.
12. Periods of Ukrainian cultural development in 20th century.
13. Andrii Sheptyts'kyi and his religious activity.

Topics for synopsis:

14. World War II and cultural processes in Soviet Ukraine.
15. World War II and its influence on cultural processes in Europe.
16. Doctors and nurses in fronts of the Great Patriotic War (1941-1945).
17. Operation "Vistula" as a tragic page in history of post-war Ukraine.

Practical creative tasks:

18. Prepare theses for students' scientific conference about the participation of medical students in World War II
19. Contribution of Ukrainians to world cultural development.
20. Youth and subcultures in the modern world.

New terms:

Evacuation was the movement of the population, strategic industrial plants and cultural treasures from the territories, which could appear under the enemies' occupation

Greek-Catholic Church (the **Ukrainian Greek Catholic Church** (UGCC) (*Ukrains'ka Hreko-Katolyts'ka Tserkva*), is the largest Eastern Rite Catholic *sui juris* particular church in full communion with the Holy See. The Primate of the

Church holds the office of Archbishop-Major of Kiev-Halych and All Rus, though the hierarchs of the church have acclaimed their primate "Patriarch" and have requested Papal recognition of, and elevation to, this title. The Church is one of the successor Churches to the acceptance of Christianity by Grand Prince Vladimir the Great of Kyiv, in 988. The Church has followed the spread of the Ukrainian diaspora, and now has some 40 hierarchs in over a dozen countries on four continents, including three other metropolitans in Poland, the United States, and Canada. The head of the church is Major Archbishop Sviatoslav Shevchuk, since March 2011

Occupation of Ukraine in World War II During World War II, **Reichskommissariat Ukraine** (abbreviated as **RKU**), was the civilian occupation regime of much of German-occupied Ukraine (which included adjacent areas of modern Belarus and pre-war Poland). Between September 1941 and March 1944, the Reichskommissariat was administered by *Reichskommissar* Erich Koch. The administration's tasks included the pacification of the region and the exploitation, for German benefit, of its resources and people. Adolf Hitler issued a Führer Decree defining the administration of the newly occupied Eastern territories on 17 July 1941. Before the German invasion, Ukraine was a constituent republic of the USSR, inhabited by Ukrainians with Russian, Polish, Jewish, Belarusian, German, Romani and Crimean Tatar minorities. It was a key subject of Nazi planning for the post-war expansion of the German state and civilization

Operation "Vistula" (Polish: *Akcja "Wisła"*) was the codename for the 1947 forced resettlement of post-war Poland's Ukrainian minority (including Boykos and Lemkos) to the Recovered Territories, carried out by the Soviet controlled Polish Communist authorities in order to remove the support base for the Ukrainian Insurgent Army in the aftermath of the 1943-1944 ethnic cleansing in Galicia and Volhynia of Poles by Ukrainians. About 200,000 civilians residing in around Bieszczady and Low Beskids were forcibly resettled to formerly German territories ceded to Poland at the Yalta Conference at the end of World War II. The operation was named after the Vistula River, *Wisła* in Polish



Tablet inscription in Polish (left) and Ukrainian: "In memory of those expelled from Lemkivshchyna, on the 50th anniversary of "Operation Vistula", 1947-1997".

Following the fall of communism in Eastern Europe, the operation was condemned by some Polish and Ukrainian politicians and historians. It has been described as ethnic cleansing by Western and Polish sources, as well as by Ukrainians.

“Shistdesyatnyky” The **Sixtiers** were representatives of a new generation of the Soviet Intelligentsia, most of whom were born between 1925 and 1950, and entered the culture and politics of the USSR during the late 1950s and 1960s – after the Khrushchev Thaw. Their worldviews were formed by years of Stalin's repressions and purges, which affected many of the sixtiers' immediate families; and World War II, where many of them had volunteered to fight. Sixtiers were distinguished by their liberal and anti-totalitarian views, and romanticism that found vivid expressions in music and visual arts. Although most of the Sixtiers believed in Communist ideals, they had come to be strongly disappointed with Stalin's regime and its repression of basic civil liberties. Many of the Sixtiers were intellectuals of roughly two strains: the “physicists” (those involved in the technical sciences) and the “lyricists” (writers, theater and film professionals and otherwise liberal arts representatives). Bard (singer-songwriter) culture, poetry, disillusionment in politics, and love for camping trips to the farther regions of the Soviet Union were some of the common attributes and pastimes of the Sixtiers. The Sixtiers had some parallels to the New Left and hippie movements in the West but had more in common with the more intellectual-oriented Beat Generation

