

HISTORY OF UKRAINE

Period Prior to Kyivan State|

Period of Statehood (879-1360)|

Period of Lithuanian & Polish Rule (1360-1599)|

Cossack Period (1599-1712)|

Decline of Ukrainian Statehood & Culture (1712-1783)|

Ukrainian Renaissance (1783-1913)|

Ukraine-1914 Onward

Ukraine or "The Ukraine"

VI. UKRAINIAN RENAISSANCE (1783-1913).

As a result of the partitions of Poland (1772, 1793, 1795), Ukraine became occupied by two empires—Russian and Austrian. Galicia, Bukovyna and Carpathian Ukraine were incorporated into the Austro-Hungarian (Habsburg) Empire and the rest of Ukraine became part of Russia. These two totalitarian powers had strong central governments, mighty armies and powerful police ready to suppress any attempts by Ukrainian population to regain freedom and self determination. Nevertheless conditions under Austria began to improve, whereas life under Russian occupation deteriorated. Because of this, the renaissance of Ukrainian culture and political activities began in western Ukraine.

In 1772, Galicia and, two years later, Bukovina were annexed to the Austro-Hungarian (Habsburg) Monarchy. In 1774 the Uniate church was renamed to the Greek Catholic church and equalized in status with Roman Catholic Church. Educational reforms in 1775 allowed for instructions in Ukrainian language. However, on balance government policies favored the Poles. Led by church activities, schools with Ukrainian language began to develop. The new bishop of Mukachiv, Andriy Bachynskyi (1772-1809), assembled many learned people, who later together with graduates from Vienna university became professors in Lviv University (founded in 1784).

Some subjects were taught in the Ukrainian language. However, after death of kaiser Joseph in 1790, the Polish nobility increased their influence on the Austrian authorities and, by spreading rumors of Ukrainian sympathy toward Russia, caused the replacement of Ukrainian by the Polish language in state schools. Only private schools were allowed to use the Ukrainian language. Some Ukrainian clergy resisted this trend, notably metropolitan Levytskyi, under influence of canon Ivan Mohylnytskyi, author of "Information about Ukrainian Language", which defended use of Ukrainian language.

The first group defending Ukrainian culture was formed in 1820. A big impetus to academic activities was provided by fierce polemics during the 1830s between supporters of the popular spoken language and supporters of the old printed church language. The proponents of old church language were Mykhaylo Luchkay and Yosyf Levytskyi; in defense of the spoken popular language were Yosyf Lozynskyi and a group of young students of Lviv Seminary.

Most prominent in Ukrainian literature were, so called "Ruthenian Triad": poet Markian Shashkevych (1811-1843), professor of Ukrainian language Yakiv Holovatskyi and historian, ethnographer, linguist Ivan Vahylevych. They were treated with suspicion and animosity by the Austrian authorities. Their first publication in 1834 "Zorya" (The Star) was banned, Their second publication-a collection of folk songs and stories, "Rusalka Dnistrova" (Dnister Mermaid), published in Hungary, was confiscated and not released till 1848, after death of Markian Shashkevych.

Many changes came in 1848. Revolutions in Europe affected the circumstances within Austrian Empire. There was a flurry of liberal reforms: the end of censorship, a promise of a national constitution and the end of serfdom in Galicia. To counter Polish ambitions for independence, Austrian authorities began to lift restrictions on the Ukrainian culture. In the autumn of 1848 the Congress of Ukrainian Scientists was created to promote exclusively Ukrainian culture and to plan activities such as establishment of a standard grammar for Ukrainians under Austria and Russia. Stirred by fiery poems of Antin Mohylnytskyi, they demanded

the introduction of Ukrainian language in schools and universities and separation of the Ukrainian part of Galicia, centered around Lviv from the Polish part centered around Krakow.

The year 1848 was a turbulent year for Ukrainians under Austria. In their drive for self-determination they had to contend not only with Austrian authorities but also with Poles in Galicia, Rumanians in Bukovyna and Hungarians in Carpathia. In the end, aspirations for independence of Ukrainians and other nationalities within Austrian Empire were, for the time being, kept under control. It was the beginning of quiet reaction to the authoritarian regimes of Austria and Russia.

While in Russia, Ukrainians were accused of siding with Poland, Polish activists convinced Austrian authorities of Ukrainian sympathy toward Russia. This resulted in Polish dominance of culture and politics in Galicia. Faced with such situation many Ukrainians started to think that maybe the only salvation was with Russia; they were called Moscowphiles or Russophiles. They were ready to sacrifice Ukrainian national identity for support from Russia against the Poles, Rumanians and Hungarians and promoted the idea of one Russian nation from the Carpathian Mountains to Kamchatka. Among them were even former Ukrainians patriots such as Yakiv Holovatskyi, who was professor of Ukrainian language in Lviv University.

