POMIĘDZY
МІЖ • МЕЖДУ • BETWEEN • ZWISCHEN • ENTRE

Polsko-Ukraińskie Studia Interdyscyplinarne
2023, nr 2 (9), ss. 37–45

https://czasopisma.marszalek.com.pl/en/10-15804/pom
DOI: 10.15804/PPUSI.2023.02.04

Anastasiia Hridina
Postgraduate Student, Vasyl Stus Donetsk National University
https://orcid.org/0000-0001-5718-9885
a.hridina@donnu.edu.ua

REPRODUCTION OF CULTURAL AND RELIGIOUS LIFE IN UKRAINE DURING 1917–1921 IN MEMOIR LITERATURE

Summary: The article examines the role of memoirs in depicting the cultural and religious life of Ukraine during the revolutionary years of 1917-1921. The analysis focuses on memoirs written by contemporaries and participants of the Ukrainian Revolution. Memoirists drew attention to the issues of Ukrainian language, literature, art, and education. They depicted the efforts of cultural figures in supporting and developing Ukrainian culture, changes in the cultural environment, and society's reaction to these changes. The authors of memoirs discuss churches and religious organizations during the revolutionary period, describing the shifts in attitudes toward religion under the influence of political changes, the interaction between the church and political structures, and the persecution of priests and monks by the Bolsheviks. They share their thoughts on the impact of revolutionary events on their personal lives, perception of culture, and religion. The article analyzes the memoirists' accounts of meetings, communication, and collaboration with other prominent cultural and religious figures, as well as the exchange of ideas, discussions, and joint projects that contributed to the development of cultural and religious life.

It is revealed that the memoirs contain information about the state of societal culture and spirituality, including beliefs, customs, traditions, and moral values of that period. In the memoirs of many Ukrainian writers, artists, and other cultural figures, moments of Bolshevik presence are described as a time of creative alienation and pressure on artistic expression. With their rise to power, Ukrainian culture became dependent on the ideology and policies of the new regime, leading to a decline in artistic quality and loss of authenticity. These cultural figures also depict the challenging living and working conditions during the revolutionary period in their memoirs. Many of them were forced to leave Ukraine or go into hiding due to political persecution. This led to a decrease in activity on the Ukrainian cultural scene and a reduction in the number of book publications. Despite the difficult circumstances, Ukrainian cultural figures continued to create and preserve cultural heritage. Many of them actively engaged in collecting and preserving Ukrainian cultural heritage, which suffered significant losses during the revolution.

A common tendency in the memoirs of contemporaries of the Ukrainian Revolution of 1917-1921 is the personal perspective on events and their impacts on the culture and religion of Ukraine during the periods of the Central Rada, the Hetmanate of P. Skoropadsky, and the Directorate. They provide a historical context and offer readers a unique insight into that period, helping to better understand its significance and consequences for the cultural and religious development of Ukraine.

Keywords: memoirs, education, culture, church, Ukrainian Revolution

1. Introduction

Ukrainian culture played a significant role in the society of the Ukrainian Revolution era of 1917–1921. This period was characterized by the emergence of new cultural movements and trends. Society began actively exercising its civil liberties, including engaging in political activities, organizing public gatherings, initiating periodical publications, and developing creative works using the Ukrainian language as a means of communication. The main objective was the transformation of the Ukrainian people from an ethnic community into a political nation. Throughout the years 1917–1921, Ukraine experienced a complex socio-political moment. Exploring the cultural and religious life of Ukraine during this period allows for a better understanding of the evolution of Ukrainian culture and religious identity. It is important to study the traditions, values, and practices that were significant to Ukrainian society at that time. An internal perspective on the events of that period is provided by memoir literature, as it contains personal testimonies of those who lived through that time. They offer valuable information about the experiences, thoughts, attitudes, and experiences of Ukrainian cultural and religious figures of that time. Researching the depiction of cultural and religious life in memoir literature is of great importance to the scholarly community. It allows for expanding knowledge of this period, conducting new interpretations, and filling possible gaps in the exploration of this topic.