“Thaw” the **Khrushchev Thaw** (or **Khrushchev's Thaw**; tr. *Khrushchovskaya Ottepel*, (or simply *Ottepel*) refers to the period from the mid-1950s to the early 1960s when repression and censorship in the Soviet Union were reversed, and millions of Soviet political prisoners were released from Gulag labor camps due to Nikita Khrushchev's policies of de-Stalinization and peaceful coexistence with other nations. The Thaw became possible after the death of Joseph Stalin in March 1953. Khrushchev denounced Stalin in “The Secret Speech” at the 20th Congress of the Communist Party, then ousted the pro-Stalinists during his power struggle in the Kremlin. The term was coined after Ilya Ehrenburg's 1954 novel *The Thaw*, “Оттепель”, sensational for its time. The Khrushchev Thaw was highlighted by Khrushchev's 1954 visit to Beijing, People's Republic of China, his 1955 visit to Belgrade, Yugoslavia, and his subsequent meeting with Dwight Eisenhower later that year, culminating in Khrushchev's 1959 visit to the United States. The Thaw initiated irreversible transformation of the entire Soviet society by opening up for some economic reforms and international trade, educational and cultural contacts, festivals, books by foreign authors, foreign movies, art shows, popular music, dances and new fashions, and massive involvement in international sport competitions; it was a chain of unprecedented steps to free people from fear and dictatorship that culminated in the removal of Stalin's body from Lenin's Mausoleum. Although the power struggle between liberals and conservative pro-Stalinists never stopped, it eventually weakened the Soviet Communist Party. Khrushchev's Thaw allowed some freedom of information in the media, arts, and culture; international festivals; foreign films; uncensored books; and new forms of

entertainment on the emerging national TV, ranging from massive parades and celebrations to popular music and variety shows, satire and comedies, and all-star shows like *Goluboy Ogonek*. Such political and cultural updates all together helped liberate the minds of millions and changed public consciousness of several generations of people in the Soviet Union.

“Zhdanivschyna” was the ideological campaign in the USSR, was realized in 1946-1949 in sphere of science, literature, culture and arts in frames of which the activity of Institutes of History and History of Ukrainian Literature, creative artistic associations, editor offices of many newspapers and magazines, cultural leaders were criticized. Andrii Zhdanov headed this campaign

Guidelines:

We have to underline that World War II (1939-1945) was a real trial for Ukrainian culture. In spite of the occupation cultural development did not stop. Occupants forcibly had taken young people and moved them to Germany. Scientific, cultural-educational, and medical enterprises, universities, institutes and schools suffered of huge losses. The majority of them were evacuated and functioned far from the republic. Students, teachers, writers, and cultural and scientific leaders defended Motherland in fronts of Great Patriotic War (1941-1945). In occupied territory German government controlled national life. Fascists banned all Ukrainian organizations, controlled mass-media and Ukrainian artists. Just elementary schools were allowed at the occupied territory.

Mass shootings of intellectuals happened in many cities of Ukraine. There were many prominent people among them: poetess Olena Teliha (1906-1942), poet Ivan Irlavsky (1919-1942), editor of the newspaper “Ukrainian Reality” Ivan Rohach (1914-1942).

Occupants robbed a lot of museums and galleries at the territory of Ukraine. Just from Lviv Germans took more than 5 thousand of manuscripts, 3 thousand of old books, 300 incunabules and nearly 40 thousand of books. More than 330 thousand of valuable museum exhibits had been taken from Ukraine.

The main aim of occupants in Ukrainian lands was the submission of the native population to German ruling. They were sure that for Ukrainians it would be enough to get 4-classes education. In Kyiv Germans opened “Ukrainian Scientific-Methodic Institute”, some teacher’s seminars, allowed the edition of pedagogic journal “Ukrainian School”. As for Soviet schools – the majority of them were evacuated to the East. Some of schools were organized at the territories, controlled by partisans. Pupils called them “forest schools”. They were mostly elementary ones. Pupils had lessons in peasants’ houses, and even outside. There were not definite places for such schools. Pupils did not have paper, text-books, and note-books. Teachers gave the material according to their own plans and programmes.

At the liberated territories the work of schools renewed. By September, 1944 the majority of schools were ready for educational year. From the 8th of September 1943 children started school at the age of 7, boys and girls studied separately up to 1954. In war time new kinds of educational enterprises were formed: schools of working youth, Suvorov and Nakhimov military colleges. There were many houses for orphans. Ukrainian schools trained children in rear. In Saratov region there were 30 Ukrainian schools, in Sverdlovsk – 18, Novosibirsk – 11. More than 30 Ukrainian high educational enterprises worked in evacuation. United Kyiv and Kharkiv universities started training students in February, 1942, in Kzyl-Orda (Kazakhstan). Odesa University moved to Bayram-Ali (Turkmenistan). More than 70 Ukrainian high educational enterprises worked out military thematic and problems related to war-time. Specialists of the Institute of Physics and Technique realized defensive programme. In war-time Mykola Strazhesko (1876-1952) consulted based hospitals, searched the problem of sepsis the wounds; surgeon-ophtalmologist Volodymyr Filatov (1875-1956) treated militarymen and developed methodic of corneal transplantation. Ukrainian scientists worked out new effective treatments of injuries. Academician Olexander Bohomolets' (1881-1946) established drugs for the treatment of wounds and bones. Institute of Biochemistry headed by academician Olexander Palladin (1885-1975) developed drugs that accelerated blood clotting.