But there were also many who remained steadfastly on pure Ukrainian ground, mainly energetic elements of youth, but also some members of the old generation. They keenly absorbed fiery poems of Taras Shevchenko and read books of other writers from eastern Ukraine such as Panteleymon Kulish, Marko Vovchok, Volodymyr Antonovych, Konysjkyi and Levytskyj-Nechuy. They guarded the survival of Ukrainian politics, culture and language by means of publications such as "Vechernytsi" (Evening Times) (1862), "Meta" (Destination) (1863-1865), "Nyva" (Field) (1865), "Rusalka" (Mermaid) (1866) and "Pravda" (Truth) (1867).

In Bukovyna, the main Ukrainian writers were Vorobkevych Brothers and Osyp Fedjkovysh. A local Association of Ukrainian Speakers founded in 1869 had at first a russophile character but in 1880 Ukrainian patriots gained the majority. To handle educational problems, a Ruthenian Pedagogic Society was created in 1881. In 1910 a Regional School Union came into being comprising of representatives of Ukrainian cultural, political and financial organizations, headed by Professor Mykhaylo Hrushevskyyi. Between 1907 and 1911 seven private Ukrainian high schools were established.

The 1890s were years of intensification of political life in western Ukraine. A national movement was gaining strength and attracted more of, previously neutrally orientated, people. Unavoidably differences and splits within this movement developed. The progressive elements were promoting democratic socialism based on national values. The conservatives wanted to preserve the existing way of life based mainly on the church and religion. Generally they sided with the Russophiles to act against the Poles and government backers in the Galician Senate and Austrian Senate. On the other hand the progressives were inclined to support the government, which caused the formation of a break-away radical faction opposed to the Polish-influenced government.

Eventually progressive nationals abandoned their support for government and in 1900 joined with the radicals to form National Democratic Party. This party included a distinguished historian M. Hrushevskyyi a famous writer Ivan Franko and a well known activist, ethnographer and lawyer, Wolodymyr Okhrymowych, who was elected to the Austrian Senate in 1907.

As result of all this political activity and competition, Ukrainian national awareness and consciousness spread into wide masses of the population. There were also big achievements in Ukrainian culture and science. A new crop of journals appeared such as "Narod" (People), "Gazeta i Slovo" (Life and Word), "Sloboda" (Freedom). A very popular daily newspaper "Dilo" (Deed) was born. A notable collaborator and prolific contributor to these publications was Wolodymyr

Okhrymovych. Famous opera singer, Salomea Krushelnytska, started her world career on the stage of the Lviv Opera in 1892.

The Shevchenko Association in Lviv was upgraded to a scientific association in 1892 and in 1898 it was reformed to conform with academy of science standards. Academics demanded permission to establish a separate Ukrainian university in Lviv as only a limited number of subjects was conducted in Ukrainian in the existing university. In literature the most prominent writer was Ivan Franko (1856-1916), but there were also many other talents namely Vasyl Stefanyk and Olena Koblyansjka. Many high schools were created and an educational journal "Prosvita" (Enlightenment) was published. To cater for physical culture there were sporting organizations "Sitch" (named after the famous Zaporozhyan Cossack stronghold) and "Sokoly" (Falcons). On economic front cooperatives and credit unions began to function thus reducing reliability on Austrian and Polish institutions.

At the turn of the century, the ethnic conflict in Galicia deepened. Massive peasant strikes against the Polish landlords occurred in 1902. Ukrainian students engaged in demonstrations and clashes with the Poles, and in 1908 a student assassinated the Galician governor.

The people in eastern Ukraine and even the outwardly russianized intelligentsia had not lost their love for Ukrainian ways of life, language and history. They longed for the former glory of Cossacks and independence. In 1791, during adverse relationships between Russia and Prussia, a Ukrainian nobleman Vasyl Kapyst tried to enlist Prussian help in planned uprising against Russian oppression; he did not succeed.

The situation improved somewhat after death of Tsarina Catherine in 1796. Her son Pavlo, under sway of his minister and confidant of Ukrainian descent Oleksander Bezborodjko, began to relax the Russian grip on Ukraine. There was even talk about return of the former order, as during the hetman's times (Hetmanate). Publications in the Ukrainian language began to appear. The first outstanding literary work was "Aeneid" by Ivan Kotlarevskyi (1769-1838)

published in 1798; it was a humorous parody on this famous Roman epic, transposed to the Cossack scene. Kotlarevskyi also wrote operettas "Natalka

Poltavka" and " Muscovite Sorcerer". Another noteworthy, contemporary writer in Ukrainian language was novelist Hryhoriy Kvitka.