The aim of the article is to determine the potential of memoir literature as a source for studying the cultural and religious life of Ukraine during the Ukrainian Revolution era of 1917–1921. The main research objectives in the article include analyzing and interpreting the works of memoirists to understand the depiction of Ukrainian cultural and religious life in them, identifying key thematic directions present in memoirs related to culture and religion. The research methodology is based on the principles of scientific objectivity, historicism, and systematic approach. It employs methods of analysis and synthesis, historical-comparative method, historical-genetic method, and the method of historical-cultural contextualization, which collectively contribute to achieving the objective.

2. Development of Ukrainian Education in the Time of Revolution

The revolutionary years of 1917–1921 were a critical period for Ukrainian culture. On one hand, there were opportunities for its development in national formats, but on the other hand, cultural progress faced objective difficulties of organizational and material nature. These contradictions particularly affected education. Many memoir authors emphasized the importance of its development for Ukraine, considering it as the foundation of the national political system. Vasyl Fedorko, a soldier of the Ukrainian People's Republic Army and a veteran of the 2nd Zaporizhzhia Regiment of the Ukrainian People's Republic Army, recalls that the Bolsheviks ruthlessly persecuted any national-cultural manifestations. The struggle for national-cultural revival became an important direction of the national liberation movement in Ukraine, and the construction of culture and education became an integral part of the state-building process (Fedorko, 1973, p. 4). S. Yefremov, a Ukrainian public and political figure, and literary critic, argued that a well-organized Ukrainian school could provide more for political autonomy than numerous demagogic treatises. He wrote that several generations educated in Ukrainian would "remain firm and unshakable in relation to political demagogues" (Yefremov, 2013). N. Polonska-Vasilenko left memoirs about the state of higher education at the beginning of the revolution. According to her recollections, there were no job opportunities for her in Kyiv because the university and higher women's courses were not functioning. Schools were filled with protests, and female students of the women's courses demanded political freedom for all professors, regardless of their political views (Polonska-Vasilenko, 2011, p. 110).

Memoirs testify that at the beginning of the revolution in Ukraine, there were over 30,000 schools where Russified teachers worked. Therefore, one of the main tasks of the revolution was the revival of Ukrainian education in the Ukrainian language and based on Ukrainian principles since the "Prosvitas" alone could not cope with this task. P. Pervukhin, a teacher of Ukrainian language and literature, recalls that Ukrainian society at that time was very vulnerable and susceptible to various influences, especially Russian and Jewish. He noted the limitations of the

rights and opportunities of Ukrainians during that period, providing numerous examples where Ukrainians demonstrated national consciousness, celebrated Ukrainian folk holidays, organized exhibitions of Ukrainian books and journals, and met with national leaders (Pervukhin, 1969).

M. Kovalevsky, a political figure, cooperator, publicist, and poet, points out that in early March 1917, the Ukrainian Society of School Education was established in Kyiv, which saw remarkable development under the leadership of Petro Kholodny, an outstanding Ukrainian statesman and public figure, a member of the Ukrainian Central Rada, Minister of Education of the Ukrainian People's Republic, artist, and educator. He became the director of the First Ukrainian Gymnasium named after Taras Shevchenko, which was solemnly opened in Kyiv on March 18, 1917. The memoirist also confirms the importance of the Ukrainian community in the development of the school system, particularly the Ukrainian Club "Rodina," which contributed to the opening of gymnasiums for children throughout Ukraine, including the gymnasium in Kharkiv. Club members invigorated the activities of the All-Ukrainian Teachers' Association, which had ceased under the influence of the 1905 revolution (Kovalevsky, 1960).

There is a lot of information available in the memoirs of S. Rusova (Rusova, 2004) regarding the functioning of this association and the life of the Ukrainian intelligentsia in general. She talks about the organization of "information bureaus" for educators, funding for courses and trips, the opening of schools and kindergartens with instruction in the native language. A significant contribution was made to the development of adult education. In her memoirs, S. Rusova emphasizes: "It is necessary to decisively and systematically fight against the general ignorance and spiritual emptiness of the Ukrainian people" (Rusova, 2004). She notes that the main force in this process was the instructors who promoted "intelligent cultural entertainment, literary readings, educational cinema, children's evenings, concerts, and performances" and distributed various manuals and practical advice. Prominent instructors mentioned include Lesya Staritska-Chernyakhivska, Kateryna Stetsenko, Volodymyr Zinkivsky, Maria Porsh, and Yevhen Perfetsky.

