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Civilizational Influences and Their Unprejudiced Coverage in Ukrainian History Textbooks

Wpływy cywilizacyjne a ich bezwzględne uprzedzenie w podręcznikach historii ukraińskiej

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ABSTRACT

The proposed review is devoted to an unbiased coverage in Ukrainian textbooks of the history of civilizational influences, namely: Kyiv's cultural tradition in European society since Ancient Rus and prominent cultural and artistic figures of Western Europe in Ukraine. Proponents of Eurasian integration claim that Ukraine had nothing to do with Europe, this thought is rejected. Numerous examples confirm Ukraine's intensive ties with European states, its original ethnocultural space in Europe.

Keywords: identity; civilization choice; Euro integration; cultural tradition; spiritual values; civilization worlds; anthropological approach.

The events of the last decade (the Revolution of Dignity, the annexation of Crimea and hybrid war waged by Russia in the East), as well as Ukraine's proclamation of the European integration course, have again raised a number of questions for Ukraine: "Who are we? Where are we from? What is the connection between today's history and the past, the future?" And the most important is the problem of Ukrainian identity – historical, regional, national and civilizational. This allows our country to rethink its own geopolitical status in the context of Eastern Europe and the European continent in general (Kotsur, Balukh, Yurii et al., 2021, p. 7).

Not forgetting about changes in the economic structure and political system in this process, nevertheless the rebooting should take place in the humanitarian sphere – ideology, identity, strategy of cultural development, etc.

Supporters of the Eurasian integration deny the European identity of our country and affirm that Ukraine has always been and should remain a part of the Orthodox "Russian world" and that European integration will bring Ukraine only new troubles, even the loss of independence, and accession to the EU Customs Union will significantly strengthen its economy and open new development horizons. And recently, President Vladimir Putin claimed

“Ukraine is not even a state”, and “Russians and Ukrainians are one people”. According to him, foreign states, “radicals and neo-Nazis”, who are implementing the “anti-Russian project”, are trying to distance Ukrainians from “their rightful place under the wing of Moscow” (Boot, 2022). That is why “the biggest challenge for nation-building in Ukraine is the competition on its territory of Russian imperial and pro-European Ukrainian identity” (Stepyko, 2020, p. 9).

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Thus, the proponents of Eurasian integration argue that Ukraine has never had anything in common with Europe. However, historical facts confirm that from ancient times Ukraine had quite intensive ties with European countries, and until the early 18th century it was an original ethnocultural space in Europe, on the border with the Moscow Empire, which became known as Russia only under Peter I.

That is why now, when the Ukrainian people are making a fateful civilizational choice, there is a need to remind ourselves and prove to our Eurasian opponents that the development of Ukraine was and remains inextricably linked with the European community development, starting with Kyivan Rus. It should be proved on the basis of the historical facts that have recently been hidden from us by ideologues of the Russian and Soviet empires.

In the context of accelerating the pace of European integration, expanding the borders of the European Union, the questions of medieval cultural heritage, together with its role in shaping European values, the general importance of the Eastern Christian tradition in Europe and for Ukraine have often been raised. It should be remembered about its influence on Western European civilization, which accelerated its development after the Crusades and radically changed the cultural discourse in the Renaissance.

Under conditions of decommunization and the European course of development of Eastern European countries, Kyiv can once again become a new leader of the East Slavic (Orthodox) world, as it was during a period of Kyivan Rus, depriving Moscow of this informal status, especially after receiving the Ecumenical Patriarch's Tomos on Autocephaly of the Orthodox Church of Ukraine and the lack of historical sources on existence of such a Tomos in the Russian Orthodox Church. Therefore, the medieval cultural heritage serves the Ukrainians as one of the determinants in finding their own place in the All-European and World civilizations, typologically different identity, similar to the identity of the Kyivan Rus and the Grand Duchy of Lithuania.

The textbook by V.-P. Kotsur, V.-O. Balukh, and M.-F. Yuriy “*Kyiv Cultural Tradition in the Context of Medieval European Civilization*” is dedicated to this very purpose, where a comparative analysis of many culturological problems of ancient Slavic, Ukrainian cultural

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society with similar trends in European countries, from the Great Migration of people to the end of the Middle Ages was completed.

