УДК 1(091)930:323.1(477.83)

**THE UNIQUENESS OF GALICIA AS A LANDMARK REGION IN ETHNOCULTURAL AND CIVILIZATIONAL-GEOPOLITICAL ASPECTS**

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Introduction. The uniqueness of the ethno-cultural and civilizational-geopolitical aspects of Ukrainian history consists in the harmonious synthesis and combination of two outstanding vectors of development: Western Ukrainian and Eastern Ukrainian. Due to historical circumstances, the Ukrainian people were divided for a long time not only by different states, but also by spiritual-religious, mental, cultural and social differences, which entailed two quite different civilizational attractions. If the core of the eastern Ukrainian civilizational space since the first centuries AD was the Middle Dnieper region, the center of the western vector is the zone of the North-Eastern Carpathians. It was in these two geographical spaces that the ethnic characteristics of Ukrainianism were obviously formed as a synthesis of new ethnic waves of Slavs, gradually assimilating the ethnic massifs of the Iranian-Scythians in the Dnieper region and the Veneto-Celts in the Carpathian region. This situation determined the psychoanthropological features of the two parts of Ukraine even in prehistoric times. Consequently, they constantly felt different emotional waves of social development, different figurative and stylistic tendencies in art, unique types of thinking and behavior. In particular, this determined the uniqueness of Galicia as a significant region in ethno-cultural and civilizational-geopolitical aspects.

Analysis of research and publications on the issue. In his study “Galicia and Ukraine” M. Hrushevsky outlined the importance of Galicia in the cultural development of Ukraine [6]. Another work by this scholar, “Ukrainian Piedmont,” is dedicated to the role played by Galicia in the process of Ukrainian national liberation and political-social revival [7]. О. Sytnyk traced the influence of the cultural factor on the development of the national consciousness of the Ukrainians of Galicia [15, pp. 265, 266]. M. Shlemkevich defined the types of thinking and behavior as “emotional-baroque” among the Dnieper people and “rational-gothic” among the Galicians. Their archetypes were, respectively, Khmelnitsky and P. Sahaidachny, T. Shevchenko and I. Franko [21, pp. 30-62]. The activities of these outstanding Ukrainians expressed the mental qualities of two large parts of Ukraine: heightened emotionality, irrationality, significant chaos of nature and romantic visionary thinking in Khmelnitsky and Shevchenko, and pragmatism, rationality, balanced behavior and general thoughtfulness of social and cultural work in Sahaidachny.

Aim of the article is: rethinking the uniqueness of Galicia as an iconic region of Ukraine in ethno-cultural and civilizational-geopolitical aspects.

Research results. The peculiarity of the macroregion of Western Ukraine, which geographically extends from the Pripyat River valley in the north to the upper reaches of the Tisza and Prut Rivers in the south, from the Syan in the west to the Zbruch and Goryn in the east, is the “violation” of its proto-ethnic basis, a basis that in fact was much larger in the past and reached much further west (Nadsianie, Lemkivshchyna), northwest (Kholmshchyna, Podlasie), southwest (Przeszowszczyzna in Slovakia, Southern Bukovina, Maramoroszczyzna in today's Romania). However, it so happened historically that these large, hundreds of square kilometers, ethnic Ukrainian lands were lost. Thus, the enormous penetration of the Ukrainian ethnos into the space of Central Europe, which in the civilizational and mental terms largely formed the Ukrainian soul, disappeared. Its presence is now manifested in the Ukrainian national consciousness and culture only fragmentarily, in the form of irrational impulses emanating from our ancient cultural traditions.