Institutes of History, Economics, Archaeology, Linguistics, and Literary Studies were united in the Institute of Social Sciences. Historians edited books devoted to national heroes. These books played an important role in ideological struggle with enemies.

Nearly 1/3 of Ukrainian Union of Writers (80 members) went to the war. Mykola Bazan (1904-1983), Sava Holovanivsky (1910-1989), Ivan Honcharenko (1908-1989), Liubomyr Dmyterko (1911-1985), Andrii Malysko (1912-1970), Ihor Muratov (1912-1973), Ivan Nekhoda (1910-1963), Leonid Pervomaiskyi (1908-1973), Mykhailo Stelmakh (1912-1983), poets Mykola Upenyk (1914-1994), Pavlo Usenko (1902-1975), etc. 25 of them died in fronts of the Great Patriotic War: Oleksa Desnyak (1909-1942), Yakiv Kachura (1897-1943), Kost' Herasymenko (1907-1942), Mykola Trublayini (1907-1941), poet Mykola Shpak (1909-1942), and others.

Literary works were devoted to heroic of war. National history was the source of the formation of patriotism (poem "Danylo Halytsky", etc.). Heroic resistance of Ukrainian peasantry to fascist invasion described Polish and Soviet writer and poetess Vanda Vasylevska (1905-1964) in a short novel "The Rainbow". The important role in mobilization of the population on the struggle against fascist invasion played mass-media. Ukrainian publishing houses united into one Ukrainian State Publishing Office. From the very beginning it worked in Saratov, and later moved to Moscow. This Office published political and

imaginative literature, broadsheets, journals, and posters. Many literary works were published in social and political journals: "Ukrainian Literature", "Ukraine", and "Perets" ("Pepper"). Only in 38 numbers of magazine "Ukrainian Literature" 4 novels, 13 dramatic works, 140 stories, reviews and tales, 7 poems, 70 verses were published. At occupied territory secretly widened newspapers "Radyanska Ukraine" ("Soviet Ukraine") and "Literature and Arts". Partizans published their own newspapers: in Vinnytsya region – "Partizan's Pravda", in Kyiv region – "Demotic Venger", etc. A specific role during the occupation played broadcast. In November, 1941, Ukrainian broadcasting corporation named after Taras Shevchenko started its work in Saratov and "Radyanska Ukraine" in Moscow. The amount of broadcast was more than 12 hours per day.

Dozens of Ukrainian Theatrical Collectives, Ensembles, and Artistic Teams performed for front-line soldiers inspired them for the struggle against enemies. Kyiv Opera and Ballet House had sent 22 teams, which performed more than 920 concerts, Zaporizhzhian Theatre – 3 teams, with 214 performances and concerts, Kyiv Dramatic Theatre performed 206 plays and concerts.

Ukrainian Kyiv and Odesa film studios were evacuated to Turkmenistan and Uzbekistan. Ukrainian newsreels studios worked in Moscow and Kuibyshev. Ukrainian filmmakers produced many patriotic movies. Kyiv studio made "Olexander Parkhomenko" by L. Lukov, "How Steel Was Tempered" by M. Donskoy, "Partizans in Ukrainian Steppes" by I. Savchenko. Mark Donskoy made the film "The Rainbow" (by script of Vanda Vasylevska). This movie got many awards (even "Oscar").

Workers of newsreel documentary studios prepared special reviews "From the Fronts of Patriotic War". Special groups of cameramen collected the material with a risk for their life. Kyiv cameraman V. Orlyankin made the newsreel at the territory from Volga up to Danube Rivers. Films were accompanied by music and specific texts full of patriotism. Kyiv composers had written many patriotic songs and hiking marches. During the war-time 350 musical compositions of different genres (4 symphonies, 6 operas, 11 quartets, quintets and trios, 9 chamber works, 7 piano compositions, 6 marches, 7 cantatas and big vocal compositions, more than 130 songs and romances).

World War II was the serious assay for Ukrainian culture. In complicated war time culture was the powerful weapon in the struggle against fascism and its human-hatred ideology.

