

MINISTRY OF HEALTH OF UKRAINE
ODESA NATIONAL MEDICAL UNIVERSITY
Department of Social Studies

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HISTORY OF UKRAINE AND
UKRAINIAN CULTURE
Conspectus of lectures

Odesa — 2022

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For foreign students
(specialty “Medicine”)

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For students of International faculty of ONMedU (specialty “Medicine”).

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Introduction

A study of spiritual and material manifestation of Ukrainian culture, identifying the specifics of the Ukrainian mentality and factors in historical and cultural solutions Ukrainian people influenced its formation; improving outlook settings students by understanding the uniqueness of the Ukrainian history and culture, improve self-knowledge, respect for the Ukrainian people, its culture and history.

Discipline “History of Ukraine and Ukrainian culture” take special place in the system of humanitarian and social sciences in higher educational establishments, students get a holistic understanding of cultural and historical heritage of the Ukrainian ethnos. The course is grounded on the specific system of cultural values, traced the factors that ensure the development of certain material and spiritual heritage. In the course of studying this discipline, students will learn identification of key components of definitions course, basic historical dates in the history of Ukraine, features of the national culture of Ukrainian nation, tendencies in historical-cultural development of Ukraine in different historical epochs.

The conspectus of lectures for the academic discipline “History of Ukraine and Ukrainian culture” was prepared by the staff of the Department of Social Sciences of Odessa National Medical University. For students of International faculty of ONMedU (specialty “Medicine”). The conspectus of lectures is based on historical and chronological order and covers the most important phenomenon of the Ukrainian history and culture.

Formation of knowledge and perception of culture as a social memory of mankind helps students better understand the historical role of place and the specifics of modern Ukrainian history and culture. The study of processes taking place in the Ukrainian culture within historical time, is essential for the formation of students’ scientific outlook, high moral qualities, improving general level, the development of national and universal values. Mastering the course students should pay attention to the fact that Ukrainian culture is part of world culture and world civilization.

Lecture 1

History as a science.

Culture — the object of scientific research

The main periods in Ukrainian history: 1 Prehistory, Middle Ages (Kievan Rus', Christianity, Galicia-Volhynia, 14th century), 3 Early modern period (Polish–Lithuanian Commonwealth, Cossack era, Russian Empire and Austria-Hungary), 4 Modern history, 5 Independence.

The concept of culture: the origin and definition. *Culture* (from the Latin *cultura* stemming from *colere*, meaning “to cultivate”) is a term that has various meanings. From the very beginning this term meant “till, cultivation of land according to people’s needs” (Look, for example, *De Agri Culture* or *On Farming* by Roman statesman Marcus Porcius Cato (234-149 years B.C.). 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.

The first man, who put the definition of “culture” to scientific circulation closer to modern understanding, 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.

For anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. British anthropologist Edward Tylor was one of the first English-speaking scholars to use the term culture in an inclusive and universal sense. Tylor said that culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” 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. Culture represents qualitative estimation of society and each individ-

ual. All cultural things are created by human being. Culture represents qualitative estimation of society and each individual. All cultural things are created by human being. Sometimes you can find the specific term “artifacts” for non-material, synthetic things created by man.

Culture and civilization: the correlation of concepts. The word “civilization” (in American English) has a variety of meanings related to human society. The word “civilisation” comes from the Latin word for townsman or citizen, *civis*, and its adjectival form, *civilis*. To be “civilized” essentially meant being a townsman, governed by the constitution and legal statutes of that community. From 1388 the word “civil” appeared in English, while “civilization” as a “law which makes a criminal process civil”, appeared in 1704, closely followed in 1722 with “civilization” — meaning the opposite of “barbarity” and coming probably from the French language. Civilization is a term used to describe a certain kind of development of a human society. A civilized society is often characterized by advanced agriculture, long-distance trade, occupational specialization, and urbanism. According to Emile Benveniste (1954), the earliest written occurrence in English of civilization in its modern sense may be found in Adam Ferguson’s *An Essay on the History of Civil Society* (Edinburgh, 1767). Edward Gibbon’s work “*The Decline and Fall of the Roman Empire*” began an interest in the Fall of Civilizations, that had begun with the historical divisions of Petrarch between the Classical period of Ancient Greece and Rome, the succeeding Medieval Ages, and the Renaissance.

Oswald Spengler, in his “*Decline of the West*” rejected Petrarch’s chronological division, and suggested that there had been only eight “mature civilizations”. Growing cultures, he argued, tend to develop into imperialistic civilizations which expand and ultimately collapse, with democratic forms of government ushering in plutocracy and ultimately imperialism.

Arnold J. Toynbee in his “*A Study of History*” suggested that there had been a much larger number of civilizations, including a small number of arrested civilizations, and that all civilizations tended to go through the cycle identified by Mommsen. The cause of the fall of a civilization occurred when a cultural elite became a parasitic elite, leading to the rise of internal and external proletariats.

Civilization is not the same thing as culture or society. It is merely ONE type of culture, based on a complex of stories, institutions, and artifacts — that both leads to and emerges from the growth of cities (civilization, see *civil*: from *civis*, meaning citizen, from Latin *civitatis*, meaning city-state), with cities being defined — so as to distinguish them from

campes, villages, and so on — as people living more or less permanently in one place in densities high enough to require the routine importation of food and other necessities of life.

In an older but still frequently used sense, the term “civilization” can be used in a normative manner as well: in societal contexts where complex and urban cultures are assumed to be superior to other “savage” or “barbarian” cultures, the concept of “civilization” is used as a synonym for “cultural (and often ethical) superiority of certain groups.” In a similar sense, civilization can mean “refinement of thought, manners, or taste”. This normative notion of civilization is heavily rooted in the thought that urbanized environments provide a higher living standard, encompassed by both nutritional benefits and mental potentialities. Civilization requires advanced knowledge of: science, trade, art, government, and farming, within a society.

Forms of culture and subjects of cultural creativity. Forms of Culture:

— material culture refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighborhoods, cities, schools, churches, synagogues, temples, mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture help to define its members’ behaviors and perceptions. For example, technology is a vital aspect of material culture in today’s United States. American students must learn to use computers to survive in college and business, in contrast to young adults in the Yanomamo society in the Amazon who must learn to build weapons and hunt.

— non-material (spiritual) culture refers to the nonphysical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions. For instance, the non-material cultural concept of religion consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how the culture responds to its religious topics, issues, and events. When considering non-material culture, sociologists refer to several processes that a culture uses to shape its members’ thoughts, feelings, and behaviors. Four of the most important of these are symbols, language, values, and norms.

— physical culture — a culture of rights related to his own body. It aims to support physical and spiritual health and includes the ability to own your body. This solution of such tasks as language training, moving

objects, hygienic rules, the cultivation of differences in behavior by gender or age groups.

Subjects of cultural creativity:

all humanity, nations, states, religious communities, church, social and socio and demographic groups, classes, youth subculture, men and women, professional groups and families.

Mass and elite culture. Mass culture — a set of cultural values and ideas that arise from common exposure of a population to the same cultural activities, communications media, music and art, etc. Mass culture becomes possible only with modern communications and electronic media. A mass culture is transmitted to individuals, rather than arising from people's daily interactions, and therefore lacks the distinctive content of cultures rooted in community and region. Mass culture tends to reproduce the liberal value of individualism and to foster a view of the citizen as consumer. Mass Culture deals with what mass media distributes. Elite culture can be defined as those "high" cultural forms and institutions that were exclusive to, and a distinguishing characteristic of, modern social elites. It is a term that particularly references the cultural tastes of the established aristocracy, the commercial bourgeoisie, educated bureaucrats and political power brokers, and the professions in the eighteenth, nineteenth, and twentieth centuries. Over most of this period such groups dominated those who consumed and supported such cultural styles as opera, symphony orchestras, ballet and dance companies, the decorative arts, fine art, museums and galleries, and the literary end of live theater. While these forms all thrive in contemporary times, it is no longer clear that elite culture can be distinguished from popular culture in the way it was before the mid-twentieth century.