Thus, the space of Western Ukraine includes four political and cultural regions: Volyn, Galicia, Bukovina and Transcarpathia (Subcarpathia). Due to known historical circumstances, each of these regions played a greater or lesser role in the ideological, cultural and civilizational development of Ukraine. For example, in the 14th - 17th centuries, the role of Volyn was outstanding, which subsequently, in the second half of the 18th - 19th centuries, objectively declined, turning into a "dead end" first of the Polish-Lithuanian Commonwealth, and then of the Russian Empire. The historical fate of Transcarpathia was tragic due to the thousand-year-old Hungarian dominance, which was able to awaken to a dynamic national life only in the 1930s and 1960s. By the end of the 19th century, It so happened that only in Galicia the main components of national-cultural activism arose and were effectively strengthened, which turned this region into the leader of the Western Ukrainian macro-region: a numerous new national elite (patriotic secular intelligentsia) was formed here, the mission of the national church (UGCC) developed, a large urban center (Lviv), which became the main condition for modernization processes in Ukrainian society; political and cultural organizations and structures (a diverse and lively press, "Prosvita", NTS, "Rodnaya shkola", mass political parties, financial and economic organizations, a shooting movement, youth organizations "Sokol", "Plast", "Lug"), etc.) emerged here, which together ensured the dynamic processes of formation of the modern Ukrainian nation and its culture. Therefore, gradually in the last quarter of the 19th century. Galicia became a kind of spiritual and social core for the whole of Western Ukraine until 1945, until a new catastrophe in Ukrainian national existence.

Ivan Franko thus interpreted this process of the birth of a new greeting in Ukrainianism in his famous studio “From the last decades of the 19th century”: “History knows no leaps, does not give gifts to anyone. Each step in it is the result of hard work, sacrifices and competitions. Even what outsiders may consider stagnation or regression is also the result of struggle and a certain balancing of forces. When our nation survived those difficult days and rose from the oppression of that time; when those great chasms that then dissolved among our nation - between the common people and the intelligentsia, on the one hand, between Ukraine and Galicia, on the other - did not devour our strength and began to at least gradually soak and level out, then this did not come to us for free. In the rest of the twenty years of the 19th century, a new generation of workers came to the aid, and partly to replace the ancient figures, and threw great work, great strength of ardent passion and firm faith in the future of our nation into that abyss. This generation blew a storm in our national life and at the same time cleared the air, laid new paths in more than one direction. It awakened passions where there was indifference and routine, revived the pulse of national life. This was the reserve of fresh forces that our nation found in itself in the wave of severe oppression. I call that generation, those people who, by their labor, built that noticeable degree that is determined in us between the years 1880 and 1900, young Ukraine" [18, p. 476]. Although I. Franko spoke here about the general national movement, he nevertheless emphasized the Galician process, since it was in Galicia that the main organizational forms of cultural upsurge were created, which ensured successful steps for the whole of Ukraine towards the modernization of its society, towards statehood in the first half of the 20th century.

Further, among the Galicians, he singled out the names of the following figures as ascetics: Vladimir Navrotsky, Stepan Kachalu, Julian Romanchuk, Ivan Beley, Vasyl Levitsky (Lukich), Mykhailo Pavlik, Ostap Terletsky, Yevgeny Zhelekhovsky, Yemelyan Ogonovsky, Vasyl Shchurat, Vasyl Shchurat Vasyl Stefanyk, Mark Cheremshina, Grigory Tseglinsky, Andrey Tchaikovsky, Timofey Bordulyak, Bohdan Lepky, Les Martovich, Vyacheslav Budzinsky, Anton Krushelnytsky. It was this generation that brought to the national movement conscientiousness of work, intellectual refinement, scientific systematicity, moral persistence and militancy, breadth of cultural vision, artistic sophistication and taste in literary creativity, civic discipline and political offensiveness. It was with this generation, at the epicenter of which was the colossal figure of I. Franko himself, that the transition from the deaf defense in which the Ukrainian movement stagnated in the 1870s was associated, to daily offensiveness against the Poles and creative diversity and improvement in culture, which it began to live with from the 1880s [18, pp. 102-112].

The main platforms and platforms of this socio-cultural transition and transformation of the Galicians into the core of the modern Ukrainian nation were, at first, in the last quarter of the 19th century, the newspapers Batkivshchyna and Delo, the magazines Mir, Zarya, Narod, Zhizn i Slovo and the epochal Literary and Scientific Herald. I. Franko recorded the mass character of Galician press publications at the beginning of the 20th century, when popular newspapers reached an average of 5 thousand copies, and the Literary and Scientific Herald from 8 to 10 thousand [18, p. 522]. He painted the following picture of cultural advancement: “Founded in 1898, the Russian-Ukrainian Publishing Union has published so far 40 volumes of fiction, mostly original, has begun publishing a complete translation of Shakespeare with explanations, publishes a series of scientific works and smaller brochures accessible to the general public, and, despite the significant number of these publications, finds it possible to conduct business before stagnation [1]. Under such circumstances, the Ukrainian writer can hope that only his works had real value, then they will probably be published and will bring him in the near future, and partly now, in addition to recognition, also some material income. The path for young forces is well-trodden, competition is facilitated” [18, p. 522].