In January 1918, N. Hryhoriev became the Minister of Education in the government of the Ukrainian People's Republic (UNR). He left memoirs titled "Memories of a 'Ruin-maker'" in which he described his activities during the Central Rada and Pavlo Skoropadsky's Hetmanate. The author stated that from the beginning of the revolutionary events, he focused on teaching history in schools. Through his efforts, the book "On Teaching Children Native History" was created, in which he presented his personal approach to the initial teaching of children's history. He wrote, "Language, arithmetic, and other sciences can be easily borrowed, but as for history, these methods need to be invented and thought out independently." N. Hryhoriev noted the low level of teaching the discipline and emphasized the need for children to feel that history influences their present lives. He suggested starting the study of history with the exploration of the child's family tree, the biographies of their parents, as well as the history of their city or village. He believed that children should memorize specific fragments of historical material and textbooks should be used for review (Hryhoriev, 1937). Thanks to his activities, schools and kindergartens with instruction in the native language were opened. N. Hryhoriev emphasized the importance of combating general unawareness and the darkness of the masses and supported the development of various cultural and educational events such as literary readings, educational cinema, children's evenings, concerts, and performances.

Significant for understanding the revolutionary era are the memoirs of P. Skoropadsky. He emphasized the importance of widespread Ukrainization (Skoropadsky, 1921, p. 318). According to Skoropadsky's memoirs, there was an uneven distribution of educational institutions in Kyiv, where instruction was conducted in both Ukrainian and Russian languages. He attempted to increase the number of schools where teaching was done in Ukrainian, both in Kyiv and throughout the country, although it was quite challenging. According to D. Doroshenko's memoirs, it was either necessary to transfer existing gymnasiums to the Ukrainian language, where instruction was conducted in Russian, or to open new Ukrainian-speaking gymnasiums without closing secondary education institutions with Russian as the language of instruction (Doroshenko, 1992, p. 355). According to the memoirist's testimony, P. Skoropadsky chose the second option, which allowed the gymnasiums to develop in parallel. This caused dissatisfaction among

Russian-speaking peasants, but the hetman managed to successfully overcome this resistance.

According to G. Hummerus, a Finnish politician who visited Kyiv in the summer of 1918, the intellectual life of the city was very active, especially in national circles. He noted that new educational institutions were constantly emerging, and when he arrived in Kyiv, the opening of the first Ukrainian university was being prepared (Hummerus, 1997).

Ukrainian historian and statesman V. Zenkovsky, in his memoirs, describes the period from May 15 to October 19, 1918, when he held the position of Minister of Education of the Ukrainian People's Republic. He recounts attempts to reform the education system in Ukraine, including the establishment of a new national school and support for Ukrainian science and culture. The author notes that these tasks were challenging due to the difficult political and economic situation. He describes various ways of increasing the budget for education and culture, highlighting the problem of attracting qualified professionals to national scientific and cultural institutions due to financial constraints. He writes, "It was difficult to find funds for national education when all the money was going to war. We struggled with financial difficulties but eventually found funds for our school reform and national culture" (Zenkovsky, 1995).

V. Vynnychenko was one of the memoirists who emphasized the unsatisfactory effectiveness of the hetman's reforms (Vynnychenko, 1990). He ironically wrote about the flaws in the process of Ukrainization and pointed out that only one or two ministers in the Cabinet knew the Ukrainian language, while others only listened to it during "Little Russian" performances. Vynnychenko even criticized the successful reforms of P. Skoropadsky, particularly in the field of education. However, he did not provide any arguments to support his words, indicating a personal negative opinion about the hetman.

During the revolutionary events in western Ukrainian territories, many questions arose in the field of education and science that required immediate resolution. According to M. Lozynskyi, most of them were addressed through the adoption of legislative documents such as "On the Language of State Institutions" and "On the Fundamentals of Schooling" (Lozynskyi, 1925, p. 65). Political opponents of the Galician government openly criticized their activities, refuting their achievements while acknowledging some validity. In particular, they pointed out that compared to the situation in the Trans-Dnieper Ukraine, there were virtually no real reforms implemented in the western Ukrainian territories, with only the replacement of inscriptions on buildings in Kyiv.