Ukrainian archives and museums had lost a lot of funds during the fascist invasion. German commanders tried to take the documents related to the Magdeburg Law and historical influence of Germany on Ukrainian lands. Some collections were survived and evacuated to the East. 306 pictures, 1 coverlet, 15 klyms (carpets), 4500 exhibits from Kharkiv Art Gallery moved to the East before the occupation. But other Kharkiv Museums (Local and Historical ones)

were robbed by occupants. According to the orders of Alfred Rozenberg fascists took old icons, pictures of famous artists, weapons of 16th-17th centuries, valuable carpets and historical documents, after that museum was burnt with the rest of collection. Kharkiv Natural Museum got special panchart and preserved many exhibits, but nice collection of tortoises and perls disappeared. Archaeological museum was ruined and Cossack flags, stamps of Cossack foremen, originals of universals of Ukrainian hetmans, orders of Russian tzars (kings), old manuscripts, and collection of weapons of 12th century disappeared.

In conclusion, we should underline that Ukrainian museums lost huge amount of exhibits during the war.

In post-war time the cultural building was an important part of reconstruction. In system of public education there was the transition from obligatory primary education to the obligatory 7-years education for all children. The network of schools and colleges quickly widened. The number of schools increased.

Kyiv, Kharkiv and Odesa Universities renewed their activity after the war. Uzhhorod University opened its doors for students. Ukrainian Academy of Sciences started its work after the war. Process of Russification actively provided. In Lviv University from 295 teachers, just 49 taught in Ukrainian language.

Soviet power persecuted representatives of Greek-Catholic religion (the most spread one in Halychyna), traditions and rituals of Western Ukrainians, Metropolitan Andrii Sheptytsky (1864-1944) and Cardinal Josyf Slipy (1892-1984).

In Western Ukraine collectivization had accompanied by mass resistance of the population and just by early 1950-s it finished. The main methods of realization were: coercion and deportations. 203 thousand members of OUN-UPA were exiled to the East of the Soviet Union.

Operation "Vistula" was a tragic page in history of post-war Ukraine. In such a way Polish government tried to solve the problem of national minorities in their own state. It was the coercive transmigration of Ukrainians to the Soviet territory. By the middle of 1946, 480,000 of people "moved" from the Polish territory to Soviet Ukraine. Ukrainian Uprising Army (UPA) was the force, which resisted ideological control from both sides (the USSR and Poland).

J. Stalin gave the task for Andrii Zhdanov to control cultural sphere. In 1946-1949 "zhdanivschyna" destroyed nearly all the achievements of Ukrainian culture. J. Stalin afraid of "Ukrainian bourgeois nationalism". Mass-media and party bodies criticized scientists, writers and composers. Pogrom reviews on the literary works of Yurii Janovsky, Andrii Malyshko, and Olexander Dovzhenko, "History of Ukraine" edited in 1943. Opera "Bohdan Khmelnytsky" by C. Dankevych was also criticised. Party functionaries accused the author for the description of weak role of Russia in that opera.

Encyclopaedia editions from party point of view should not concentrate on national points.

The strongest moral and political pressure on the artistic intellectuals was realized during Lazar Kahanovych in 1947. L. Kahanovych was a Soviet politician and administrator and one of the main associates of Joseph Stalin. He made in republic the atmosphere of “nationalist danger”, which had been existed for about two years. The repressions against Jewish intellectuals and cultural figures were the casual thing at that time.

After all the repressions in sphere of science there were many problems. Low-educated people tried to administrate in science. T. Lysenko proclaimed genetics “the bougeous pseudoscience”. The best achievements of Soviet genetics were crossed by his activity. Scientists lost their positions, and low-educated people sat their places in institutes. It was shameful page in the history of biological science.

Unfortunately, Ukrainian literature and arts suffered from political conjuncture, because of specific phenomena “Zhdanivschyna”. A. Zhdanov was the person, who had to “clean the Ukrainian society from non-Soviet influence”. Party leaders criticized M. Ryls’kyi (for his poems), Y. Yanovs’ky (for his novel “Zhiva voda”), V. Sosiura (for his poem “Let’s love Ukraine!”), composer K. Dan’kevych (for his opera “Bohdan Khmel’nyts’ky”) and others. Magazines “Perets” (“Pepper”) and “Vitchyzna” (“Motherland”) also were among the victims of ideological repressions. Later, in March of 1947, when L. Kahanovych became a Secretary of the Central Committee of the Communist Party (bolsheviks) of Ukraine. He carried on the struggle with intelligentsia. He inspired chase of artists and composers, battered the Institute of Ukrainian History existed in frames of Ukrainian Academy of Sciences. Only after changing of this Secretary (in December, 1947), repressions stopped for a while. In such situation writers and artists could not realize their mission. Creative activity of intelligentsia was paralyzed.