In Galicia, at the end of the 19th century, a powerful center for the development of Ukrainian culture and science was formed - and hence the phenomenon of the "Ukrainian Piedmont" [14]. Cultural development shaped the national consciousness of the Ukrainians of Galicia, while a significant role in the national revival of the Galician Ukrainians belonged to the influence of the Dnieper region (primarily due to the works of T. Shevchenko, the scientific-publicistic and social-publicistic activities of M. Hrushevsky) [15, p. 265, 266]. In his work "Ukrainian Piedmont" M. Hrushevsky wrote that with the strengthening of the national Ukrainian movement in Galicia, which moved from naive romanticism to solving the problems of cultural, social and political development of the people, literary and social Ukrainian work was carried out in it. local and Ukrainian forces of Russia, is becoming increasingly important for all Ukrainian lands. In the last decade of the 19th century. Galicia, despite its own very difficult conditions of national and economic existence, became the center of the Ukrainian movement, and in relation to the Ukrainian lands of Russia played the role of a cultural arsenal, where the means of national cultural and political-social revival of the Ukrainian people were created and improved” [7, p. 446]. In another work, “Galicia and Ukraine,” M. Hrushevsky emphasizes that in the most difficult times of Ukrainian timelessness, Galicia was a beacon of national Ukrainian culture, national consciousness “and showed the way to Ukrainian brothers” [6, p. 181].

In the period from 1900 to 1914, the Ukrainian movement in Galicia only grew stronger: political parties developed, dominated by the National Democratic Party, which had a clear national program and a ramified network of influences; the Ukrainian Galician press became increasingly diverse and influential, among which such high-quality publications as the new magazines Buduchnost, Voskresenye, and Ruslan stood out; a vibrant literary movement of Ukrainian modernism was formed (the works of V. Stefanyk, M. Cheremshyna, V. Shchurat, M. Yatskiv, P. Karmansky, V. Pachovsky, S. Charnetsky, B. Lepky). Every year during this period brought some success and the Ukrainian movement became more and more massive and militant. The apogee of this process can be considered the emergence of the rifle ideology, which included not only a military component, but also a cultural program for understanding the Central European civilizational foundations of Galicia, the creation of an urban consciousness of the new Ukrainians, and the education of a victorious and extractive greeting among the youth. The main tribune of this ideology in 1913-1917 was the Lviv magazine "Puti" (editors at different times were Rostislav Zaklinsky, Yulian Okhrimovich, Nikolai Golubets, Fed Fedortsev).

Objectively, there were no such processes at that time either in Transcarpathia or Volyn, which were in a pre-modern, patriarchal-rustic state of ethnic development, only Bukovina persistently caught up with Galicia, including thanks to the extremely effective activities of the Galicians who moved to Chernivtsi for a certain time and played an outstanding role there as cultural figures and organizers of the national cause: Kostya Gorbal, Stepan Smal-Stotsky, Osip Makovey, Myron Korduba, Zenon Kuzelya, etc.