The cultural activities in Ukraine during 18th century were taking place mainly in church circles. The literature generally contained scholastic and religious disputes. The dramatic art was confined to morality plays. A noteworthy philosopher was Hryhoriy Skorovoda (1722-1794).

After the assassination of Tsar Pavlo in 1801 his successor, Tsar Aleksander I, began to revert to strict Russian rule. There were some hopes for a renewal of the Hetmanate, in 1812 and later in 1831, when Cossack regiments were organized to help with Russian warfare, but it did not eventuate. Russianization of Ukraine continued.

However, many literary works, although written in Russian, reflected Ukrainian customs, history and folklore. The most famous writer of such works was Mykolay Hohol (Nikolai Gogol), author of "Sorochynskyi Fair", "Taras Bulba" and many more. Among non fiction works of this period was book about the history of Ukraine up to abolition of Hetmanate, by George Kosinskyi, published in 1840. Also a book on Ukrainian grammar by Pavlowskyi appeared about same time. Folk stories, songs and art became very popular subjects in printed publications, which brought Ukrainian peasants and intelligentsia closer together.

Clandestine societies called "hromadas" (communities) promoting Ukrainian culture were being organized. Associated with Kyiv Hromada was Mykhaylo Drahomanov, who advocated transformation of the Russian Empire into a federation of independent states. A secret political association called the Brotherhood of Saints Cyril and Methodius (formed in 1826) propagated social equality and freedom of thought, conscience and speech. They also envisaged a federation of Slavic states under the leadership of Ukraine.

Schools, universities and theaters began to develop. Books and journals appeared, notably by professor at Kharkiv University (which opened in 1805) Petro Hulak-Artemovskiy, ethnographer Amvroziy Metlynskyi and graduate Mykola Kostomarov, who later became a famous historian. Still, the majority of books, although dealing with Ukrainian matters, were published in the Russian language until the appearance in 1840 of "Kobzar", a collection of poems by famous poet and painter Taras Shevchenko (1814-1861).

Shevchenko, born a serf, was bought out of servitude by a group of artists who recognized his talent for painting, but became famous mainly through his poems. In his poems Shevchenko protested against injustices and suppression of freedom in Ukraine, encouraged preservation of Ukrainian language and reminded russianized descendants of Cossacks forgotten truth and glory of Ukrainian past. His poetry reflected a conception of Ukraine as a free and democratic society that had a profound influence on the development on Ukrainian political thought. In 1845 Shevchenko worked at Kyiv University together with other prominent activists for Ukrainian renaissance such as Maksymovych, Kulish and Kostomarov (author of History of Cossacks).

Conditions deteriorated in 1847; members of Brotherhood of Saints Cyril and Methodius, and many writers including Taras Shevchenko, were arrested, tried and exiled and forbidden to write. They were not allowed to return till after year 1850. Ukrainian reaction to Russian rule was renewed in 1850s, mainly due to the return from exile by members of Brotherhood of St Cyril and writer Kulish, who began to publish ethnographical material collected before his exile. The new star of Ukrainian literature, Marko Vovchok published the journals "Khata" (Home) and "Osnova" (Groundwork), (1860-1862). A group called Osnova promoted the liberation of the peasants from serfdom and education, organized Sunday schools and published Ukrainian textbooks. They defended Ukrainian history and language from Russian and Polish influences. This movement even gained support within some Russian circles.

In 1862, the St Petersburg education committee recommended the introduction of Ukrainian language into state schools. Russian writers became interested in Ukrainian literature, especially in poems by Taras Shevchenko. However all this came to a halt during a Polish uprising in 1863 when the Russian government accused Ukrainians of supporting the Poles in their effort to gain independence from Russia.

At the start of the 1870s the centre of the Ukrainian movement was in Kyiv, where censorship was relaxed and which made literary and scientific activity possible. Promoting Ukrainian sciences were Historian Antonovych and Drahomanov, ethnographers Chubynskyi and Rudchenko, linguists Zhytetskyi and Mykhalchuk. In 1872 they founded a branch of Geographical Society in Kyiv, which became the centre of Ukrainian culture. Talented writers such as Rudanskyi, Nechuy-Levytskyi, Myrnyi, Konyskyi and Starytskyi represented Ukrainian literature. Mykola Lysenko provided foundations for Ukrainian Music by his collection of songs and compositions and by staging of many beautiful concerts.

Although all these activities were of cultural and scientific nature only, avoiding political, or even social affairs, they did not escape the attention of Ukrainian enemies. Government officials Regelman and Yusefovich kept complaining to Russian authorities that promotion of Ukrainian language and literature was a Polish and Austrian intrigue intended to separate Ukraine from Russia. Consequently, a commission in 1875 instituted censorship of Ukrainian literature and banned books from western Ukraine, except those published by Russophiles, which supported Moscow. The Kyiv branch of the Geographical Society was closed down and in 1876 came the ban on publication of books in Ukrainian language. Thus cultural activities moved again west and centered on the Taras Shevchenko Association, founded in 1873 in Lviv with help by Ukrainians from the east.