Soldier of the Ukrainian National Republic Army and veteran of the 2nd Zaporizhzhia Regiment of the Ukrainian National Republic Army, V. Fedorko, notes that at the beginning of the revolution in Ukraine, there was no accessible higher military education, only small military schools existed (Fedorko, 1975, p. 4). Tetiana Mykhailivska-Tsimbal, a student at an Odessa gymnasium, witnessed the revolutionary events in her city. In her memoirs, she mentions that with the onset of the revolution, science began to lose its significance in the gymnasium, and regular lessons were replaced by hurried final exams (Mykhailivska-Tsimbal, 1977, p. 69). She asserts that students were strictly isolated from all events, which prevented them from receiving information about the events in the Russian Empire.

Interesting facts about the state of education in the western regions of Ukraine during the revolutionary period can be found in the memoirs of V. Barahura, who witnessed the Ukrainian-Polish War in 1918-1919. In his book "Kalynovyi Mist" (The Guelder Rose Bridge), he talks about his education in the Gymnasium in Yavoriv (Barahura, 1982, p. 53). He recalls that the financial situation of the school was very low because the Gymnasium's budget chronically lacked funds. When V. Barahura went to school, he not only carried textbooks but also a few pieces of firewood: "We studied on maps with holes, on which cigarettes were smoked, which our restless teachers diligently patched up and added new details to. We made various devices and instruments for physics lessons, and in the fields and meadows, you could often see students hunting for butterflies and insects to replenish the natural science cabinet. We sat on creaking desks that did not meet sanitary standards and were uncomfortable in a practical sense" (Barahura, 1982, p.69). V. Barahura also notes that over time, the financial situation of the school improved thanks to the activities of Prince Vasyl Voloshynsky and responsible directors of the Yavoriv Gymnasium, including Mykola Chaikovsky and Markiyan Terletsky. He recalls that the Gymnasium taught world history and the science of mod-

ern Poland, while the history of Ukraine was studied only within the framework of world history. However, the teachers tried to encourage students to study the history of their native land and the Ukrainian people.

3. Ukrainian Cultural Advancement

Considerable attention is given by memoirists to the state of the cultural sphere. According to S. Rusova's memoirs, there was a Department of Art in the General Secretariat (Rusova, 2004). It consisted of departments for the preservation of art and antiquities, theater, arts and crafts, library and archives, and visual arts. Thanks to the initiative of the latter, the Ukrainian Academy of Arts was established in Kyiv, which was the only multi-profile institution of higher artistic education in Ukraine. It trained specialists in various fields of art, such as sculpture, painting, graphics, architecture, theater and set design, art restoration, art history, and even art management (Antonovych, 1966, p.69). On December 18, 1917, the Central Rada adopted a law regulating the activities of the Ukrainian Academy of Arts. K. Antonovych recalls the development of the statute of the Committee for the establishment of the Ukrainian Academy of Arts, together with her husband's sister, H. Antonovych.

In the thematic section "Revolution," Ukrainian public figure N. Surovtsova talks about the development of theater during the revolutionary period: "A performance took place on the steppe near a solitary hut. The audience sat on the ground, and the actors performed on a small hill" (Surovtsova, 1966, p. 66). S. Rusova mentions that there were cultural and literary circles in cities where young people and older individuals together created plays, sang folk songs in a choir, and read Ukrainian literary works. It is interesting to note the perception of the youth towards the first Ukrainian "Young Theater" in Kyiv: "We, the youth, visited it with great interest, although the older generation sometimes criticized it" (Rusova, 2004, p. 76). According to S. Rusova, this theater was Les Kurbas' first attempt to "break away from classical domestic theater," which particularly appealed to the Ukrainian youth. She recalls that young people attended educational lectures in the Ukrainian Free University in the evenings because they were taught in Ukrainian (Rusova, 2004, p. 77).

Memoirists have provided information not only about cultural achievements but also about cultural vandalism caused by the Bolsheviks. M. Tereshchenko recounts that during the revolutionary events, a significant portion of his art collection, located in his house on Bibikivsky Boulevard in Kyiv, was destroyed. He describes the extent of the devastation: remnants of magnificent paintings by renowned artists were torn into pieces or needlessly destroyed with a saber, some canvases were cut out of frames with knives or sabers, and the upholstery of chairs and armchairs was torn apart. Thanks to M. Tereshchenko's mother, Yelizaveta, some artworks were preserved by being transferred to the Municipal Museum of Antiquities and Art. His aunt, Varvara Khanenko, entrusted her collections to the Academy of Sciences of Ukraine, hoping that they would be better preserved. Unfortunately, the Academy burned down on December 14, 1918. Varvara Khanenko had the opportunity to take the art treasures to Germany, but she declined because she had always dreamed of these works of art, collected throughout her lifetime, remaining in Kyiv for educational purposes and bringing joy to Ukrainians (Tereshchenko, 2013).