The revolutionary processes of 1914-1920 significantly transformed Ukrainian life and changed much in the socio-cultural situation of the Western Ukrainian regions. Galicia in the interwar period (1920-1939) retained its leadership even more: the Galician literary process in the 1930s turned out to be the leading one on an all-Ukrainian scale, when due to the Bolshevik anti-Ukrainian terror the two former great literary centers – Kharkov and Kyiv – fell into decline, it was Lviv that turned into the new “literary capital” of Ukraine. This was evidenced by the bright names of Galician writers: Osip Turyansky, Katri Hrynevych, Julian Opolsky, Grigory Luzhnitsky, Vasyl Sofroniv-Levytsky, Vasyl Bobinsky, Oles Babiy, Bohdan Kravtsiv, Svyatoslav Gordynsky, Irina Vilde, Ivan Kernitsky Vikonskaya, Maria Strutynska, Bohdan Nizhankovsky; Such significant writers of the emigration as Yevhen Malanyuk, Yuriy Lypa, Galina Zhurba, Natalia Koroleva, Yuriy Kosach, Elena Teliga, Ulas Samchuk, and Oleg Olzhych were participants in the Galician literary process (i.e., they were actively published in the Galician press). Here, extremely professional and productive literary critics were formed: Mykhailo Rudnytsky, Ostap Gritsay, Gavriil Kostelnyk, Mykola Hnatyshak, Teofil Kostruba, Dmytro Koziy, Luka Lutsiv, who in many ways changed the intellectual and value landscape of Ukrainian literature. Original and influential literary magazines were published in Lviv: “Literary and Scientific Herald”, “World”, “Promotion”, “Bells”, “Towards”, “Novaya Khata”, “Dazhbog”, “Gorizonty”, “Nakanune”, etc., they ensured a high level and intensity of various scientific and literary-critical publications, lively literary discussions in the press and in the cultural space.

The free literary process in Galicia was stopped by the Soviet occupation of 1939. This, however, did not last long, because already in 1942, under the new historical conditions of the German occupation, a relatively free literary life was resumed here. The new government interfered little with culture, believing that political domination was enough for it. This is written about in sufficient detail in the well-known books by O. Tarnavsky [16] and M. Ilnytsky [8]. They explain that literary life in Galicia was quite active and interesting even under war conditions. In 1942, a new Union of Ukrainian Writers (SUP) was organized, headed by V. Pachovsky, which included dozens of authors. Original book publications were carried out here, theatrical and artistic life continued, high literary criticism developed, especially on the pages of such high-quality magazines as the Krakow publications Nashi Dni and Illustrirovannye Vesti. Therefore, it is possible to extend the duration of a complete, free and productive Western Ukrainian literature and culture until 1945 – the year when, with the repeated total and extremely destructive Soviet occupation of Galicia, hopes for a normal national life for Ukrainians were finally dashed, when Ukrainian literature found itself under the pressure of Russian totalitarianism for a long time.

The creation of the cultural identity of Galicia began after 1772, when as a result of the first partition of the Polish-Lithuanian Commonwealth, all Galician territories and Southern Volyn, and in 1775 Bukovina, came under the rule of the Austrian Empire (Transcarpathia had been there since the beginning of the 18th century). It was the Austrian civilizational influence that entailed fundamental changes in the socio-political, cultural, religious, intellectual existence of Western Ukrainians, and most of all the Galicians, significantly changing their mentality. The high-quality machine of the Austrian state bureaucracy, educational ideas, church reforms, the establishment of the education system, incl. in particular, the university (the creation in Vienna by order of Queen Maria Theresa of the General Greek Catholic Theological Seminary, the so-called Barbareum, in 1774, where thousands of Galician priests received a quality education, the opening of the Lviv University in 1784, the social, political, legal, agrarian reforms that were advanced for their time, etc. - all this for the first time so comprehensively and deeply led the majority of the Ukrainian people out of the Byzantine civilization circle and introduced them into the world of Central Europe, that a new Galician mentality was gradually born, built on this Central European soil. , Hungarians, Romanians) under the victorious pressure of Western Europe, they discovered a powerful, then in many respects advanced in Europe, German culture, which shook up the broad horizons of hopes and ideas in Galician thinking.

To explain how important and salutary the transition under Austrian rule was for Galicia, we will cite the assessment of a famous historian of the previous, Polish, period of Galician history: “The state in which the Austrian bureaucracy received Galicia in 1772 sums up the results of Polish rule, Polish cultural work in this region. Austria received the end of being terribly poor and backward. Trade and crafts were in decline; the cities were filled with half-starved Jews; the peasantry was killed, suppressed, ruined; the native element was represented by a semi-literate clergy, the Polish element by a willful, uncultured gentry. A century of further Polish domination in the region was crowned with the state in which we see Eastern Galicia now. The region is the most neglected, the poorest, the darkest in all of Western Europe; a region without trade, without industry, completely passive in its balance; a region where hunger typhus is the most common and constant guest; "a region where the daily earnings of an adult worker fluctuate between 15 and 20 kreutzars (12-15 kopecks) ... a region which, in terms of the number of illiterate people, is a real black spot on the map of Europe; a region famous for the tyranny of its administration and the unheard-of "robberies" during elections carried out by the skillful hand of the same administration - in a word, a famous region of poverty, epidemics and lawlessness ... "[4, p. 489]. As is known, the concept of "Galician poverty" has become a catchphrase in the Polish consciousness and historical science; it signified the abyss in which Galicia found itself by the beginning of the 19th century.

