

UKRAINE AS THE PART OF RUSSIAN EMPIRE IN THE 18th CENTURY IN THE CONTEXT OF INTELLECTUAL HISTORY

The peculiarities of intellectual and cultural history of Hetman State (Hetmanshchina) as a part of the Russian Empire during 18th century in the context of intellectual history's processes in Europe of that time are studied.

Key words: Ukraine, Hetman State, Russian Empire, Intellectual History, Absolutism, the Age of Enlightenment, Encyclopedic Knowledge, Baroque, Romantics.

There are different terms for the determination of the 18th century characterizing the cultural (Baroque, Rococo, Classicism), intellectual (the Age of Enlightenment, Encyclopedism) and political (Enlightened Absolutism) stages of the European History. These stages took various forms in different countries including Ukraine which came at that time brought the significant transformations. The Ukrainian lands, first of all Dniepr-Left-bank Ukraine – Hetmanshchina – entered the 18th century as the part of the state which at the beginning of this century turned into Russian Empire. This century became for the Left-bank Ukraine the period of lost of the autonomy status by its Cossack's statehood.

During this century both the forms and content of educational and cultural life of Ukrainians change, what we'll look thorough in the context of intellectual history of the Russian Empire and Europe in the whole. The intellectual history is now the multidimensional research subject or is "sufficiently heterogeneous mixture of different directions, thematic priorities as well as methodological perspectives." [8], in which we first of all mean its meaning as the history of science and education in his development and in the context of all-European evolution of the sphere of Knowledge.

At the beginning of the 18th century in intellectual life of Ukraine the tendencies began in the former age found its further development, mainly the cultural influence of Ukraine on the Moscow State, than Russian Empire. In some aspects this influence became even stronger because of the wide program of changes started by Peter I and including modernization of Education based of the human and intellectual capital of Ukrainians who at the last time was not only included into the orbit of European cultural and intellectual space, but elaborated their own forms of adaptation of European education to the necessities of the Orthodox part of Europe.

The Ukrainians together with the Belarusians were the only Orthodox peoples who belonged to the Catholic Poland-Lithuanian Commonwealth and in such way were included to the West- and Central-European intellectual space. Because of it the Ukrainians not only had access to its educational institutions, but also adopted and transferred on the Orthodox ground creations of the Latin collegiums in the form of Slavic-Greek-Latin schools [7, c. 36]. This process drew to a head with the founding of Kyiv Mohyla Collegium which 1701 became an official status of Academy.

Thought the creative assimilation of the European cultural achievements Ukraine became their re-translator in the frame of Orthodox space of European Civilization. Thanks to the existing of the Academy Ukraine became a powerful intellectual center which combined the traditions of European education of that time with national, cultural and religious peculiarities of an Orthodox high school.

Kyiv Academy became not only the pattern for founding of schools of such type in Ukraine at the end of 17th – on the beginning of the 18th centuries like Tshernigiv, Kharkiv

and Persyaslav Colleagues but also for organizing of Slavic-Greek-Latin Academy in Moscow as well as later attempts to create the row of similar schools in Russian Cities [7, c. 42].

Not only organizational forms and content of education were transferred From Ukraine to Russia, but also the teachers themselves came there beginning from the Simeon Polotskyj. "At the end of the 17th – on the beginning of the 18th century the "ukranization of russian spiritual culture took place" which became "West-European – Ukrainian after its origins" [9, c. 367].

Educational processes were an important part of that cultural and intellectual development of the Baroque Age which found its expression in Ukraine at the end of the 17th – on the beginning of the 18th centuries and which became the manifestation of the symbioses, the creative adaptation of all-European tendencies brought on the Ukrainian Background under the influence of the national tradition in the original cultural forms. The other peculiarity of the Baroque culture was its synthetic character providing "the ability to construct its own culture basing on the achievements of the former ages: Antiquity, Middle Ages and the Renaissance" [2, c. 64]. This synthetic character of this cultural age had for Ukrainians also an overtake effect (V. Nychyk) providing the creative usage of the experience of European culture elaborated at the time of Renaissance Humanism and Reformation movements and to use it for Ukrainian cultural realities. Ukrainian culture and scientific-educational sphere of the Early Modern time was developed in the deep connection with the intellectual processes in Europe and proposed the Ukrainian answer on their challenges, when on the base of West-European patterns Ukraine created its own forms of intellectual and spiritual life.

At the same time in the countries of West and Central Europe leading at that time in intellectual progress of the world the change to the new stage of scientific development known as classic science took place. It started in the West Europe with the scientific works of Francis Bacon and Isaac Newton covering the period from the Early Modern time till the beginning of the 20th century. In the frame of this period some important changes in scientific thinking took place, among others appearance of the experimental forms of science and forming of the methods of scientific cognition. The graduate secularization of science also took place as well as the change of the forms of education and its coming out of the system of middle-aged scholastic and formation of the classic universities. In such way the new intellectual age was forming which manifestations during 18th century were irregularly represented in different countries.

From the middle of the 18th century when the secularization of science happened the scientific progress as well as state's development became deeply connected with the progress of positive knowledge, in particular, natural sciences. In Ukraine this change of the scientific paradigm got a grip on with important political and society's changes like the further

integration to the Russian state what ended with the liquidation of the institutions of the autonomy structure, Cossacks self-administration and after the dividing of the Poland-Lithuania at the last quarter of the 18th century with including of the bigger part of Ukraine to the Russian and partly – to Austrian, soon Austrian-Hungary monarchy.