Social functions of culture: — shapes behavior, — provides a standard by which we evaluate others' behavior, — gives meaning to events or acts, — allows for communication of events or acts, — provides boundary maintenance.

Lecture 2

Ukrainian lands within the Russian Empire.

**Ukrainian national-cultural revival
(the end of 18th — beg. of 20th century)**

Historical conditions of cultural development in Ukraine in the late XVIII — XIX centuries. In the 18th century Ukraine was divided between neighbour countries. Till 1918 80 per cent of its territory was under the

Russian Empire, the rest was a part of the Austrian (later Austro-Hungarian) Empire. In the 1st part of the 19th century the break-up of serfdom and feudal system and the formation of a new social — capitalist — structure started. In agriculture it was revealed by a wide use of landowners' and well-to-do peasants' holdings at a market. For this purpose they formed industrial enterprises for processing of agricultural stuff, and used improved tools and new systems of cultivation, etc. But capitalist changes in agriculture were still very weak till 1861. On the 19 of February, 1861 the tsar issued "Manifesto" that abolished serfdom and "General Regulations of Peasants Released from Serfdom". Peasants were proclaimed personally free. Release of peasants created conditions for intensification of capitalist relations. The reforms promoted market development and capitalism penetration into agricultural production and into other branches of economy. But side by side with progressive moments they retained elements of feudal customs. So, even after reforms peasants remained the lowest class of society with limited rights. Nationalist and socialist parties developed in the late 19th century. Austrian Galicia, which enjoyed substantial political freedom under the relatively lenient rule of the Habsburgs, became the center of the nationalist movement. The Russian government responded to nationalism by placing severe restrictions on the Ukrainian language.

Formation of the education system. After Russia annexed Right Bank Ukraine in 1793–1795, Polish schools continued to function until the Polish uprising of 1830. After this uprising, Polish schools were replaced by Russian schools. In 1804, four-year gymnasiums were established in gubernatorial centers and placed under the jurisdiction of universities. The secondary education system also included boarding schools, cadet schools in Kyiv and Poltava, and finishing institutes for daughters of the nobility in Kyiv, Kharkiv, Poltava, Odesa, and other cities. Rather than send their children to Russian schools, peasants preferred having their children taught by a diak, a layman in Ukrainian Orthodox and Catholic churches who assisted with church services and taught reading and writing. In the 1820s, some landowners set up Lancastrian schools for their serfs. These schools were modeled on the educational system developed by Joseph Lancaster, where advanced students taught less advanced students, enabling a small number of adult masters to educate large numbers of students at a low cost. The institutions of higher learning consisted of universities and lyceums. The first university in Russian-ruled Ukraine was established in 1805 in Kharkiv, and the second almost three decades later in Kyiv (1834), the third was established in 1865 in Odessa.

The most prominent lyceums were the Richelieu Lyceum established in 1817 in Odesa and the Nizhen Lyceum established in 1825. The death of Nicholas I in 1855 and the end of his restrictive policies for Ukrainian schools was followed by the rapid development of Sunday schools. Classes in these schools were taught in Ukrainian and, because of a shortage of Ukrainian textbooks, in Russian. In 1862, however, the Russian authorities closed down the Sunday schools, and a year later, a circular of the Minister of Internal Affairs prohibited the publication of books in Ukrainian. A new system of elementary education was introduced in 1864. It consisted of one- and two-classroom schools under the jurisdiction of the Ministry of Education, literacy schools under the authority of the Holy Synod, and three-year parochial schools. Zemstvo schools, organized by self-governing bodies, provided elementary education at first, and later expanded to include secondary and vocational schools. These institutions were established after the tsarist agrarian reforms of 1864 and existed until 1917.

In 1783 a Greek Catholic theological seminary opened in L'viv. L'viv University (was established in 1661) followed suit, adding Latin to its languages of instruction. For those priesthood candidates who did not read Latin, a temporary institute, the Studium Ruthenium, was established at L'viv University.

The contribution of Ukrainian scientists in the development of natural sciences and engineering. Public scientific organizations appeared. In Kyiv University scientific societies were organized; those on Physics and Mathematics, Physics and Medicine, Psychiatry, Obstetrics and Gynecology, the Society of Nature Investigators, and The Nestor Litypsets (Nestor The Chronicler) Historical Society. In Novorossiysky University (Odessa) — The Society of Nature Investigators, Historical, Philological Society and others.

The Shevchenko Scholarly Society became active in Western Ukraine. Three leading sections: historical and philosophical, philological, and medical were formed. Scientific researches mostly were carried out at the universities. Great contribution to the development of electrical engineering magnetism were made by N.Pilchikov, who had been working for at Kharkiv University for along time. N.Beketov, the head of Chemistry Departmental Kharkiv University, for the first time started to deliver lectures on Physical Chemistry. His scientific activity was many-sided. His works opened a new sphere of scientific research — metal thermics. A talented biologist I. Mechnikov, working at Odessa University, studied phagocyte

and immunity of an organism. In 1886 I. Mechnikov and N. Gamaliya founded the first in Russia and the second in the world bacteriological station in Odessa. M. Pirogov was the famous Ukrainian military medicine doctor during the Crimean War 1853-1855. At Kyiv University a great contribution into preparing a new course on Geometry was made by M. Vaschenko-Zakharchenko. The founder of the scientific schools on Molecular Physics was M. Avenarius, the head of Physics Department.

In medical science D. Zabolotny was the first in the world to learn the ways of plague spreading and described effective measures of treating this disease. The naturalists S. Navashyn and V. Lypsky had successfully studied the fauna of Central Asia, Indonesia, and North Africa for a long time.

The role of social sciences in shaping of national consciousness of Ukrainians. Universities turned into the centers for scientific researches. The first rector of Kyiv University was M. Maksymovych — a historian and ethnographer. He was the author of many works in different spheres of knowledge. The most popular of his works were “Maloruski Pisni” (The Songs of Little Russia) published in 1827. Talented economist and historian I. Vernadsky worked at Kyiv University. Ukrainian historians M. Markevych, M. Kostomarov, and P. Kulish opposed the conceptions of Ukraine’s historical development originality to Russian centrism in the science of history. In the second part of 19 c. Humanitarian subjects, especially History developed fast. M. Kostomarov’s works developed to the deep research of the Ukrainian history in the period of “The Ruin” and “Hetmanschyna” were of great importance. During the revolution of 1905-1907 “History of the Ukrainian People” written in Russian by the first female historian A. Yefimenko was published. But the most important for the development of History were works by M. Hrushevsky. In 1904 appeared his “Studies on History of the Ukrainian People” in Russian. In 1911 “Illustrated History of Ukraine” was issued. At the same time Hrushevsky started working on multi-volume “History of Ukraine-Rus” which became the first fundamental work on the Ukrainian history from ancient times till the middle of the 17th century. Prosvita Society, association for preserving Ukrainian education and culture was founded in Lviv in 1868.