In 1917, all bans and restrictions on the Ukrainian press were lifted. Over the following years, the government structures of Ukraine–the Central Rada, the government of Hetman Pavlo Skoropadsky, the Directorate of the Ukrainian National Republic–established control over the press and provided assistance in organizing journals. This was achieved through the issuance of resolutions, laws, instructions, and other documents.

Yevhen Tyshchenko-Siryi, a prominent figure in the Ukrainian publishing and national-cultural movement, and a writer, describes the development of the publishing industry during the revolutionary years in his memoirs "From Memories of Ukrainian Publishers." He recalls that due to the urgent need for school textbooks in 1917, a branch called "Ridna Shkola" (Native School) was established at the "Dzvin" publishing house, where notable editors such as S. Rusova, Ya. Chepiga, and S. Cherkasenko worked. Despite having funds for publishing textbooks, there was a shortage of paper since it was imported from Finland. The situation improved under Pavlo Skoropadsky's rule. The Ministry of Education in Kyiv ordered hundreds of thousands of copies to implement

the textbooks of the "Ridna Shkola" publishing house. The printing of textbooks took place in Austria. Before the start of the academic year, Yevhen Tyshchenko-Siryi managed to deliver 25,000 copies of O. Kovalenko's geometry textbook, his own authored book "Life of Plants," as well as 100,000 copies of two parts of Ya. Chepiga's arithmetic. Additionally, 200,000 readers and 250,000 copies of S. Cherkasenko's primer were prepared (Tyshchenko-Siryi, 1949, p. 12).

According to Z. Kuzela, who was a Ukrainian linguist, journalist, historian, public figure, and publisher, several publishing houses existed in Kyiv during the summer to autumn of 1918. These included "Serp i Molot" (Sickle and Hammer), "Knyhozbornia" (Book Collection), the publishing cooperative "Hromadska Dumka" (Public Opinion), and "Istorychna Beletrystyka" (Historical Fiction). In Kharkiv, there were publishing houses such as "Luna," "Rukh," "Literaturni Zshytky" (Literary Notebooks), and "Hrunt" (Soil) (Kuzela, 1918, pp. 15–16). Volodymyr Vynnychenko discussed the situation with publishing during the hetmanate, stating, "…poor Russian officials who occupied positions became scared and hastily began to learn the Ukrainian language. Ukrainian and non-Ukrainian bookstores sold Ukrainian dictionaries and grammars the best during those strange times when Russian reaction spread quickly in Ukrainian" (Vynnychenko, 1980, p. 120).

4. Reflection of Religious Life in Memoirs

During the process of Ukrainian state-building in the revolutionary era, the issue of the status of the Ukrainian Orthodox Church became relevant. Its significance had canonical, organizational, and political dimensions. The increased attention to the needs of the Orthodox Church emphasized its special status in society.

Valuable sources for understanding religious life are the memoirs of Archbishop of Volyn and Zhytomyr, Metropolitan Yevlohiy, titled "The Path of My Life: Memoirs." The author draws attention to the changes in church life immediately after the fall of autocracy. Following the events in St. Petersburg, questions arose for Metropolitan Yevlohiy regarding whom and how to commemorate during worship. He recalls the pressure from the Ukrainian community as a church figure of Russian orientation: "From the very first day, a campaign against me began. I still traveled in the episcopal fiat. From time to time, hostile cries reached me: 'You won't be traveling anymore!'" However, during Easter visits to the hospitals, Yevlohiy did not feel hatred or hostility from the soldiers: "When I went to the hospitals with a basket of red eggs for Easter, the soldiers still bid me farewell with Christian greetings, but the Sisters of Mercy complained that there was dissatisfaction among the wounded" (Yevlohiy, 1994).