The proposed study, with consideration of the latest achievements in historiography, methodology of civilizational knowledge and on a basis of published and not yet verified and little-known sources, their new reading, examines leading trends and patterns of origin, formation and development of Medieval Ukrainian culture in a context of European proximity and mutual penetration. The authors sought to show an influence of climatic conditions on demographic and economic processes in the ancient Slavs and Western Europe; the emergence of writing and Christianization of Kyivan_Rus as a cultural and civilizational turn; highlight an impact of ancient heritage and Christianity on early European culture; to study a phenomenon of the culture of Princely Ukraine; to reveal a role of the Byzantine heritage in the Ukrainian medieval culture; highlight features of European culture in the Lithuanian-Polish era; show a role of the Church in Kyivan_Rus and medieval Europe.

Knowledge of the Kyiv cultural tradition in a context of medieval European civilization is based on a wide and diverse source base, inseparable from the source complex of intellectual history of Kyivan_Rus and medieval Europe and is classified into two large groups of sources: specific historical, cultural, ethnographic, legal, linguistic; historiographical.

The first group is represented by all types: written, oral, material, pictorial, behavioral, and electronic sources.

An important place here is in the collection of documents and readers, the documents and materials of library and museum collections ~~fonds~~, Internet electronic resources, etc.

The second group consists of historiographical sources represented by scientific works containing information about the state of scientific research on the history and development of Ukrainian and Western European cultures.

These problems have been and still are of interest to both foreign and domestic researchers to some extent. The fact is proved by the works of such scientists as T. Abolina, V. Baluh, I. Bychko, V. Borysenko, P. Herchanivska, V. Horskyi, I. Diachenko, M. Zakovych, I. Zahara, Y. Kalakura, V. Kapeliushnyi, M. Kashuba, M. Kotliar, V. Kotsur, P. Kraliuk, V. Kremen, S. Krymskyi, V. Lytvynov, V. Lisovyi, O. Lohvynenko V. Liubashchenko, O. Matkovska, V. Motsia, L. Nahorna, I. Nadolnyi, V. Nichyk, I. Paslavskyi, A. Pashchuk, N. Pikuliak, O. Rafalskyi, O. Reient, M. Rohozha, M. Rusyn, V. Smolii, O. Starovoi, Y. Stratii, P. Tolochko, O. Tolochko, M. Tsyhaniuk, V. Kharytonov, Sheiko, M. Yurii, N. Yakovenko and others who worked and keep working in the field of History and Culturology.

By adopting an anthropocultural man analysis paradigm as a priority object of cultural development and civilization progress, we used the scientific approaches of M. Weber, F. Guizot, G. Rickert, E. Cassirer, E. Husserl, K. Jung, A. Camus as well as the theoretical achievements of civilization theory of A. Joseph, A. Toynbee, O. Spengler, E. Goffler, F. Fevre and others.

We have proved that Kyiv's cultural tradition has been a part of European society since the times of Ancient Rus. Also, it reveals the activities and interactions of prominent cultural and artistic figures of Western Europe, Byzantium and Ukraine.

Authors took into account research of leading foreign and Ukrainian media scientists and cultural researchers, whose last names and ideas are presented in our investigation.

Edition is complemented with numerous illustrations: maps, charts, pictures, architectural buildings, sculptures, portraits, icons, book miniatures, articles describing way of life, image of deities and others like that, that will help the reader not only to perceive the expounded material but also make it evidently more clear, accessible and more interesting.

Thematic additions (chronologic table, list of the German, Celtic and Slavic deities, terminological dictionary, place names, list of prominent representatives of medieval culture, bibliography to every division, subject, geographical and nominal indexes) specify the given information.

This textbook is called to extend readers' knowledge, to deepen their personal interest in the study of cultural heritage of European and Ukrainian civilizations, to help scientists, state and cultural figures in informative opposition with the opponents of the Ukrainian state system.

The authors, first of all, proceeded from the fact that the Ukrainian state is capable of “maintaining its reproductive social mechanisms for further existence. This is the essential difference between peoples who, despite external and internal dangers, continue effective self-reproduction, and peoples who have not been able to reproduce themselves as a subject of history” (Rafalsky, Kalakura, Kotsur, Yuri and others, 2020, p. 413).

Thus, the authors of this study come to the following conclusions.

Firstly, in the modern globalization and information processes, European and Euro-Atlantic integration of Ukraine, its establishment in the world civilization as a unique regional civilization, it is important, on the one hand, to clarify the adaptation of Ukrainian society from ancient times to the cultural standards and spiritual values of medieval Europe. And on the other hand – to scientifically comprehend these processes from the height of their civilizational understanding.