Formation of national literature. Poet and playwright Ivan Kotliarevsky (1769–1838) was the founder of modern Ukrainian literature in the vernacular. His greatest literary achievement is Eneida, a travesty and the first literary work in the modern Ukrainian language. Taking material traditional for travesties, Kotliarevsky transformed Virgil’s Aeneid to in-

dex Ukrainian Cossacks. This social satire, written at the height of national decline and tsarist oppression, became highly popular in Ukraine.

Hryhory Kvitka-Osnovianenko (1778–1843) was the most prominent Ukrainian classicist prose writer of the time. He was among the few writers who depicted peasant life without romantic overload. Kvitka-Osnovianenko has since earned the title of “father of Ukrainian prose.”

The Romantic era in Ukrainian literature marks the development of a modern Ukrainian literary language and literature. Nationalist feelings associated with the Romantic movement and popularized by the greatest Ukrainian poet, Taras Shevchenko, had a profound influence on Ukrainian culture and politics. The writers Mykola Kostomarov (1817–1885), Panteleimon Kulish (1819–1897), and Taras Shevchenko (1814–1861), together with university students, created the secret Slavophile Brotherhood of Sts. Cyril and Methodius. Unlike the Kharkiv Romanticists and the Ruska Triitsia (Ruthenian Trinity), who focused on the past, the Kyivan circle of Romanticists looked to the future. *Knyhy byt'ia ukrains'koho narodu* (The Books of the Genesis of the Ukrainian People) by Kostomarov pictured Ukraine's revival as a nation destined to be the keystone of a pan-Slavic federation. The brotherhood was arrested in 1847.

Early representatives of Ukrainian realism were Marko Vovchok (Maria Vilinska-Markovych, 1834–1907) and Oleksander Konysky (1836–1900). Vovchok's first work, *Narodni opovidannia* (Folk Stories), had great success among fellow writers. Her other important works include the stories “Ledashchytsia” (An Idle Young Woman), “Instytutka” (A Young Woman from Boarding School), and “Karmeliuk”, based along Vovchok's major thematic lines: the lives of women and the lives of serfs, drawing on ethnographic material. Ivan Nechui-Levytsky (1838–1918) was the first Ukrainian writer to address the life of the wage-earning class in his novels *Mykola Dzheria* and *Burlachka*. Other topics included the clergy, the gentry, and petty nobility.

Ivan Franko (1856–1916) is Ukraine's literary patriarch. The wealth of his subject matter is reflected in a wide range of genres: novels, stories, narratives, social and psychological studies, sketches, satires, and poems. A romantic at first, he turned to naturalism and ethnographic realism and later showed a tendency toward impressionism and modernism in his interest in psychology and in unusual states of mind caused by tough experiences. In *Boa Constrictor* and in *Boryslav smiiet'sia*, Franko imitated Emile Zola in his naturalistic depiction of capitalism.

The role of T. G. Shevchenko work in the development of Ukrainian culture. Taras Hryhorovych Shevchenko (1814–1861) was a Ukrainian poet, artist, humanist and a symbol of Ukrainian national consciousness. His literary heritage is regarded to be the foundation of modern Ukrainian literature and, to a large extent, the modern Ukrainian language. Shevchenko also wrote in Russian and left many masterpieces as a painter and an illustrator. Taras Shevchenko has a unique place in Ukrainian cultural history and in world literature. His writings formed the foundation for the modern Ukrainian literature to a degree that he is also considered the founder of the modern written Ukrainian language (although Ivan Kolyarevsky pioneered the literary work in what was close to the modern Ukrainian in the end of the eighteenth century.) A great number of his pictures, drawings and etchings preserved to this day testify to his unique artistic talent. He also experimented with photography and it is little known that Shevchenko may be considered to have pioneered the art of etching in the Russian Empire (in 1860 he was awarded the title of Academician in the Imperial Academy of Arts specifically for his achievements in etching.)

The development of painting. Ukrainian art of the second half of XIX century has positions on realism, nationality, life-truths. On the development of artistic life in Ukraine influenced the activities the Association of Traveling Art Exhibitions (Wanderers, Peredvizhniki), emerged in 1870 in Russia. Its members were many Ukrainian artists. In Odessa, Kharkiv, Kyiv opened Drawing School (later College). V. Tropinin was the outstanding portrait painter of the 19 century, being already famous master remained a serf. Kiriak Kostantinovich Kostandi (1852–1921) was a prominent Ukrainian painter and an art scholar. A member of the Russian realist artistic movement Peredvizhniki he also authored several Impressionist paintings. Most of Kostandi's life and work is connected with the city of Odessa in the south-west of the Russian Empire where he lived most of his life.

Architecture and urban planning. There were building of new cities in southern Ukraine and Crimea, founded in late XVIII century — Mariupol, Alexander, Ekaterinoslav, Nikolaev, Odessa and others. In particular, in Odessa, by the project of St. Petersburg architect J. Thomas de Thomon in 1809 was built the first opera house. Monument to Duke de Richelieu in Odessa created by sculptor I. Martos. Sofiyivsky Park is a landscape park in Uman, Cherkasy Oblast of central Ukraine. It was founded in 1796 by Count Stanisław Szczęśny Potocki, a Polish noble. The park is named

after his Greek wife Sofia (Zofia Potocka) and was built in 1802. It is one of the world famous garden-park art creations. There are many scenic areas in the park including waterfalls, fountains, ponds and a stone garden. It is one of the most famous examples of late 18th or early 19th century European landscape garden design that has been preserved to the present time. The Sofiyivsky Park was named one of the Seven Wonders of Ukraine on August 21, 2007, based on voting by experts and the internet community.

Music. Music capital of the Left Bank Ukraine in the 18 century was city Glukhiv. One of the key figures in Ukrainian music is nineteenth-century Ukrainian composer, musical folklorist, pianist, and conductor Mykola Lysenko (1842–1912). Mykola Lysenko's analyses of Ukrainian folklore as a unique artistic system played an instrumental role in legitimizing Ukrainian ethnic identity as separate and different from the Russian. Among his most famous works are folk operas such as *Rizdvianna nich* (Christmas Night, 1872–1873), *Natalka-Poltavka* (1889). The first Ukrainian opera *A Zaporozhian (Cossack) Beyond the Danube* created composer S.S.Hulak-Artemovsky.

The music of Mykola Leontovych (1877 — 1921) was inspired by Mykola Lysenko and the Ukrainian nationalist music school. He was a Ukrainian composer, choral conductor, priest. He is recognized for composing “Shchedryk” in 1904 (which premiered in 1916), known to the English speaking world as “Carol of the Bells” or as “Ring Christmas Bells”.

Music for the Ukrainian national anthem wrote M. Verbitsky, words of the Ukrainian national anthem wrote in the 1860-ies famous Ukrainian poet, ethnographer, folklorist P. Chubynsky.

The heyday of the theater. Theatre played an important role in the Ukrainian art development of that time. In the first half of 19th c. Russian professional theatres appeared in Kyiv (1805), Poltava (1810), Kharkiv (1812). The Ukrainian theatre in Poltava on the stage of which the amateur troupe run by I. Kotliarevsky performed gained in popularity. In 1819 “Natalka Poltavka”, “Moskal Charivnyk” (The Magician), “Eneida” by I. Kotliarevsky were staged. Kotliarevsky's dramatics had a great influence on the Ukrainian literature. Dramatic plays led to operas and musical comedies creation. Marko Kropyvnitsky (1840–1910) established in Ukraine in the late 1800s the first permanent theatrical troupe.