In Kyiv, to circumvent ban on Ukrainian language, a scientific and historical journal, "Kievskaya Starina" (Ancient Kyiv), came out in 1882. It was

written in the Russian language but by Ukrainian authors and in the 1890s included some articles in Ukrainian. The literature in Ukrainian language was at first restricted to cheap popular novels but later more serious themes were introduced by prominent authors such as Kotsubynskyi, Hrinchenko, Samiilenko and Lesya Ukrainka (1871-1913). There was a strong development of Ukrainian theater generated by plays based on folklore, notably by Kropyvnytskyi and Karpenko-Karyi (Ivan Tobylevych) and performances by many talented actors.

Political activity accelerated toward the end of the century. Younger, primarily student led hromadas became involved in political activities. One such group in Kharkiv developed into the Revolutionary Ukrainian Party, which in a pamphlet published in 1900 advanced a political goal of "one, single, indivisible, free, independent Ukraine"

The ban by Russian authorities on Ukrainian language being used during meetings and seminars intensified the struggle and political activity in defense of the Ukrainian culture. In December of 1904 a special commission of ministers concluded that the Ukrainian national movement does not constitute a serious danger to Russia. In 1905 the cancellation of the ban on Ukrainian language created great expectations for progress in cultural and political life. However attempts in 1906 to advance the Ukrainian cause by some deputies in Russian parliament (Duma) did not achieve any significant results. The anti-Ukrainian attitude of the authorities hindered, but did not stop progress of Ukrainian culture, education and economy.

The newspapers "Khliborob" (Bread Producer), "Hromadsjka Dumka" (Community Thought), "Ridnyi Kray" (Native Country), "Selo" (Village) and journals "Viljna Ukraina" (Free Ukraine) and "Nova Hromada" (New Community) were being widely read. The creation of the Ukrainian Scientific

Association in 1907 assembled scientific forces of different disciplines.

The Ukrainian movement looked forward with confidence toward the future.

The Cossack stronghold, Zaporozhian Sich, was subservient to Moscow and was utilized for raids on Crimea and Turkey. During the Turkish war, which started in 1768, several thousand Cossacks supported the Russians in battles on land and Sea. Eulogies from the Tsarina but little else and restrictions of Cossack freedoms continued rewarded their efforts. Their lands were being colonized by Russians, Serbians and other foreigners with an aim of creation of the so-called Novorossiia or New Russia state in the south of Ukraine.

After end of Turkish war in 1775, the Cossacks were being gradually disarmed and in the Summer of that year, Russian general Tekeli surrounded the Cossacks in the Sich itself, with superior forces, and demanded the abandonment of their fortress. Faced with such overwhelming odds, Cossack chief Kalnyshevskyj surrendered. The Sich was destroyed and abolished by Tzarist edict on the 3rd of August 1775. Kalnyshevskyj and the other Cossack leaders were exiled to Siberia.

The Cossack lands were granted to Russian nobles. The Cossacks were told to disperse and settle in towns and villages or to join the Russian forces. Many Cossacks escaped and settled in Turkey near the Danube delta. In 1778 they were formally accepted under Turkish rule. By end of 1780 all districts, which were formerly under the Hetmanate, were incorporated into the Russian regime. In 1783 all Cossack regiments were transferred to the Russian forces, peasants were prohibited to leave their landlords, which made them serfs on their former land. Ukrainian church autonomy was abolished and the church property was transferred to Russian treasury.

When the Cossacks in Turkey, under pressure from Russian field marshal Potemkin, were told to resettle further inland beyond the Danube river, many of them returned home. Potemkin, in order to encourage this process to continue and to discourage future exits of Cossacks from Ukraine, decided in 1783 to organize the Cossacks under name of Black Sea Force. These Cossacks, after another Turkish war in 1792, were resettled to Kubanj and were allowed to reestablish their former system and customs. Other Cossacks settled in lands under Austrian rule.

The Cossacks, who remained in Turkey, were under constant pressure from Russia to return. At the start of another Turkish war in 1828 Cossack chief Osyp Hladkyj decided to go over to the Russian side and many Cossacks followed him. After the war they at first settled near Mariupol on coast of Azov Sea and in the 1860s resettled in Kubanj. Cossacks, who remained in Turkey were dispersed, as reprisal for betrayal by Osyp Hladkyj.

Department of History and Political Theory <http://ipt.nmu.org.ua/ua/>