After Stalin’s death in March, 1953, new Soviet leader M. Khrushchev gave the chance for liberalization of social, political and spiritual life. The new generation of scientists, activists in sphere of culture and arts was formed. V. Symonenko, L. Kostenko, Y. Sverstiuk, I. Dziuba, I. Drach, D. Pavlychko and others demanded the correction of folds, caused by Stalinism. They demanded guarantees for free cultural development of Ukraine and its language. The main reason for these demands were the threaten symptoms in cultural life of Ukrainian republic. Central committee of CPSU adopted the act about “The strengthening of ties between school and life”. This act opened wide facilities for Russification (policy of domination of Russian language in culture and education). In 1959 the Supreme Council of USSR adopted new school law, according to which parents had the right to choose the language of education for their children. The result of this policy: in regional centers of Ukraine and in Kyiv 28% of schools were Ukrainian and 72% - Russian ones. The number of Ukrainian newspapers was limited. In 1963 from 2366 Ukrainian newspapers left 765.

Khrushchev's reforms contained positive moments, but they did not change the basis of command-administrative system and economic transformations did not accompanied by democratization of society. National economy developed by extensive way.

Khrushchev's displacement meant the refuse from reforms and liberalization. In Ukraine, like in all Soviet republics started the period of domination of conservative tendencies.

In post-war period Ukrainian scientists and engineers enriched the science by big number of fundamental developments, inventions and discoveries. They made a lot for the development of rocketry, space, and use of nuclear energy in military and peaceful purposes. In 1956 Serhii Korolyov (was born in Zhytomyr 1906) the engineer and spacecraft designer headed the building of spaceships in the USSR. A big contribution to space researches made Olexander Zasyadko (1779-1837), Mykola Kibalchych (1853-1881), Yuriy Kondratyuk (1897-1941), Valentyn Hlushko (1908-1989), and others.

Followers of Ihor Sikorsky (a Russian American aviation pioneer in both helicopters and fixed-wing aircraft, 1889-1972): Arkhip Lyul'ka (1908-1984), Olexander Ivchenko (1903-1968) and others made a lot for the development of aircraft industry. Oleh Antonov (1906-1984) was a prominent Soviet aircraft designer, and the first chief of the Antonov - a world-famous aircraft company in Ukraine, later named in his honour, started the career here. Professor Evhen Paton (1870-1953) was a Ukrainian and Soviet engineer who established the E.O. Paton Electric Welding Institute in Kyiv and designed bridges. New methods of quantum field theory and static physics developed academician Mykola Boholyubov (1909-1992). He together with Mykola Mytrofanovych Krylov (1879-1955) in 1930-s founded the nonlinear mechanics.

After J. Stalin's death Soviet society waited for reforms. Mykyta Khrushchov started the reforms in economics, education and science. Rights of national republics widened. Khrushchev's "thaw" contributed national-spiritual awakening and cultural development of Ukraine. Intellectuals criticized national policy of Stalin's government, Russification and Moscow ideological control of Ukraine. Prestige of Ukrainian science and culture increased in the second half of 1950-s. Fundamental editions, such as "Ukrainian Soviet Encyclopaedia", "History of Ukrainian Literature", and multi-volume dictionary of Ukrainian language were published. "History of Cities and Villages of Ukrainian SSR", multi-volume edition had started. The first number of "Ukrainian Historical Herald" was published in 1957. In 1958 the new educational law was adopted. According to it, parents could not refuse from their children's learning of Russian, English or German languages, but as for Ukrainian they could. It decreased the prestige of native language. The situation in culture and society was very complicated and contradictory. The chauvinist cultural policy of the second half of 1940-s changed by liberalization of 1950-s. Liberalization of political regime made "The Iron

Curtain” between the Soviet Union and Western countries not so strong. In Ukraine started to publish the books of European writers: A. de Saint-Exupery (1900-1944), Albert Camus (1913-1960), Franz Kafka (1883-1924), Erich Maria Remarque (1898-1970), Ernest M. Hemingway (1899-1961), and others.