Numerous Ukrainian singers have also enjoyed careers on the international stage. The history of Ukrainian opera, in particular, is synonymous

with the voice of Solomiya Krushelnytska (1872–1952). Krushelnytska graduated from the L'viv Conservatory in 1893 with distinction and appeared as Lenora in the L'viv Opera production of Gaetano Donizetti's *Favorita*. In 1904 she gained critical acclaim for Giacomo Puccini's *Madame Butterfly* — the opera that, at its premiere in Milan's La Scala, was harshly booed by the audience. Three months later, Krushelnytska sang the role to highest acclaim. In August 1939, after the death of her husband, Italian attorney Cesare Ricchoni, Krushelnytska left Italy and came to L'viv, only to be prevented by Soviet forces from ever returning to Italy. In 1951 she was named honored artist of the Ukrainian SSR and, in 1952, was promoted to full professor at the L'viv Conservatory. The L'viv Opera House carries her name, as do an international opera competition and an international opera festival in L'viv.

Ukrainian modernism. Mykhailo Kotsiubynsky (1864–1913) was a renowned Ukrainian impressionist. In his works, events are presented through the eyes of the characters, and descriptions are replaced by impressions. Kotsiubynsky's greatest works are the novels *Tini zabytykh predkiv* (*Shadows of Forgotten Ancestors*) and *Fata Morgana*.

Lesia Ukrainka (Larysa Kosach, 1871–1913) is widely regarded as Ukraine's greatest female poet and dramatist. She is also the third cult figure in Ukrainian literature after Taras Shevchenko and Ivan Franko. Larysa began to write when she was nine. At 13, she was published under the literary name Lesia Ukrainka, suggested by her mother Olena Pchilka, a well-known feminist writer and the sister of Mykhailo Drahomanov, a prominent historian, literary critic, and promoter of Ukrainian democratic socialism. Drahomanov, a political émigré who settled in Switzerland, strongly influenced Lesia's Europeanism. From early on, Larysa was encouraged to learn foreign languages and read world literature in its original language of publication. In addition to Ukrainian, she learned Russian, Polish, Bulgarian, Greek, Latin, French, Italian, German, and English. Severe tuberculosis, from which she suffered for many years, forced her to seek medical treatment in Europe and live for extended periods in countries with a dry climate. Long stints in Germany, Austria, Italy, Bulgaria, Crimea, Egypt, and the Caucasus shaped Larysa's cosmopolitan outlook and made her call for the Europeanization of Ukrainian culture. Ukrainka left behind a rich literary legacy. Her first poetic collections, *Na krylakh pisen* (*On Wings of Song*) and *Nevilnychi pisni* (*The Songs of the Slaves*), were followed by the great dramatic poems "Kassandra," "Orhiia" (*Orgy*), "Na ruinakh" (*On the Ruins*), "Vavylonsky polon" (*The Babylonian Cap-*

tivity), “Na poli krovy” (On the Field of Blood), and “Oderzhyma” (A Possessed Woman).

K. Malevich is the famous representative of avant-garde painting and founder of suprematism.

Lecture 3.

Ukraine during the II World War (1939–1945)

Pact of 23 August 1939 between the USSR and Germany. The beginning of II World War and Ukraine. Socio-economical changes in Western Ukraine. An aggressive policy of the fascist Germany, collapse of Soviet initiatives as for collective security, policy of aggressor appeasement authored by Britain and France resulted in change of the USSR foreign policy course. On the 23 of August, 1939 non-aggression pact for a term of 10 years was signed between the Hitler Germany and the Soviet Union. This document stated that the USSR and Germany abstained from aggression with respect to each other. At the same time a secret protocol was signed. It divided Eastern Europe into spheres of influence between the USSR and Germany. According to this protocol Finland, Estonia, Latvia, Bessarabia, Western Ukraine, and Western Byelorussia passed to the Soviet Union.

On the 1 of September, 1939 the German troops invaded Poland. On the 3 of September Britain and France carrying out their obligations given to Poland declared war to Germany. This was the beginning of the Second World War, the largest conflict in the history of mankind. More than 60 countries took part in the War. The Soviet-German pact of August, 23 bore a direct relation to the beginning of the war. Germany temporarily isolated the USSR from participation in the started war, as it avoided fighting on two fronts. On the 17 of September, 1939 the Red Army crossed the Soviet-Polish frontier and entered the territory of Western Ukraine and Western Byelorussia. This action was explained as a striving of the Soviet Union for annexation of the West Ukrainian and West Byelorussian territories. On the 28 of September, 1939 Germany and the USSR signed a new treaty “Of friendship and frontier”. This document fixed partition of Poland and a new Soviet-German border. To legalize the Soviet power in Western Ukraine elections to the People’s Assembly were held on the 22 of October, 1939. On the grounds of the assembly’s

appeal, Western Ukraine was reunited the Ukrainian SSR. This happened in November 1939.

Annexation of Bessarabia and Northern Bukovina to the Soviet Union was the next step in realization of the Soviet-German arrangements concerning Ukraine. This territory was mainly inhabited by Ukrainians. In June 1940 the USSR demanded transfer of these regions from Rumania. Rumania had to cede. On the 28 of June, 1940 the Soviet power was fixed in Bessarabia and Northern Bukovina, and on the 2 of August, 1940 they were officially incorporated into the UkrSSR. A new union republic, the Moldavian SSR, was formed on the rest of the territory of Bessarabia where the Moldavian inhabitants prevailed. Thus, as a result of the events of 1939–40 almost all Ukrainian lands were united in the Ukrainian SSR. After annexation of the lands, which earlier belonged to Poland and Rumania, to the USSR, a policy of Sovietization was introduced. All reforms were carried out by the Soviet power under the slogan of solution of workers' problems. In particular, more than 2,000 industrial enterprises were nationalized. Land was given to peasant use. Free medical care was introduced; new schools were opened, etc. Already in 1940 the collectivization started on a small scale. Liquidation of the old system was accompanied by interdiction of political parties, suppression of "Prosvita" society, terror, and arrests.

The German attack on the USSR. The reasons and character of war. On the 22 of June, 1941 Germany and its allies (Bulgaria, Hungary, Italy, Rumania, etc.) invaded the USSR. The Great Patriotic War started. According to the premeditated plan 'Barbarossa Fall', 190 divisions 5.5 mln people in number were drawn in the USSR invasion. The invading troops consisted of 3 groups of armies: 'North', 'Centre', and 'South'. The Soviet troops concentrated in western military districts numbered 170 divisions and 2 brigades, 2.9 mln soldiers in total. The Red Army was armed with large amount of military equipment that turned out to be ineffective because most of it was not meant for defence fights. Besides most of weapons and equipment were of out-of-date. A task to strike a blow towards Kyiv and to create favourable conditions for offensive deep into Ukraine was put before the group of armies 'South'. In the battle zone of Kyiv Military District the Red Army 1.2 times exceeded enemy in force, 5 times in tanks, 2.5 times in airplanes. But it was unable to parry enemy's blow as it was not ready for defense fights and because of low qualification of the command. There were the following causes of the Red Army defeat at the beginning of the War:

— miscalculations of the Soviet Government in time of the beginning of war and disregard of the secret service data about aggressive plans of Germany;

— there was no industrial re-orientation to mass production of up-to-date defence technology; new models of modern first-class arms were slowly put into production. Legendary tanks T-34 and reactive mortars “Katusha” were produced in large quantities just during the war;

— military efficiency of the Soviet Army was seriously undermined by mass repressions against its command. In the 2nd part of the 1930s more than 40,000 commanders, including 1,800 generals, were repressed. By the beginning of the War just 7 per cent of the command had higher military education;

— obeying the directions of the Government of the country, the Red Army prepared to fight “on foreign territory”. Because of this by the start of the War the fortifications on the boundaries were not ready;

— main Soviet detachments were situated near frontiers, so the most part of defence technology was disabled by bombing raids of the Hitlerites during the first hours of the war.