Secondly, in the conditions of dynamic changes in all spheres of life of Ukrainian society, its democratization and modernization, the role of culture, education as an intellectual and spiritual foundation of state policy, system of moral norms and values is growing. The adaptation of culture and education to information and communication challenges is taking place, a fundamentally new cultural and educational environment is formed, resistance to Russian cultural monopoly, preservation of the cultural identity of the Ukrainian people, enrichment of its cultural and spiritual heritage, creation of favorable conditions for access to them, which, in its turn, requires an in-depth study of cultural and educational heritage as a civilizational indicator, is becoming an increasingly important task.

Thirdly, the importance of the anthropological, i.e., human factor of the social process is steadily growing, the role of man as the creator of culture and its most important product is increasing, the intellectual individuality and uniqueness of each individual, in this case of the Middle Ages, is becoming more and more revealed. The human world’s spirituality, consists firstly of all the world of cultures. It accumulates a system of values, norms and institutions. Through its values, the regulations of human activities occur in all spheres of social life. Through an anthropological approach, the culture becomes relevant by allowing us to look at it from multiple points of view according to social-cultural processes. This approach consolidates the specifics of the traditional society/culture.

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Fourthly, an individual person is the key link in the interaction between culture and civilization. The latter establishes humanity in the sphere of culture in the broadest sense of the word; it acts as a certain stage in the organization and content of cultural, as well as the social, economic, political and spiritual life. Without grasping the mechanism of interaction and interplay of the civilization and culture, it is impossible to identify the material strains of social-cultural development of Ukrainian society at an early stage and its interconnections with Western Europe.

Fifthly, the heritage of modern domestic and foreign civilization and culturology, their historiosophical and methodological tools allows a deeper understanding of the history of origin and features of Ukrainian and Western European medieval cultures.

Sixthly, Ukrainian culture was at the epicenter of Russia's war against Ukraine, Russia's annexation of Crimea, and sponsorship of a terrorist-separatist movement in the temporarily uncontrolled part of Donbass and its barbaric invasion. Against the background of these events, it becomes even clearer that it is not only Russia's disregard for fundamental principles of international law and relentless interference in the internal affairs of a sovereign state, but also the clash of two civilizational worlds, two elections, two cultures – Eurasian and European, two worldviews and values, ultimately good and evil. Against the background of this clash, it is necessary to protect Ukraine's cultural values from Russian expansion and aggression. At the same time, it becomes clear how important it is to study the identity of Ukrainian culture in the context of European one and their closeness and interpenetration.

Culture and education are the true values of everybody, any society and humanity in general. They are an organized experience of prehistory, which accumulates the embodiment of human abilities and capabilities, the results of reflection on people, their creativity, the foundation of further efforts. The integral image of culture, its essence can be understood in the unity of two interconnected poles, which pass into each other as a constant process of their interpenetration. On the one hand, culture is the most precious values of all mankind, inseparable from it as a subject of creation, preservation, reproduction and enrichment of cultural heritage, and, on the other, it is always national and personal. Culture and education are the greatest treasures of the nation, the intellectual potential of an individual, which is formed by the reproductive activities of the man and society. They have a social purpose and worldview.

According to researcher I. Kolesnyk, in the 1990s, Ukraine entered the era of "Rapid Globalization" and the main achievement of this period – Ukraine, the independent country. At the same time, modern global history, overcoming colonial thinking, complexes of the

second rate, emphasizes the equality and value of all ethnic groups and histories. And the methodology of global history opens the new opportunities for the creation of meta-, national and local narratives based on the multiplicity, coherence and interaction of cultures, traditions and historiographies (Kolesnik, 2019, pp. 330–331).

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ABSTRAKT

Proponowany przegląd poświęcony jest obiektywnemu opisowi w ukraińskich podręcznikach historii wpływów cywilizacyjnych, a mianowicie: kijowskiej tradycji kulturowej w społeczeństwie europejskim od czasów starożytnej Rusi oraz wybitnych postaci kultury i sztuki Europy Zachodniej na terytorium Ukrainy. Zwolennicy integracji euroazjatyckiej, którzy twierdzą, że Ukraina nie miała nic wspólnego z Europą, jest odrzucana. Wykorzystując liczne przykłady, potwierdzają się intensywne związki Ukrainy z państwami europejskimi, jej oryginalna przestrzeń etnokulturową w Europie.

Słowa kluczowe: tożsamość; wybór cywilizacyjny; integracja europejska; tradycja kulturowa; wartości duchowe; światy cywilizacji; podejście antropologiczne.