The deeper reasons for the Galician civilizational identity were rooted in the medieval historical, religious and cultural traditions of the region, when it was the core of the Galician Principality. And this was felt more intuitively than consciously by the Galicians themselves. Therefore, the first steps of a few educated Galician priests at the very end of the 18th century were attempts to establish a systematic study of that Church Slavonic written tradition and culture, which were still preserved in the "spiritual titles" of the region - in the monasteries of the Uniate Church. Work began on the republication of early printed and written sources, which was carried out by the Stavropegian Institute, founded by the Austrian authorities in 1788, which appeared on the basis of the Lviv Assumption (Stavropegian) Brotherhood, which had fallen at that time. It is in it that the first Galician conscious intellectuals unite, unfolding source study work and creating the foundations for a new national ideology, an ideology that has deep historical roots - in the Middle Ages. Through the mediocre mission of Barbareum, the ideas of Slavic revival come to the Galician Rusyns, which even more clearly set the idea of a nation and national culture before them. Consequently, while weak, the Galicians begin to realize that their mission is to create a new ideological and civilizational core in the space of the Ukrainian ethnos. They develop a sense of leadership, responsibility for the fate of the entire nation, since they understand that the rest of the Ukrainian lands are in unfavorable socio-cultural conditions, do not have their own intelligentsia, that the processes of a nation are not taking place there.

Although the program of national-cultural upsurge among the Galicians was rather vague, timid, provincial, but in reality they laid the first “stones” in the foundation of Ukrainian science: the opening in Lviv in 1787 by the Austrian authorities of the Studium Ruthenum (official name: Provisional Scientific Institute in Russian), which existed until 1809, created conditions for the formation of a conscious intelligentsia among the clergy and the development of church-theological literature in the Old Russian language. In 1791, Fr. Modest Hrynevetsky (1756–1823), a teacher at the Studium Ruthenum and then rector of the Lviv University, wrote his “Dogmatics” in this language and opened up space for the ideological and aesthetic separation of the Ruthenian/Ukrainian line among the Polish cultural sea.

Since then, the existence of two defining energy civilizational centers has had an impact in Ukraine: the Dnieper and Galician. If the first ideological dominant is the revival of the Cossack tradition and its bearers are the descendants of the Cossack elders (for more details, see the book by S. Plokhy [17]), then in Galicia this dominant is the idea of the revival of the tradition of the Galician Principality as the first Ukrainian state. It becomes a strategic advantage of the Galician project of national revival in the sense that it appealed primarily to the idea of statehood, and not only to cultural and ethnographic autonomy, as was the case in the Dnieper region, although the bearers of the Ukrainian ideological identity in the Dnieper region were distinguished by their noble origins, better education, and a brighter national consciousness (see the book by O. Ogloblin “People of Old Ukraine [11]), but they were fatally adopted by the mental complex of Little Russianness, that is, a psychological and spiritual-cultural attachment to a single Orthodox world, which the Russian Empire was then creating. (about the ideology Little Russianism (see more details in the book by Z. Kogut "Roots of Identity") [9]. This Little Russian consciousness constantly weakened the Ukrainian movement, took away hundreds and thousands of potential talents from it, cherished the vision of a common culture of the East Slavic peoples and the unity of the Orthodox world. In Galicia, although on a significantly worse social basis, which did not have its own aristocracy, there was a sense of great social poverty, the ideology of national revival could be asserted as a state ideology and was imbued with the spirit of national separateness.