German troops and their allies rapidly advanced deep into the Ukrainian SSR. They occupied Lutsk on the 25 of June, Rivne on the 28 of June, Lviv and Ternopil on the 30 of June. By the mid-July Germans controlled all of Galicia, Western Volhynia, Bukovyna, and Bessarabia. For 3 weeks of the War the Red Army lost 850,000 people, 3,500 airplanes, over 6,000 tanks, 9,500 pieces of ordnance and mortars. Failures and defeats of the Red Army drove the country into a corner; the situation became even worse because of confusion and shock of J. Stalin. And in totalitarian state nobody could take the liberty of reaching a decision without leader’s permission.

That is why a week late (June, 29, 1941) Directive of the Central Committee of All-Union Communist Party (Bolsheviks) “To Party and State institutions of front districts” was accepted. It declared that the country turned into common army camp. The main slogan of the Soviet people under war conditions was “Everything for the front, everything for the victory!”. It was foreseen to strengthen armed forces, to carry out general mobilization (2 mln people were mobilized in Ukraine), to form popular home guard, to get civilians to take part in defensive installation construction, to organize underground and resistance movement at the rear of enemy, etc. Much attention was fixed on reorganization of economy in a military way, on evacuation of enterprises, institutions and workers to the East.

During the war plenitude of the power was concentrated in the State Defence Committee (GKO) — that was created on the 30 of June, 1941 — under the direction of J. Stalin. Headquarters of Supreme Commander-in-Chief was created at GKO.

The start of the War promoted the growth of political activity of Organization of Ukrainian Nationalists (OUN). On the 30 of June, 1941 they issued the Proclamation of Ukrainian statehood in Lviv. But these actions contradicted interests of the occupation regime. The Nazi administration arrested around 300 members of the OUN, including S. Bandera and Ya. Stetsko. The OUN members started an armed resistance. The defence of Kyiv that started on the 11 of July, 1941 became the main military and political event of summer-autumn campaign of 1941 in Ukraine. After losing large amount of planes and tanks in the first battles, the Red Army was unable to attack and to defend, too. At the end of August defenders of Kyiv were under the threat of complete encirclement. But J. Stalin forbade surrendering the capital of Ukraine. So, after 72 days of defence, on the 19 of September, 1941, the Soviet troops had to yield Kyiv where they lost around 650,000 people. Parallel to attack on Kyiv 300,000-army of German and Rumanian troops invaded South-Eastern and Southern Ukraine planning to seize Odessa. On the 15 of September, 1941 the city was encircled. During one month the Soviet army was beating off enemy's attacks. But on the 16 of October the heroic defence of Odessa was over, and the city was yielded to the fascists.

German command sought to capture the USSR capital Moscow. To realize general attack on Moscow Hitler command formed a group over 1 mln soldiers and officers in number. But at the beginning of December 1941 the Red Army assumed a counter-attack that resulted in defeat of enemy in April 1942.

Success of Moscow J. Stalin decided to use for the development of general attack. He ordered to start a series of offensive operations. But they sustained a defeat as they were badly prepared and poorly provided with the material and technical base. For instance, on the 12 of May, 1942 army of the South-Western front started the attack to liberate Kharkiv, but soon they met a severe opposition of enemy. Despite it the Soviet army got an order to continue an attack. As a result, three Soviet armies were encircled. 240,000 people were taken prisoners.

Inauspicious was the situation in the Crimea. Hitlerites started a decisive assault of Sevastopol that was encircled in autumn 1941. On the 4 of July, 1942 the city was yielded.

On the 28 of June, 1942 large tank groups of enemy broke through the Soviet army and made them retreat. On the 22 of July, 1942 the Red Army left city of Sverdlovsk in Voroshilovograd (Luhansk) region. All of Ukraine was occupied by the German troops and their allies.

Ukraine under the occupation. Partisan and underground movements. Ukrainian Insurgent Army (UPA). The Nazis did not recognize Ukrainian statehood. Its territory was divided into several parts submitted to different states and administrative bodies. Drohobych, Lviv, Ternopil, and Stanislav (Ivano-Frankivsk) regions under the name 'Distrikt Galizien' became a part of a province that included the Polish lands with the centre in Krakow. Tchernivtsy, Izmail, Odessa regions, southern districts of Vynnytsia region, western parts of Mykolaiv region, and Left-Bank regions of Moldavia became a part of Rumania under the name of Transnistria. Chernihiv, Sumy, Kharkiv regions and Donbass as front-line zones submitted to military command. The rest of Ukrainian lands formed the Reichskommissariat Ukraine with the centre in the city of Rivne.

According to the plan 'Ost' meaning for 30 years, Slavic nations inhabiting the European part of the USSR were supposed either to annihilate or to move to other territories. Their lands had to be colonized by the Germans. Ukraine occupied a specific place in the Nazi plans. The plan 'Ost' envisaged its turning into colonial country, into agrarian adjunct of Germany and a source of raw materials.

The fascist occupants considered the only method of government on seized territories — terror realized with the help of Gestapo, troops of Security Service (SS). They were helped by auxiliary administration formed from inhabitants (burgomasters, village headmen, police, etc.). The Nazis built a number of concentration camps on the territory of Ukraine. Thousands of people of different nationalities were shot in Kyiv, Kharkiv, Dnepropetrovsk and other cities. 1,366,000 Soviet prisoners of war were executed in 180 camps of death. Over 250 places of inhabitants' mass execution are known. 2.4 mln Ukrainians were deported as slave labourers to Germany. 'New order' stirred up people. Anti-fascist underground movement was initiated on the occupied territories. In its development it had several stages:

— the first stage was a period of conception and formation of resistance movement. It lasted from the beginning of the War till the end of 1942. It is characterized by bad preparation and a small number of underground detachments. Out of 3,500 partisan detachments and diversion groups left on the territory of Ukraine, by June 1942 acted only 22. The

Central Staff of the Partisan Movement was created in May 1942, and the Ukrainian Staff of the Partisan Movement with T. Strokach at the head was formed in June. By the end of 1942 underground organizations and partisan groups acted all over Ukraine;

— the second stage lasted from the late 1942 till the mid-1943. During this period the creation of centres that coordinated Partisan movement took place. The lent material and technical support gave an opportunity to form large partisan unions. S. Kovpak, A. Saburov, A. Fedorov, M. Naumov, etc. were famous commanders of partisan detachments;

— the third stage was a period of ‘active offensive actions’. It lasted till the complete liberation of Ukraine. Large-scale diversions, interaction with the Red Army units, and offensive tactics were typical of this period. So-called ‘rail war’ led by the Soviet partisans during battles of Stalingrad and Kursk is an example of such operations. In 1943 partisans derailed 3,688 trains and exploded 1,469 railway bridges. Special groups of partisan detachments raided the enemy’s rear. The Carpathian raid of S. Kovpak’s detachment is a striking example of such operations. During the War around 180,000 people took part in partisan movement. In Western Ukraine detachments of the Organization of Ukrainian Nationalists acted against invaders.