In his memoirs, Ivan Ohiyenko, the Minister of Religion of the Ukrainian National Republic, notes that Ukrainian groups sought to transfer the Church's problems to the responsibility of state authorities in order to ensure success in the process of Ukrainianizing the Church and obtaining autocephaly. To achieve this, it was necessary to go through the Ukrainianization of the Church, which was supposed to be guided by a "true Ukrainian." According to Ohiyenko's recollections, Archbishop Oleksiy was such a person, with whom he discussed the creation of a Church Council that would deal with the affairs of the Ukrainian Church since "the episcopate will not be able to accomplish this because they do not understand this matter well, and most of them are not on our side" (Ohiyenko, 1968). In the memoirs "Krut. Chronicle of the Red Viburnum," Ivan Losky emphasizes the importance of the Church in the social life of that time, stating that it was the center of spiritual life and provided stability and unity for Ukrainian society (Losky, 1932, p. 12).

During the period of the Hetmanate, the main initiative in state policy regarding the church and religion was led by ministers of denominations, who served as the primary source of information regarding church life in Ukraine and beyond, maintaining direct communication with church leadership. The first person to hold this position was Vasyl Zinkivsky, a professor at the Kyiv University of Saint Volodymyr. In his memoirs, he noted the general indifference of the village towards the Ukrainian church movement. In such a situation, Metropolitan Volodymyr continued to convene the Episcopal Council, which contributed to the activation of the Ukrainian church movement. Zinkivsky supported the autonomy of the Ukrainian church but not autocephaly. According to his recollections, at that time, everyone con-

sidered this issue a church-political one. However, he did not deny the possibility that autocephaly could become a reality for Ukraine in the future. He supported the Ukrainianization of worship, considering the church barriers to the language of worship inappropriate (Zinkivsky, 1995). Zinkivsky left an impression of the state of spiritual education during the Directory. According to him, changes took place in this sphere because there were outdated stereotypes that had transferred from old Russia. The spiritual academies suffered because the higher spiritual authority had full control over educational institutions: "Close subordination to the state led to the fact that gifted and educated spiritual leaders were rarely encountered within the church hierarchy - more often, there were practical administrators or individuals who exhibited piety and worthiness in this aspect" (Zinkivsky, 1995, p. 90). At the same time, active work was being carried out to establish theological faculties at universities. One of the best examples is the theological faculty of the Kamianets-Podilskyi State University, headed by Rector I. Ohienko.

O. Lototsky, upon becoming the next Minister of Confessions, took on the task of implementing the idea of autocephaly for the Ukrainian Church. He successfully convinced the Council of Ministers of the fallacy of its church tactics and rejected the autonomy project, proclaiming the autocephaly of the Ukrainian Church at the Council. O. Lototsky led the embassy to Tsargrad (Constantinople) for the recognition of the autocephaly of the Ukrainian Church. He believed that Ukrainians could not ignore the religious aspect in their lives, as the church interests of the people were linked to civic, national, and even state needs. In his memoirs, the activist wrote that the church should not only be a personal matter but also a political institution. He condemned the refusal of Russian church circles to recognize Ukrainian identity. O. Lototsky was interested in the development of spiritual education and sought to reform the old system by developing new principles and principles. He remained the Minister of Confessions during the Directory. Regarding this period, he mentioned the arrest of Yevlogiy and Antoniy, whom he was instructed to execute. However, it was possible to convince Y. Konovalets of the inappropriateness of such action (Lototsky, 1966).

Metropolitan V. Lypkivskyi notes that after the capture of Kyiv by the Denikinites, some Ukrainian church figures had to leave Kyiv and move to Kamianets-Podilskyi, where the Directory continued its work. The Kyrylo-Methodian Brotherhood, which included many government officials, also moved there and became the center of supporters of Ukrainian revival. At one of the brotherhood meetings, it was announced that Ukrainian parishes had been established in Kyiv and a new All-Ukrainian Church Council had been elected. However, the activities of the brotherhood encountered obstacles due to the actions of Bishop Pimen, who prohibited the clergy and monks who joined the brotherhood from participating in it and conducting worship services. Ivan Mazepa recalled, "We could not overcome such a national enemy as the Kamianets bishop Pimen. He was a bitter enemy of Ukrainians and conducted explicit anti-Ukrainian propaganda" (Lypkivskyi, 1961, pp. 58–59).