According to the above, today we should reconsider our understanding of the sources of national revival and change the one-sided emphasis on the complete advantage of the Dnieper center in the nation-building processes. Here we must also realize something else: the existence of civilizational parallels in the Ukrainian national consciousness, starting from this time. After all, it is precisely from the end of the 18th century that an increasingly intense interweaving of Eastern (Byzantine) and Western (Central European) civilizational influences has been constantly felt in Ukraine. Two simultaneous cultural-creative processes are approaching their great combination: national separation from the all-Russian ethno-civilizational thickness in the Dnieper region and the expression of national identity through the assimilation of Central European cultural models in Galicia. Consequently, the cultural-sophical, aesthetic and historical-literary comprehension and clarification of the theoretical foundations of the ideological and aesthetic concepts of the "East" and "West" in the Ukrainian national consciousness is today an open problem of our science. Since ancient times, Ukraine has found itself at the crossroads of civilizational influences, and the two cores of Ukrainianism – the Dnieper region and Galicia – played an outstanding role in this. Here we should briefly explain the main principles and directions of the inter-civilizational dialogue in Ukraine, which began in the early Middle Ages, at least since the 12th century. Traditionally, Ukraine and its culture in historiosophical and cultural studies are defined as the limits, which diverge into transitory and pro-Western internal socio-mental and cultural-artistic tendencies. And this is indeed so.

From the beginning of its history, the early Middle Ages, Ukraine experienced powerful influences from the East and the West in traditional terms, i.e. from the oriental civilizations of the Iranian-speaking nomads (Scythians and Sarmatians), the Arab world (through the Caucasus), the Turkic civilization (Khazaria, Polovtsians, Polovtsians). At the same time, waves of occidental influences rolled into Ukraine: the weight of the Roman world, manifestations of the ancient Celtic culture, which in many ways formed the Slavs, then the influence of the Goths and Scandinavians-Varangians, the role of the Genoese colonies in the Black Sea region, etc. This clash of the Orient and the Occident on our territories led to the creation of a complex, controversial psychology of Ukrainianism, which mentally and spiritually still has not matured into a certain strong integrity to express a bright national individuality. The Ukrainian person is too divided, scattered in his ethnic space, "baroque" (E. Malaniuk), which, according to the same E. Malaniuk, causes its weak state intentionality. In an oriental way, the Ukrainian is inclined to close himself off from history, to create his own intimate vision of self-affirmation, to hope for survival through anarchy, a constant escape from responsibility. This found its expression in the general chaos of princely civil strife in the late period of Ancient Rus, and in the spontaneity of the Cossack movement with its glorious atamans, and in the general weakness of civic consciousness and organization of Ukrainians in modern times, during the creation of the UPR and ZUNR.

The archetypal figure of such historical behavior is Grigoriy Skovoroda (Yu. Lipa's opinion, outlined in his essay from the book "The Fight for Ukrainian Literature", 1935) [10]. It is no coincidence that so much space is devoted to this not very bright author in the Ukrainian consciousness and culture: this is a manifestation of the subconscious celebration of what sits in the depths of the Ukrainian soul - the moral ideal of escape from the world, self-isolation in the private, immersion in dreaminess, illusion and political passivity.

The Ukrainian nature fatally lacks the main principles of Western civilization: individualism, hierarchy, idealism, civil dynamism. At the political level, this is expressed in the imbalance of Ukrainian society, the absence of a conquering instinct, social discipline, etc. The Western "Faustian spirit" and "fiery Gothic" (the concepts of the German cultural scientist O. Spengler), which awakened in Europe somewhere around the year 1000 and determined the heroic mood of Western civilization and culture for many centuries, nevertheless penetrated Europe to a significant extent, that is, the space between the Alps and the Black Sea, between the Baltic and the Balkans. Already in the 11th-12th centuries, primarily through the Principality of Galicia and its geopolitical contacts, Central European trends began to penetrate into Ukraine, in particular, many Catholic missionaries came. As M. Vozniak noted, in Ancient Rus there was no wariness or suspicion of Catholicism at all in the 12th century, that is, immediately after the schism in the Church [3, pp. 88-92]. With each subsequent century, such pro-Western sentiments only grew.