After unsuccessful attempt to renew Ukrainian statehood the OUN split into two wings: moderate with A. Melnyk at the head, and radical led by S. Bandera. While Melnik’s followers passed to German service, in autumn 1942 Bandera’s supporters formed their own military force — the Ukrainian Insurgent Army (UPA) under the command of R. Shukhevych. Starting an armed struggle in Polesie and Volhynia, the UPA gradually instituted control over Galicia. General political policy of the OUN-UPA could be formulated as struggle ‘against Berlin and Moscow’. Their aim was to create an independent Ukrainian state. That is why with the approach of the Red Army the UPA started to fight against it, too.

The radical turn in war. Liberation of Ukraine. Battle for the Dnieper. The Korsun-Shevchenkivsky Offensive. A radical turn in the course of the War was laid by a defeat of the Hitle-rite army in the Battle of Stalingrad (July, 17, 1942 — February, 2, 1943). During four-month defensive fights the Soviet Army stopped the German troops. On the 19 of November, 1942 they started a counter-attack that resulted in a crush of 330,000 fascist forces.

The victory of the Soviet Army near Stalingrad offered an opportunity to liberate Ukraine. The first settlements of the Donbass were liberated in

December 1942. Successful attack of the Red Army lasted till the end of February 1943. During this attack Kharkiv was liberated. But the Fascist Command caught initiative for a short time, and the Soviet army had to surrender Kharkiv for the second time. Trying to fix the success, the German command started the attack on the Kursk Bulge in July 1943. The Battle of Kursk (July, 5 — August, 23, 1943) was a decisive battle of the Second World War. The defeat of German fascist army in the battle of Kursk created preconditions for the Red Army attack all over the front, in the Left-Bank Ukraine in particular.

Kharkiv was liberated on the 23 of August 1943, Chernihiv on the 21 of September, Poltava on the 23 of September. Severe battles were in Donbass. On the 8 of September the Red Army units liberated the region centre Stalino (Donetsk), and by the 22 of September the whole Donbass was liberated.

In September 1943 the Soviet troops came to the Dnieper. Despite stubborn resistance of enemy, on the 21 of September the Soviet units forced a crossing over the Dnieper southward of Kyiv. At the same time the river was forces on the district Dnepropetrovsk — Zaporizhzhia. On the 3 of November, 1943 the attack of Kyiv started. The capital of Ukraine was liberated from the German fascist invaders on the 6 of November. The liberation of Kyiv was timed to anniversary of the October Revolution and was connected with huge losses. The year of 1944 became the period of complete liberation of the Ukrainian lands from the German-fascist aggressors. In October 1944 in a course of Carpathian-Uzhhorod operation the territory of Ukraine was finally liberated from occupants, and by October, 28, Transcarpathia was also liberated. After these events the question of joining of this region with the UkrSSR became the order of the day. On the 29 of June, 1945 a treaty between the USSR and Czechoslovakia about reunion of Transcarpathia with the Ukrainian SSR was signed.

Among outstanding military leaders who did a lot to liberate the Soviet Union and Ukraine should be mentioned G. Zhukov, M. Vatutin, S. Timoshenko, R. Malinovsky, L. Rybalko, etc. Renewal of the national economy started at once after liberation of one or another settlement. Under the conditions of a continued war, the main attention was paid to reconstruction of heavy and military industry, i.e. electric power stations, groups of metallurgical enterprises, mines, railways, etc. Light and food industries, collective and state farms were slowly restored because of lack of strength and means. The same reasons caused slow renewal of scientific and cultural institutions, housing resources, and municipal economy of towns and villages. Despite difficulties by the end of 1945 30,000 schools were

opened in Ukraine, 150 institutes of higher education returned from evacuation (including Kharkiv Institute of Pharmacy that during the temporary evacuation was in Semipalatinsk). As a result of self-denying labour of the Ukrainian people almost 30 per cent of prewar industrial enterprises were renewed by the end of the War.

The consequences of II World War. Driving away the Germans from the territory of the USSR the Red Army crossed the borders and began the liberation of European countries from Hitlerite occupants. In January-February 1945 the Soviet troops came to the territory of Germany. In the mid-April the assault of Berlin started. More than 100,000 Soviet soldiers died during that battle. On the 2 of May, 1945 Berlin declined, and on the 8 of May, 1945 the War in Europe was over after capitulation of Germany. Three months later the USSR meeting undertaken engagements declared war on Japan that was an ally of Germany. Quickly defeating a strong Quantun army the Soviet troops speeded up capitulation of Japan. On the 2 of September, 1945 Japan capitulated. The World War II was over. Human losses in the Second World War were so huge that they could be estimated just approximately. In general, around 65 mln — 67 mln people died in the USSR. Almost 50 per cent of them were civil. Ukraine incurred huge losses in the War. There were more than 6 mln Ukrainian soldiers in the armed forces of the USSR, and 2.5 mln died. Every second out of those who stayed alive became disabled veteran. Losses among civil population were over 5.5 mln people. Thus, direct losses of the Ukrainian population were more than 8 mln people. 714 towns and cities and more than 28,000 villages were destroyed and burnt, 10 mln people were left homeless. People lived in dugs-out, sheds, and barracks. 16,150 industrial enterprises, 27,725 collective farms, 18,000 hospitals, almost 33,000 schools, colleges and universities, 19,000 libraries were put out of action. The Ukrainians together with other nations paid a heavy price for the victory over fascism.

Lecture 4

Ukrainian folk knowledge, world outlook ideas, beliefs.

Ukrainian mythological space

Layers of national outlook. Dualism of outlook beliefs. Ukrainian People's outlook has three historical layers: demonological, mythological, and Christian. The first — a deep, inherent in ancient times, when people

personified as extraordinary natural phenomena and specific objects surrounding world, seeing in them demons. The second layer of the nascent emergence of social structures of power which needed proper dedication. The spread of Christianity led to bundles of supernatural entity — a fiction in Christianity and more rational in Demonology. The promotion was the result of dualism against different religious systems, including pagan and Christian. Demonology (“lower” mythology) — view of spirits, sorcerers, witches, God’s people, water, etc. — separate components which are stored on a domestic level till now. “High” mythology (belief in principal gods), pre-Christian world has been less stable. In the national consciousness survived only once blurry picture of the main gods of the Slavs of the Dnieper: Perun, Dazhboh, Stribog, Khors, Velez. Paganism is also sometimes used as the equivalent of polytheism. In fact, the most important feasts on the Christian calendar evidently have pre-Christian roots, and rituals that are observed indicate very ancient origins. The old Ukrainian tradition, originally dedicated to Yarylo, the God of vegetation and fertility, later passed to celebration of Christian Easter was the decoration of eggs.

Pantheon of gods. Ukrainian Olympus. “In the year 6488 (from the Creation of the World; by the modern calendar — 980 AD) Vladimir began to rule in Kyiv alone, and he had idols erected on the hill outside the palace courtyard: Perun, the wooden one he erected, and Perun’s head [was decorated with] silver, and Perun’s mustaches [were decorated with] gold, and other idols were Khors, Dazhboh, and Stryboh, and Symarhl, and Mokosha. They were venerated and called gods, and people brought their sons and daughters and held services for the demons, and defiled and desecrated the earth with their rites and offerings and sacrifices. And was the Land of the Rus and the hill with idols befouled with blood...” says the twelfth-century chronicle, known as Povist vremennykh let (Slavic Primary Chronicle), which was written by Nestor, and edited by Silvester, monks of the Pechersk Lavra Monastery in Kyiv.