The main result of “the thaw” was the formation of a generation of young Ukrainian writers, political writers, literators, and artists. They got the name “shistdesyatnyky”: Ivan Drach (was born in 1936), Lina Kostenko (was born in 1930), Vasyl Symonenko (1935-1963), Ivan Dzyuba (was born in 1931), Ivan Svitlychnyi (1929-1992), Valentyn Moroz (was born in 1936), Evhen Sverstiuk (was born in 1928), Evhen Hutsalo (1935-1995), Alla Horska (1929) and others. They tried to renew national tradition, were fighting using all the means against totalitarian system, realized intellectual resistance to the power, and wanted to renew the social life at the basis of human values. The debut book of poems “Tysha i hrим” (“Silence and thunder”) came in 1962 and made clear the talent of Symonenko among the young poets. He had only one year to live (cancer of kidneys was diagnosed later). His literary environment included the poets Mykola Vinhranovsky, Ivan Drach and Lina Kostenko, the publicists, critics Ivan Dziuba, I. Svitlichny, Y. Sverstyuk and other “shistdesyatnyky” (the sixtiers). During his last year of living Vasyl Symonenko wrote his second book – “Zemne tyazhinnya” (“Earth’s gravity”), the verses from which were quoted, written out (adding what the censor had omitted), learned by heart and compared with the poetry of Taras Shevchenko. Vasyl Symonenko died in 1963.

Unfortunately, at early 1960-s liberalization in sphere of cultural life nearly stopped. Mykyta Khrushchev started to criticize artists, in education process of Russification renewed. It led to shortening of the number of schools with Ukrainian language of teaching. In comparison, in Kyiv and region there were only 28% of Ukrainian schools, and 78% schools with Russian language of teaching. The number of Russian language schools increased from 4192 in 1959-1960 up to 4703 in 1965-1966. On the average the number of pupils in Ukrainian schools there were 190, and in Russian ones – 524. The number of Ukrainian newspapers shortened from 2366 up to 765. After the changing of political leader in October of 1964, liberalization of social life stopped. In August and September, 1965, nearly 30 dissidents were arrested.

There were two periods of limitation the democracy in the USSR during Leonid Brezhnev: in 1968 (because of general instability in many European countries), and the second one – after 1977. In 1968 the USSR tried to crush down the democratic movement in Czechoslovakia, and opposition inside the country. Famous people of the republic aircraft designer Oleh Antonov (1906-1984), writers and poets Ivan Drach (was born in 1936), Lina Kostenko (was born in 1930), Andrii Malysheko (1912-1970), Mykhailo Stelmakh (1912-1983), composers George and Platon Mayborody, and director Serhii Paradjanov (1924-1990) asked leaders about the destiny of arrested intellectuals.

Theoretical points of the third lesson:

1. Social and political processes in the USSR and their influence on the development of culture. Perebudova.
2. Spiritual rebirth of Ukrainian people.
3. Problem of national Ukrainian language.
4. Ukrainian scientific potential.
5. Ukrainian cinema, music and literature (late 20th –early 21st century).

References:

a) basic:

Martynenko N. History of Ukrainian Culture. – Kharkiv : KNMU, 2013. – 116 p.

Попович Мирослав Нарис історії культури України. – 2-е вид., випр. – К. : АртЕк, 2001. - 728 с.

b) additional:

<http://repo.knmu.edu.ua/handle/123456789/630>

Towards an Intellectual History of Ukraine: An Anthology of Ukrainian Thought from 1710 to 1995.

Questions for self-control:

1. How did the processes of the middle of 1980-s affect culture?
2. What does “spiritual rebirth” mean? Explain your point of view.
3. How did independence influenced on the solution of language problem in Ukraine?
4. Which kinds of problems caused scientific emigration in late 20th century?
5. Which kinds of movies were created by Ukrainian film-makers in 1990-s?

Variants of compulsory task:

6. “Perebudova” and “glasnist” like the processes, which encouraged the awakening of national self-consciousness in former republics of the Soviet Union.
7. Educational sphere of Ukraine in Soviet time and after independence.
8. Globalization and its influence on Ukrainian culture.
9. What was the contribution of Ukrainian Diaspora to world and national culture?
10. Cultural processes in Ukraine after independence.

Information:

11. What was the reaction of the world community on “perebudova” and “glasnist”?
12. Globalization and challenges of the contemporary epoch.
13. Ukrainians abroad the home country. Diaspora.

Topics for synopsizes:

14. Ukrainian scientists and their contribution to world scientific treasure.
15. Westernization and Americanization of culture: advantages and disadvantages.
16. Ukrainian cinema production in time of independence.
17. Pop-music and other musical trends of late 20th –early 21st centuries.