Let us recall that the era of the High Middle Ages is the time of the formation of Western civilization, mentality and culture. So the new Western European, whose spiritual capital remains old Rome, is formed as a rationalistic, free, enterprising, heroic, knightly person, with noble ethics, largely ascetic, with broad visionary, extrovert, constantly trying to transform, improve the outside world. Hence the development of Western navigation, the fascinatingly dynamic art of Gothic, the strict and methodical development of Catholic theology, a network of universities that generate great respect for knowledge and books, prepare new intellectual elites that will soon perform the miracles of the Renaissance, prepare an explosion of exact and natural sciences. XVII century. Since 1500, with each century, the advantage of Western civilization over the entire Orient becomes more and more obvious.

Since the 9th century, when Ukraine-Rus entered the world historical arena, its first "East" was Byzantium with all its civilizational and cultural features. The fall of the Kievan state in 1240 due to the invasion of the Horde and the subsequent transfer of most of the Ukrainian lands under the rule of Lithuania stopped this dominance of Byzantium. It was the Grand Duchy of Lithuania that became that colossal lever of civilizational significance that turned Ukraine's face to the Occident, primarily to Central Europe. Then the trends of the Renaissance, university education, and the influence of Catholicism came into the Ukrainian cultural space. This was felt most in Galicia, which since the end of the 14th century was part of the Kingdom of Poland, where in the 16th century the first Ukrainian Latin-language fiction was born, which developed individualism in the proto-national consciousness. This left a tangible imprint on the Galician mentality.

Since the 15th century, after the fall of Constantinople in 1453 under the Turkish invasion, the Muscovite kingdom began to stubbornly and confidently take on the historical role of the Byzantine Empire. The written traditions of Orthodoxy were largely accumulated here, the Church began to grow stronger as the spiritual foundation of the Muscovite protonation. Yes, Muscovy became for Ukraine and Ukrainian culture that "second East", with which it had to conduct a long and sometimes very dramatic dialogue. In the 16th century, as a result of the Union of Lublin and the creation of the united Polish-Lithuanian Commonwealth, Volyn, Podolia and Kiev region came under direct subordination to the Polish Crown. This caused national indignation and an upsurge in Ukrainians. As an ideological alternative to Polish Catholicism, the leaders of the Ukrainian church movement - Stefan Zizaniy, Yuriy Rohatynets, Yelisey Pletenetsky, Isaiah Kopinsky, Zachariah Kopistensky, Job Boretsky, Petro Mohyla - put forward Orthodoxy. Thus, in the heat of interethnic struggle, they involuntarily turn Ukraine again to face the Orient, to that "Byzantium" which the new Ukrainians, imbued with sporadic Renaissance sentiments in the era of the Grand Duchy of Lithuania, allegedly have already overcome. This Orthodox-Orthodox elite is working hard to understand their spiritual depths, Byzantine theological wisdom and writing. A cult of the Greek language, Greek verbal images and literary features appears in Ukraine. Consequently, the idea of the unity of the Orthodox world as some kind of alternative to the Latin Occident is born.

At the same time, the idea of the Brest Union of 1596 appears as an attempt to reconcile the two enemy camps in the then Ukrainians: the pro-Western and the Orthodox-Orthodox. It was a form of global compromise that could harmonize the Ukrainian world. However, emotions prevailed and a storm of intolerance took hold of Ukrainian society: the majority of Ukrainians rejected this idea as an alleged "betrayal" of the Orthodox tradition. Consequently, Khmelnytskyi with its extraordinary dynamism and military zeal destroys Ukrainian stability for decades. A long period of chaos and general uncertainty sets in, dramatizing the Cossack atamans as much as possible as a manifestation of the ancient nature of Ukrainian anarchism. The shameful figures of the hetmans Bryukhovetsky and Mnohohrishny, Teteria and Sukhovyi, Samoilovych and Skoropadsky become symbols of this atamans.