Paganism in Ukraine has evolved and changed for centuries. In its oldest form, animism, paganism accepts the existence of ‘good (berehyni) and ‘evil’ (upyry, demony) spirits. The notion of ‘good’ and ‘evil’ spirits survives to this day while fertility gods (Rod and the rozhanytsi) and the god of heaven and fire lost steam over the years. As late as the 10th century A.D., a wooden statue of Perun (God of Thunder) stood on a hill in Kyiv, yet, when Prince Volodymyr the Great officially adopted Christianity in 988, he ordered the statue cast into the Dnieper River and St. Basyl’s

Church built on its site. Common people continued to worship the pagan deities and nature and household spirits.

Structure of Ukrainian pandemonium. Pandemonium — the great hall or council chamber of demons or evil spirits. Compared to mythology Ukrainian demonology was a better developed field of spiritual culture. The target is the idea of all spiritualities surrounding world, the perception of nature as a living organism, full of various spirits. This is expressed through a system of cults: ancestors, plants, animals, water, fire, home and family, forces of nature. Ukrainian pandemonium breaks up into several structural types: the demons of family homes (sprite); demons of nature (water-spice, marsh-man, forest-man, mermaid), human chimeras (vampire, ghoul, sorcerers, witches, demons), ghosts (poverty, err, spirit, nostalgia, tryastsya, zaviyna etc.). One of the ancient demonic images in many peoples is urchin. But the Ukrainian urchin was not an evil old man, but real household god, the guardian of hearth and family shrines. He meticulously followed the observance of family rituals, honoring the dead and was actually a mediator between family and ancestors. The greatest perfection in the Ukrainian demonology acquired beliefs associated with water nymph (mermaids), which probably can be considered a national symbol of ethnic demonology. Typically, mermaids imagined as a beautiful young women who live in water, in forest or field and enjoy the tickle passers. To get rid of harmful effects of filthiness or predict their fate, people turned to magicians — creatures that do not belong to the clean power, but are using it. This — witches and so on. They all have supernatural properties, but not always use them to good people. Elimination of all these evils were witch (veduny), which divided into herbalist, chiropractor, midwife — people familiar with the folk methods of treatment, as well as charms and incantations. In fact they were folk healers.

The system of folk knowledge. Folk medicine — a complex recipes and techniques of treatment, existing in the national environment and passed orally from generation to generation. For centuries it was the main type of treatment the general public as professional medical care began to arrive in the Ukrainian village of only the second half of XIX century. Most of the diseases Ukrainian defined by symptoms that led to peculiar local names of diseases. The basis of people's views on the causes of disease lay as rational and irrational ideas. Often these reasons were due to the influence of evil spirits — demons who have infiltrated into the man. The source of diseases were considered as certain events surrounding the world (thunder, lightning, moon, etc.). Disease could involve actions and

malicious magicians, witches. The most common Ukrainian rational remedies were herbal medicines. Ukrainians used the garden and technical crops (garlic, onion, horseradish, radish, potato, poppy, flax, hemp, beet, cabbage, carrots, barley, buckwheat, oats). Arsenal medicines of animal origin included goose, goat, badger, dog and pig fat, dairy products, bile and skin animals, bee products. In traditional Ukrainian medicine prevailed home treatment and was the special category of people who turned to when home remedies were not given the required effect.

Flora: the symbolic and pragmatic. A symbol of youth, love and marriage in Ukrainian folklore was periwinkle — evergreen herbaceous plant. Garland with periwinkle decorated the head of the bride at a wedding. Widespread ritual use had cornflower. Cornflower flowers put behind the icons on the day of the Holy Cross (14 September), decorated crosses in their churches. Pea in Ukrainian folklore is a symbol of tears. Young women avoid eating it on an empty stomach, not to be bitter married life. Oak has great respect among the people. Glorified in folk songs and thoughts it is a symbol of the young Cossack. Snow-ball-tree appears in Ukrainian folklore as one of the favourite poetic images. Its always accompanies epithet red, symbolizing feminine beauty, innocence. Was widely belief in miraculous properties of poppy as wariness of atrocities witch, vampire and other creatures. Poppy also used with medicinal purposes, mainly as a soporific. In folklore poppy is a symbol of beauty. Mint is widely used in folk medicine, takes pride of place in folk songs and rituals. Mint is a symbol of beauty and virginity. Aspen was considered devil, because in Christian legend Judas hanged himself on this tree. The same legend explained the time, even in calm, when aspen leaves tremble. However, aspen used as one of the most trusted talismans of witches, vampire, etc.

Fern — relict plant that never blooms. However, according to popular belief, the night of Midsummer — Ioann Kupala (24 June/7 July) for a brief moment there flower. Those who can pick it receives magical power that allows to find hidden treasures, and discover the fate of people, heal the sick, to understand the language of animals and birds. Fern was considered a favorite herbs devils and witches. Wormwood often used as a protection of mermaids. In folk songs wormwood is often a symbol of the unhappy life. Roses are well known in folk medicine, is a symbol of virginity. Garlic play an important role as a caution against evil forces, and in the practice of folk medicine for prevention of infectious diseases.

Fauna as the object of personification. Bee traditionally enjoyed great respect, thought that it originated from the paradise. Honey and wax occupied a special place in folk medicine and in ritual attributes. Wolf always considered as dangerous animal. In Ukrainian folk stories were popular the ghouls — people who know how to inverse in wolves. In many parts of Ukraine there was a belief that grass-snake brings wealth and happiness and settled in the house. So this grass-snake could not be killed. Cuckoo predict terms of life and death, happy or unhappy marriage, as well as natural phenomena or natural disasters. Cuckoo's voice was a harbinger of good or bad harvest. In Ukrainian folklore it is compared with a girl or young woman, unhappy in their married life. Horse has long enjoyed a traditional respect: because his role in economic activities and human life was extraordinary. Popular belief was that the horse found a horseshoe in the road is a good omen. Kat, according to some legends, was created by God, is pure animal, is committed to person. In some areas, cat guard the mansion attributed to the ability of all evil. At the same black cat performed by such popular form of embodiment of devil power. According to popular belief, the chicken, which starts singing like a rooster, prophecies about the death of the owner or someone with family members, and in some areas, by contrast, is considered a good omen because it turn out evil force. As ceremonial attribute that represents the continuation of the genus, the chicken used in a wedding ritual. Mouse as a longtime companion of man takes a prominent place in popular belief, sign and folklore. She was considered devil. In Podillya and Galicia told that mouse gnaw through the hole in the ark of Noah, and the family of man escaped with only cat, who stop up the hole by his tail. According to popular belief, the cry of a rooster, that prophecies about the approaching day turn out from house evil spirits. It was believed that red rooster brings happiness, protects cattle from witches and young children — from the substitution of evil spirits.

Lecture 5

Calendar traditions of Ukrainian people

Ceremony of winter season. The Christmas night (the Koliada, Holy Night) was also called bahata kutia accompanied by extensive preparations: the stove was kindled with 12 logs that dried for twelve days, 12 ritual dishes were baked and boiled, of which the principal ones were the

Christmas kutia (boiled wheat corn with raisins and honey) and uzvar (dried fruits compote). Towards the evening didukh (reaped sheaf) was brought into the house since, in accord with a belief, together with other home objects it acquired miraculous power bringing luck and providing for fruitful toil. In the evening children were sent to relations and kinsfolk with gifts and kutia to commemorate the souls of the dead.