Practical creative tasks:

18. Prepare the crossword devoted to the modern musical trends.

19. Write thesis of report to the scientific conference.

New terms:

Americanization Outside the United States, **Americanization** or **Americanisation** is a term for the influence the United States has on the culture of other countries, such as their popular culture, cuisine, technology, business practices, or political techniques. The term has been used since at least 1907.^[1] Within the United States, the term Americanization refers to the process of acculturation by immigrants or annexated populations (e.g. the Californios) to American customs and values

“Cordocentric philosophy” specific kind of philosophy, which takes into account the emotional (heart) approach to the explanation of world processes

Glasnist’ policy of the soviet government, directed onto the open discussion of social and historical problems

Perebudova (Perestroika) was a political movement for reformation within the Communist Party of the Soviet Union during the 1980s (1986), widely associated with Soviet leader Mikhail Gorbachev and his glasnost (meaning “openness”) policy reform. The literal meaning of perestroika is “restructuring”, referring to the restructuring of the Soviet political and economic system. Perestroika is often argued to be the cause of the dissolution of the Soviet Union, the revolutions of 1989 in Eastern Europe, and the end of the Cold War

Pluralism is used in different ways across a wide range of topics. It denotes a diversity of views and stands rather than a single approach or method of interpretation (cultural pluralism: when small groups within a larger society maintain their unique cultural identities

Pop-music in Ukraine is Western influenced pop music in its various forms that has been growing in popularity in Ukraine since the 1960s

Spiritual rebirth was the attempt to preserve human and moral values

Westernization or Westernisation, also occidentalization or occidentalisation (from *the Occident*, meaning the Western world); is a process whereby societies come under or adopt Western culture in areas such as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy, and values. Westernization can also be related to acculturation and enculturation. Acculturation is “the process of cultural and psychological change that takes place as a result of contact between cultural groups and their individual members”. After contact, changes in cultural patterns are evident within *one* or *both* cultures. Specific to westernization and the non-Western culture, foreign societies tend to adopt changes in their own social systems relative to Western ideology, lifestyle, and physical appearance, along with numerous other aspects, and shifts in culture patterns can be seen to take root as a community becomes acculturated to Western customs and characteristics – in other words, westernized.

Gudelines:

In 1991 Ukraine became an independent state. It gave a new impulse for national and cultural revival process realization. Perspective plan "Ukraine of 21st century" for educational system was adopted. Main principles of this programme were based on the unity of education, science and culture. System of high educational enterprises and colleges reorganized. Ukraine slowly directed to the European educational space. In 1997 Ukraine signed Lisbon Declaration of Education. According to this declaration Ukraine trains different levels' specialists (bachelors, specialists and masters). Educational plans of universities adopted and take into account such differentiation. Bachelor receives basic high education, specialist – more practical training, and master – deeper scientific knowledge. System of science also reorganized. In 1994 Academy of Sciences became National. Ministry of Science and technologies, Ukrainian Scientific Association, Academy of Medical Sciences, Academy of Agricultural sciences, Academy of Arts, Academy of Judicial Sciences were founded. But low level of financial support from the government caused a lot of problems for the development of science. Without material, information and moral support scientists started commercial activity or left Ukraine. Only from Academy of Sciences 2800 young scientists went abroad. 254 doctors of sciences left Ukraine in 1991-1994.

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

Big number of festivals and musical competitions (opera, organ and piano music) supported the creative activity of young talents.

In spiritual rebirth of Ukrainian people religion and church played an important role. They tried to preserve human and moral values. There were 105 churches, confessions, trends and directions at that time. 96,7% among them were Christian. Ukrainian Autocephalous Orthodox and Ukrainian Greek-Catholic Churches renewed their activity. It is still a problem the existence of three Orthodox Churches subordinated to different centers (Moscow and Kyiv patriarch, and Autocephalous (national) Church). All over the Ukraine building of new churches started.

After getting of independence in 1991, a new period of Ukrainian social development started. It was the transitional period. Ukraine became a sovereign democratic state, and the government reforms were realized. The new social and cultural situation was characterized by changed social and economic conditions, forms of ownership, new kind of human relations, another social structure and system of values. National culture got a new status. Unfortunately, deep economic crisis affected all spheres of Ukrainian life.

Problem of using the national Ukrainian language in all fields of social and cultural life was very sharp. Russian language dominated in education and political life of many regions. Because of that in 1989 Verkhovna Rada (Ukrainian parliament) adopted "The Law of Languages in Ukrainian RSR". Status of Ukrainian language like a state one was proclaimed in a special point

of Constitution. With the adoption of new legislation the process of Ukrainization of state bodies, mass-media, cultural enterprises, and education started. By 1999 for about 60 % of secondary schools taught in Ukrainian.

Deterioration of living and labour conditions provoked in 1992-1996 emigration of thousands of scientists. The contradictions between elite and mass culture sharpened. Ukraine faced with the Americanization of culture. The best evidence of it was the situation in cinema, popular music and literature. General poverty of the major population did not give the chance for going to theatres, museums, and libraries. People did not have money for travelling. Ukraine took 95th place in the world according to the standard of living (more than 95 % lived below the poverty). There was the deterioration in the quality of health care and the rising cost of drugs, complicated ecological situation caused many diseases, decline in fertility and increasing mortality.

The half of scientists left their work because of low level of financing. Financial problems caused social pessimism, social apathy and sometimes professional misconduct.