However, at this time, in the 16th–17th centuries, Ukraine changes radically and forever: in its social strata, a feeling and vision of a qualitatively different civil and cultural life is born, a vision of the uniqueness of the civilization and mentality of Central Europe as a specific geocultural continuum. The names of Yuriy Nemyrich and Ivan Vyhovsky, Ivan Bohun and Petro Doroshenko, Ivan Mazepa and Pylyp Orlyk become symbols of this aspiration of the Ukrainian elite. Therefore, the struggle for Ukraine against these outstanding figures and their ideological commandments for Muscovy, which comes here immediately after Khmelnytsky, becomes so difficult, bloody and dramatic, with constant retreats, losses and catastrophes. Having immersed themselves in the elements of Byzantine-Eastern Orthodoxy, the Ukrainian people nevertheless changed in their depths, slowly becoming a Central European people (due to the powerful cultural influences of the Polish world) and for a long time resisted the onslaught of a typically Eastern despotism, which Muscovy was then.

Conclusions. In the 18th century, the almost constant decline of both the Ukrainian people and Ukrainian culture continued, becoming increasingly provincial and inarticulate. At the same time, the confrontation between the influences of Polish and newly embellished Muscovite cultures in Ukraine continued. From the first quarter of the 18th century, the Polish state was in decline, approaching the tragic partitions of the Polish-Lithuanian Commonwealth in 1772. So, Russia's seizure of the entire Right Bank of Ukraine, Podolia and Volyn meant the complete advantage of the new Byzantium in Ukraine. A widespread and brutal process of destruction of everything Catholic, Uniate, Western on its territory began. This process was completed in 1839, when the Uniate Church was completely banned within the Russian Empire, and the cultural influences of the Poles were completely destroyed due to the liquidation of the network of Polish educational institutions. The only Ukrainian ethnic space (if we do not count Transcarpathia, which was in a deplorable state of socio-cultural stagnation), in which Western cultural influences were preserved and even began to grow again, was Galicia. The fate of all of Ukraine now began to depend on it.

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| *Баган Олег, Зубкович Остап. Унікальність Галичини як знакового краю в етно-культурному й цивілізаційно-геополітичному аспектах.*Анотація. У статті зроблена спроба переосмислити значення в етно-культурному й цивілізаційно-геополітичному відношеннях. Зокрема особливу увагу приділено становленню Галичини як знакового культурного регіону України. Відзначено формування «галицького ядра» в українській культурі. Підкреслено проблему цивілізаційної самобутності Галичини.**Ключові слова:** Галичина, етно-культурнийрозвиток, цивілізаційно-геополітичний аспект, «галицьке ядро», цивілізаційна самобутність.***Bagan O., Zubkovich O. The uniqueness of Galicia as an iconic region in the ethno-cultural and civilizational-geopolitical aspects.*****Abstract.** The article attempts to rethink the history of the Monastery of the Intercession of the Holy Virgin in Uman in the context of the twentieth century. In particular, special attention is paid to the detailed reconstruction of all known facts and events related to the functioning of this outstanding religious center. The unique significance of the Uman Basilian Monastery is noted.**Key words:** Uman Basilian Monastery, Monastery of the Intercession of the Blessed Virgin Mary in Uman, Greek Catholic Church, religion, Uman region.**Відомості про авторів: Information about the author:****Баган Олег Романович Bagan Oleg** [bahan.o59@gmail.com](https://mbox2.i.ua/compose/1297816744/?cto=HxozMHw%2BMQ79OVJ8lL%2FFeqRXnYZ4fYHLrsaZgq7CuYc%3D) [bahan.o59@gmail.com](https://mbox2.i.ua/compose/1297816744/?cto=HxozMHw%2BMQ79OVJ8lL%2FFeqRXnYZ4fYHLrsaZgq7CuYc%3D)  |
| Дрогобицький державний педагогічний Ivan Franko Drohobych State університет імені Івана Франка, Pedagogical University **Зубковича Остапа Ігорович** **Zubkovich Ostap**[zubkovytch@gmail.com](https://mbox2.i.ua/compose/1297984825/?cto=qbOjrM5MZa%2BhtoTJtbeRfJmQmMWvlKt7oKGImg%3D%3D) [zubkovytch@gmail.com](https://mbox2.i.ua/compose/1297984825/?cto=qbOjrM5MZa%2BhtoTJtbeRfJmQmMWvlKt7oKGImg%3D%3D)Мелітопольський державний педагогічний Bohdan Khmelnytsky Melitopol університет імені Богдана Хмельницького State Pedagogical University |