New Year's Eve that is celebrated on December, 31, is definitely the favorite among the Ukraine holidays. It has some special and sentimental value in Ukraine. We have saying that a person will spend a year the way he has welcomed it. So everybody tries to do their best to make the New Year's Eve the greatest day of the year. People decorate the New Year Tree, present each other with gifts, send cards, cook festive dinners. It is time for the best wishes for the next year. You have to do it exactly a few minutes before midnight to make them true! According to Ukrainian traditions people spend this holiday at home together with their relatives or friends. Everybody loves this bright holiday. But kids are the ones who are waiting for Ded Moroz (Santa Claus in the culture of the eastern Slavs) the most. He will come personally to each house and put presents under the New Year Tree. New Year's Eve is definitely a great and special time in Ukraine. It is even more special than one can imagine! New Year comes to Ukraine twice. Here is the story. It was 1918 when Soviet Russia adopted Gregorian calendar. Before that time they have been 13 days behind the rest of the world. However, even though the official calendar was switched, many people did not want to change and refused to celebrate New Year before Christmas. Now people in ex-USSR celebrate two New Years. Official one on December, 31 (New style) and unofficial — on January, 13 (Old style). Vodokhresch (ritual of religious people's bathing in open water) is marked on 19th of January.

Ceremony of spring season. The Velykden (the Great day) was always seen among the people as the principal spring holiday that later was established by the Christian Church as Easter, a Christian festival commemorating Resurrection of Christ. Quite organically it combined pagan rites and canon ceremonies. The Velykden is a complete ritualistic cycle, which comprises the following chief elements: the Maundy-Week that in its turn divided into Palm Sunday and Holy Thursday; Velykden (Easter) and Svitlyi Easter Week including Radunysia (veneration of ancestors) and Svitlyi Monday. On Palm Sunday, withes of willow were consecrated in church to be used at home for whipping the house folk and domestic animals. On Velykden, paskha (the Easter cakes) and decorated eggs, which

were prepared in advance, are also consecrated. Easter is the chief Christian feast, which celebrates the resurrection of Christ. The week before Easter, the Great (Velykyi) week is called the white (Bilyi) or Pure (Chystyi) week. The last Sunday before Easter is called (Verbna Nedilia). Easter begins with the matins and high mass, during which the pasky (traditional Easter breads), pysanky and krashanky (decorated or coloured Easter eggs) are blessed in the church. Butter, leaf lard, cheese, roast suckling, pigs, sausage, smoked meat, and little napkins containing poppy seeds, horse-radish and other provisions are also blessed. After the matins the people exchange Easter greetings “Krystos voskres” and answer “Voistino voskres” They often sing spring songs (vesnianky).

Easter is the Christian holiday celebrating the resurrection of Jesus Christ. Orthodox Easter is usually celebrated no earlier than April 4th and no later than May 8th — on the first Sunday following the first full moon after vernal equinox. In the Russian language Easter is called “Paskha”. This word came to Russian through Greek from old Hebrew where “Pesach” means Passover, an important Jewish holiday to which Easter is linked not only symbolically but also for its position in the calendar. The names, derived from Pesach are used in the majority of Christian languages; for example, it is Pascua in Spanish, Paques in French, and Pasqua in Italian. Easter in English and Ostern in German are notable exceptions. In the Ukrainian language the word Paskha is used as well. However, more often people say “Velykden,” which means “The Great Day” in Ukrainian.

Blessing Easter meals is another Orthodox tradition. Easter begins with the Easter matins and high mass, during which the paska, pysanky and krashanky are blessed in the church. Butter, lard, cheese, roasted suckling pigs, sausage, smoked meat, and little napkins containing poppy seeds, millet, salt, pepper, and horseradish are also blessed. After the matins all the people in the congregation exchange Easter greetings, give each other krashanky, and then hurry home with their baskets of blessed food. The week after Easter is called Svetlaya Nedelya (the Light or Blessed Week). During that week, instead of usual greetings, people say each other, “Hristos voskres!” (Christ has arisen) and “Voistinu voskres!” (In truth, has arisen). It is believed that these days the Heavenly Gates are open and everyone who dies this week gets into Heaven.

Summer holidays and ceremony. Within the Summer Ritual Cycle two ideas were prominent: water and plants. Special appeal of romance and magic distinguish The Ivan Kupala Feast. There is a folk-belief that to anyone who is lucky to pick the flower of fern (assumed to bloom at mid-

night, take fire and fall there and then) the hidden treasures are revealed while the person himself acquires miracle-working powers and knowledge. Hence, during Midsummer Night brave people were looking for fern in the wood, girls were telling fortunes by wreaths, young country folk lighted fires on the water and jumped over them presumably in a belief that Kupala fires and water had curative and purifying properties.

Ivana Kupala Day is the day of summer solstice celebrated in Russia and Ukraine on July, 7 in the Gregorian or New Style calendar, which is currently the 24-th of June in the Julian or Old Style calendar still used by many of the Orthodox Churches. This is a pagan fertility rite, which has been accepted into the Orthodox Christian calendar. It is a traditional mid-summer day in Western Europe with which some pre-Christian traditions have been associated. It is opposed to the winter solstice holiday, or Koro-chun. The name of this holiday combines the words Ivan (the Slavic name of John the Baptist), and “Kupala”, a word derived from the Slavic word for bathing, as it was the first day of the year when the church sanctioned bathing and swimming in rivers and ponds.

Up to the present day, Ivan’s Day is known as one of the most expressive East Slavic folk and pagan holidays. Many rites of this holiday are connected with water, fertility and purification. The girls, for example, would float their flower garlands on the water of rivers and tell their fortunes from their movement. Lads and girls would jump over the flames of bonfires.

There is an ancient belief that the Eve of Ivan Kupala is the only time of the year when the ferns are blooming. Whoever finds a fern-flower would become immensely rich. With the coming of Christianity, the Church tried to suppress the festival, but it was unsuccessful. So they did what they normally did: they combined the festival of the pagan god Kupalo with the feast of the Nativity of St. John the Baptist (July 6th, Julian Calendar) and called it “Ivana Kupala”. The girls sing special songs (“kupalni”), with a lot of references to love and marriage. They also put a burning candle in the middle of a flower garland and float it on the water and tell their fortunes from the behavior of the garland in the water. Young boys and girls jump over a fire holding hands. According to the legend, the couple will stay together as long as they do not let go of each other’s hands. Christianity brought new meaning to the holiday. It is birthday of the John Baptist, and as often happens in Ukrainian culture, the pagan and Christian traditions have come together other time.

Autumn holidays and ceremony. The autumn cycle of the calendar holydays does not present itself as an integral order, but instead incorporates separate customs and omens with their general character defined by the nature going to sleep and preparation for winter. Ceremonial actions move predominantly indoors acquiring the form of evening sessions.

The cycle starts with Simeon feast that formerly coincided with the canon New Year's Day. The whole cycle comprised of the following holidays and ceremonies: Simeon Day, Pokrova, saints' days of Dymytriy, Kuzma and Demian, the Feast of Presentation of the Blessed Virgin, Kateryna, Saint George and Saint Andrew Days, as well as Saint Barbara and Saint Nicholas Days. The ceremonies of the autumn cycle were oriented predominantly at domesticity. Weddings started with the Pokrova with other holidays of the season also connected with marriages or divination about those to wed. Engagement in fortune telling was also intensive during the Feast of presentation of the Blessed Virgin, as well as on saints' days of Kateryna and Andriy with the stock of techniques extremely diverse.

On September 21, on Vozdvyzhennia the Earth moves to winter. The birds fly to the warm parts.

The autumn-winter cycle began on October 23. The harvest was gathered and the nature stood still. They began to sing carols, there are three images in them: the Sun, the Moon and the Stars.

On Pokrova the agricultural year is over, nobody sows the winter crops. Cold days come.

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Навчальне видання

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