Ukrainians should understand that nobody can help them. The whole society has to concentrate efforts for the solution of social problems. Just patriotic elite can unite the population.

Despite of all negative moments in social life of Ukraine cinema developed. There were many documentary films devoted historical past of this country. Some serials were made at that time: "Garden Gethsemane" (after Ivan Bahryany), "The Trap" (after Ivan Franko), "Roksolana", and etc. At 34th Film Festival in San Remo Ukrainian movie "Izhoy" (Ukrainian variant "Remember") (after Anatolii Dimarov) got Grand Prix. Some Ukrainian actors acted in films of foreign producers. For example, Bohdan Stupka and some Ukrainians acted in the film of Polish film director and screen writer Jerzy Hoffmann "With Fire and Sword" ("Ogniem I Mieczem") which was a great event in cultural life of Poland and Ukraine of 1999. The same year French-Ukrainian-Russian-Spanish-Bulgarian film directed by Régis Wargnier was finished.

In 2000 O. Dovzhenko studio screened the historical novel "Chorna Rada" by Panteleimon Kulish devoted to hetman Ivan Mazepa. In theatre directors Roman Viktiuk (was born in 1936 in Lviv), Boris Zholdak (photo from his film "Way to Sich"), Serhii Danchenko (1937-2001), and others had been worked fruitfully.

In state television there were many films and serials in Ukrainian language. The content of radioprogrammes also changed. They started to be more national-oriented and professional.

The development of Ukrainian pop-music in late 20th – early 21st centuries was connected with names of Irene Bilyk, Pavlo Zibrov, Taisiya Povaliy, Olexander Ponomaryov, Ruslana, Andrii Kravchuk, Ani Lorak, Victor Pavlyk, Irene Skazina and many others. Their artistic evolution caused by the development of national popular music.

In literature there were two specific trends: from one hand, writers of old generation have been written their works (Ivan Drach, Volodymyr Drozd, Roman Ivanychuk, Pavlo Zahrebelny, Lina Kostenko, Yuriy Mushketyk, Borys Oliynyk, and Dmytro Pavlychko), and from the other – commercial needs of the market dictated literature new principles. Mostly Russian language literature was popular (fiction, detective, love and adventure novels). Fiction writers Oleh Ladyzhenskyi and Dmytro Hromov (collective pseudonym Henry Lion Oldie), Andrii Valentynov (Andrii Shmalko), Maryna and Serhii Dyachenko became famous abroad. Simona Vilar (Natalya Havrylenko) is a famous love-adventure writer.

Ukrainian integration to world cultural space, openness of the Ukrainian society caused the specific interest to national cultural traditions, protectionism in the development of Ukrainian culture, priority in the edition of Ukrainian literature, cinema, theatre and artistic creativity. President's decree "Means for the development of spirituality, morality protection and the formation of healthy lifestyle" (27.04.1999) contented main directions of the spiritual development of Ukrainian society. Some of programmes directed on the renovation of upbringing system may help in the solution of problem of choice the spiritual values for the whole society ("Education 21st century", "Basics of Humanitarian Education in Ukraine", "Basics of National Upbringing", "The Ukrainian Studies in Educational System", etc.).

In conditions of international integration Ukraine developed its culture without any barriers and limitations. There are some important UNESCO objects here: Saint-Sophia Cathedral and Related Monastic Buildings (11th century), Kyiv-Pechersk Lavra (1051), Lviv – the Ensemble of the Historic Centre (1256), Wooden tserkvas of Carpathian region in Poland and Ukraine. More than that National Reserve "Khortyza", National Museum-Reserve of Ukraine of Fictility in Opishne, and the last object included to the list in summer, 2013 Ancient City of Tauric Chersonese and its Chora.

In last decades new non-traditional forms of cultural activities started to form. "Prosvita" association, Sunday schools, and translation of world classical literary masterpieces were organized.

In conclusion we should underline that in the 20th century Ukrainian culture developed in very complicated conditions, because of that it had contradictory character. In spite of that Ukrainian artists made great contribution to world treasure of literature and arts. Ukrainian culture has the future because of the existence of deep spiritual points, original "cordocentric philosophy", mistic and Gnostic forms of consciousness. Ukraine should overcome the totalitarian way of thinking protect true national-cultural values, formed on the ground of ancient spiritual-moral principles of Ukrainians, created by many generations.

In conditions of transitional economics we should understand that commercialization of true arts is impossible. Market economy ruins classical culture. State should protect culture, takes care of it and give enough money for its development. Without culture we will not have the future.

Навчальне видання

Історія української культури

Методичні вказівки для практичних занять

Упорядник Мартиненко Наталія Миколаївна

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History of Ukrainian Culture

Methodical advices for practical lessons