In his memoirs "On My Life's Path," published in Zurich in 1978, I. Luchishin recounts the persecution of the church by the Soviet authorities, also mentioning other religions in Ukraine, including Greek Catholicism and Judaism (Luchishin, 1978).

5. Conclusions

Memoir literature encompasses a wide range of impressions and evaluative judgments regarding Ukrainian culture and religious-church life during the revolutionary years of 1917–1921. Among its authors are political figures, prominent entrepreneurs, activists, church officials, scholars, educators, and journalists. Each of them, from their own standpoint, provided a characterization of the situation in the cultural and spiritual sphere against the backdrop of political upheavals. Memoirists demonstrated the understanding of the importance of education by the Ukrainian government bodies in the establishment of the Ukrainian state, drawing attention to its material support. Despite the difficulties, school buildings were constructed and repaired, efforts were made to create comfortable conditions for students and teachers. The significant contribution of the public to the development of Ukrainian schools is also noted.

The analysis of memoirs has revealed that contemporaries of the Ukrainian Revolution almost unanimously positively assess the achievements of the Central Rada, the Ukrainian State under hetman

rule, and the Directorate of the Ukrainian People's Republic in the field of culture. Emphasis is particularly placed on measures aimed at reviving national consciousness among Ukrainians as the foundation for state-building. Despite challenging conditions, Ukrainian cultural figures continued to create and preserve the cultural heritage, which suffered significant losses during the military-political confrontation. Likewise, the authors express solidarity in condemning the destructive actions of the Bolsheviks towards cultural objects. Many Ukrainian writers, artists, and other cultural figures note that Ukrainian culture became dependent on the ideology and politics of Soviet power, leading to the loss of its authenticity. Many cultural figures were forced to emigrate.

Significant attention in the memoirs is devoted to the issues of religion and church life during the Ukrainian Revolution. The authors reveal its ideological, moral, and meaningful aspects. They analyze the activities of religious and church leaders, raise the question of Ukrainian autocephaly, and discuss state measures regarding the recognition of the Ukrainian national church and its political status.

Thanks to memoirs, we gain a deeper understanding of the experiences and thoughts of creative figures who went through difficult times and made a significant contribution to the development of Ukrainian culture. Although memoirs bear a distinct subjective character, it is precisely this that gives them uniqueness and makes them an important source of information. When combined with other types of sources, their analysis adds value to the study of Ukrainian society during the revolutionary period of 1917–1921.

References:

1. Antonovych K. (1966). Z moikh spomyniv. Ch.2 [From My Memories. Part 2]. Vinnipeg, p. 82.
2. Barahura V. (1982). Kalynovyy mist [Kalynovyy Bridge]. Zbirka spomyniv-rozpovidok z dytя̑achykh rokiv u Nemirovi i z zhyttya uchniv Yavorivsʹkoyi himnaziyi v 1914––1928 rr. [Collection of memoirs and stories from childhood in Nemirov and from the life of students at Yavoriv Gymnasium in 1914–1928]. New York–Jersey–City, p. 218.
3. Doroshenko D. (1992–1993). Moyi spomyny pro nedavne mynule (1914–1920) [My memories of the recent past (1914-1920)]. UIZh, 6–9, 12, 1–4, 6–8.
4. Fedork V. (1973). Spohady z chasiv vyzvolʹnoyi borotʹby 1917–1921 rokiv [Memoirs from the times of the liberation struggle 1917–1921]. Melʹborn.
5. Hryhoriy N. (1937). Spohady "ruinnyka" pro te, yak my ruinuvaly tyurmu narodiv, a yak budivaly svoyu khatu [Memoirs of a "destroyer" about how we destroyed the prison of nations and how we built our own house]. Lviv.
6. Hummerus H. (1997). Ukrayina v perelomni chasy. Shistʹ misyatsiv na choli posolʹstva v Kyevi: Spohady [Ukraine in critical times. Six months at the head of the embassy in Kyiv: Memoirs]. Kyiv: Takson.
7. Kovalevskyy M. (1960). Pry dzherelakh borotʹby: spomyny, vrazhennya, reflexiyi [At the sources of struggle: memories, impressions, reflections]. Innsbruk.
8. Kuzelya Z. (1918). 1918 rik na Ukrayini [1918 Year in Ukraine]. Zaltsvedel, p. 40.
9. Loskyi I. (1932). Kruty. Litopys Chervonoi Kalyiny [Kruty. Litopys Chervonoi Kalyiny]. № 2, pp. 2–4.
10. Lototskyi O. (1966). Storinky minuloho. Ukrainska pravoslavna tserkva SShA, T.3 [Storinky minuloho. Ukrainska pravoslavna tserkva SShA, Vol. 3]. p. 398. URL: http://diasporiana.org.ua/memuari/393-lototskiy-o-storinki-minulogo-ch-3/.
11. Lozynsʹkyy M. (1925). Moye spivrobitnytя̑stvo z prezydentom Petrushevychem [My cooperation with President Petrushevych]. Lviv: Naklad "Novoho Chasu".
12. Luchyshyn I. (1978). Na moiemu zhyttievomu shliakhu [Na moiemu zhyttievomu shliakhu]. Tsiurikh, p. 79.
13. Lypkivskyi V. (1961). Istoriia Ukrainskoi Pravoslavnoi Tserkvy [Istoriia Ukrainskoi Pravoslavnoi Tserkvy]. Vinnipeh: Fundatsiia Ivana Hryshchuka, p. 181.
14. Mitropolit Evlohiy (Heorhiyevskyy). (1994). Putʹ moyeyi zhyzni: Vospominaniya [The Path of My Life: Memoirs]. Moscow: Moskovskyy rabochyy, p. 621.
15. Mykhaylivsʹka-Tsymbal T. (1977). Z viysʹkovoho hnizda (spohady) [From the military nest (memoirs)]. Buenos-Ayres: Vydavnytstvo Yuliana Sedyaka, p. 128.
16. Ohiienko I. (1968). Riatiuvannia Ukrainy. Na tiazhkii sluzhbi svoiemu narodovi [Saving Ukraine. Na tiazhkii sluzhbi svoiemu narodovi]. Vinnipeh: Volynʹ, p. 94.
17. Pervukhin P. (1969). Pyd Voznesensʹkom [Under Voznesensʹk]. Dorohovzas, 26(45), pp. 7–8.
18. Polonsʹka-Vasylenko N. (2011). Spohady [Memoirs]. Kyiv.
19. Rusova S. (2004). Memoary. Shchodennik [Memoirs. Diary]. Kyiv: Polihrafknyha.
20. Skoropadsʹkyy P. (1922–1923). Uryvok zi "Spomyniv" Hetʹmana P. Skoropadsʹkoho: 1-y Ukrayinsʹkyy Korpus [Excerpt from the "Memoirs" of Hetman P. Skoropadsʹkyy: 1st Ukrainian Corps]. Khliborobsʹka Ukrayina, IV, pp. 3–40.

21. Surovtsova N.V. (1996). Spohady [Memoirs]. Kyiv: Vydvo imeni Oleny Telihy, p. 432.
22. Siryy Yu. (1949). Iz spohadiv pro ukrayins′ki vydavnytstva [From memoirs about Ukrainian publishing houses]. Avrsburr, p. 12.
23. Tereshchenko M. (2013). Pershyi oligarkh. Mykhaylo Ivanovych Tereshchenko (1886–1956) [The First Oligarch. Mykhailo Ivanovych Tereshchenko (1886–1956)], p. 256.
24. Vynnychenko V. (1980). Shchodennik. 1911–1920 [Diary. 1911-1920]. New York: Vydannya Kanadskoho Instytutu Ukrayins′kykh Studiy i Komisiy UVAH u SShA dlya vyvchennya i publikatsiyi spadshchyny Volodymyra Vynnychenka, T. 1, p. 500.
25. Vytvyts′kyy V. (1989). Muzhychnymy shlyakhamy [Through Musical Paths]. New York, p. 217.
26. Yefremov S. (2013). Shchodennik: Pro dni minuli (spohady) [Diary: About past days (memoirs)]. Ukrayins′kyy istorychnyy zhurnal, 1, pp. 179–187.
27. Zen′kovs′kyy V. (1995). Pyat′ misyatsiv u vlasi (15 travnya – 19 zhovtnya 1918 r.). Vospominaniya [Five months in power (May 15 – October 19, 1918). Memoirs]. Moscow: Krutyt͡s′koe patriarshye podvor′ye.