But preparing of these changes in form of modernization's processes in the Russia itself began earlier and consisted of transfer to it of some scientific and technological innovations what happened according the imitative of the tsar, soon emperor Peter I and under his patronage. At the same time political processes of the empire considered with the formation of absolutism in Western Europe what made the role of Russia and its political influence in Europe stronger. The combination of strong power of the monarch with the processes of intellectual modernization not only responded the peculiarities of Russia's development of that period, but also achieved their apogee at the rule of Katherine II making her an example of the educated absolutism in the eyes of their ideologists – the French Philosophers of the time of Enlightenment.

So, if from the end of the 17th till the beginning of the 18th centuries thanks to the intellectual influence as well as human capital of Ukrainians "the fertilization of Russia" by the adopted to the Orthodox space achievements of the European culture" [6, c. 362] took place, thanks to some reforms done by the Peter I the Russian Empire began to go its own way to Europe, but not "via Ukraine". It happened, in particular through the direct transfer to Russia of the intellectual experience of Europeans in the actual for the Age of Enlightenment forms with their stress on the natural sciences and encyclopedic character of knowledge.

This break happened parallel with the mastering by Russians of the Ukrainian experience but without including of the Ukrainian intellectuals into these new tendencies. At the same time the processes of political centralization took place what in the case of Ukraine meant limitation of the autonomic rights of Hetmanshchina. The modernization's processes in Russian Empire took their justification in the idea of educated monarchy (supported in Russian case by F. M. Voltaire and D. Diderot), which personification supposed to be the empress Katherine II who manage to earn the acknowledgment of such ruler in Russia as well as outside of it, so that the "offensive of Russian centralism on the Ukrainian autonomy was made under the cover of Enlightenment's rhetoric" [7, c. 89].

The educational sphere became an important ideological component of the imperial doctrine having on its beginning stage an overtaking character – modernization for Russia itself and also an better image and improvement of status and valuation of the newborn empire by foreign countries: "The Enlightenment... became not only an official ideological position, but some kind of semantic-making pivot for the forming during the Peter's I transformations an image of a new imperial statehood, some kind of integrative imperial value" [1, c. 51].

In Russian Empire at the time the displacement of the intellectual centers from Ukraine and Kyiv to the imperial capitals took place: so, in St. Petersburg 1724 the Academy of sciences was founded with the academy's University by it, an 1755 the University in Moscow. They became the main scientific and educational institutions of empire which established direct contacts with the Western intellectual space: Peter I established the practice to send young noble man to study in West-European Universities and also to

invite foreign, first of all German scientists for teaching and research in Russia. Since that time the foreigners came to Ukraine mostly via Russia. At the same time Russia actively used an intellectual potential of the annexed territories for its state constructing consecrated by the imperial ambitions – besides Ukraine since the end of the 18th century there were Poland and Baltic countries.

So, the important changes in the system of world cognition, namely establishment of classical science and University's education were followed by significant political transformation. In Ukraine these changes consisted of the graduate incorporation to the Russian state with the simultaneous offensive on national cultural originality as well as unification of the forms of intellectual life and there incorporation to the general structure. This process ended with the liquidation of Hetmanshchyna, destruction of the Zaporoger Cossack Fortress (Sich) and reformation of Cossacks as the social strata on the Left-Bank Ukraine, incorporation of Crimea and developing of the South Ukraine as well as joining of the Right-Bank Ukraine to the empire after the dividing of Poland-Lithuania. Such geopolitical changes brought to certain ideological re-orientations also by Ukrainians themselves: from the part of European World Ukraine became a part of the Russian empire and now the connection with the European intellectual space was possible only by mediation of administrative structures of the empire and under its ideological control. Ukraine-Hetmanshchyna slowly appeared in the situation when its educational institutions were put under the administrative control of imperial power and the space of scientific freedom was limited.

At the same time the politics of integration of Ukrainian intellectual life to the imperial one took place. The apogee of such tendencies was disagreement of Catherine II for opening of University in Baturyn initiated by the last Hetman of Ukraine Kyrylo Rosumovskij. Such position completely corresponded to the politics of autonomy and Cossacks' self-governance in Ukraine and also to the aspiration for political and intellectual re-orientation of Ukraine from the Western and Central Europe to Russia. In the intellectual space it was achieved through the advance of the prestige of Russian schools also for Ukrainians.

It should be mentioned, that the part of Ukrainian Elite of the High-Ranked Cossack's origin was attracted with the possibilities opened with the life in the capital itself and changed for the position of the new – imperial – identity. Such significant example of procurement to the changes of educational orientations of the Ukrainian youth was in particular the activity of Ivan Poletyka (1722-1782), the graduate of Kyiv-Mohyla Academy and professor of Medical Academy in the German City Kiel who preferred work in Russian Empire and contributed to organizing of study of Ukrainian young man in the Hospital Schools in St. Petersburg by recruiting and personally choosing for this study 55 students of Kyiv Mohyla Academy [3, c. 433-434].

At that time the ideologically related to the imperial absolutism Enlightenment had no base in Ukraine for manifestation of national cultural phenomena, that is why Ukrainian culture during 19th century gradually came from the late baroque forms to the sprout of pre-romanticism which, being developed in at her beginning of the next century became a form of cultural self-expression of stateless nations.

Not accidentally that, according to the discrepancy of the main cultural and intellectual ages – the Enlightenment in Russian Empire and Late Baroque in Ukraine – two mail,

significant persons of Ukrainian and Russian cultures of the 18th century – Grygoriy Skovoroda and Mikhailo Lomonosov – were the representatives of two different type of thinking and cognition, to speak figuratively, of different cultural ages. If Lomonosov is without any doubts the scientist of the Age of Enlightenment, the universal encyclopedic type of a researcher who was, according to A. Pushkin, “the first Russian University”, Skovoroda was the agent of difficult synthesis of the cultural ages which were creative mastered in Ukraine from its own and European experience. In the creative works of Skovoroda man can find the features of Baroque thinking, the signs of pre-romanticism and presentiment of later existentialism as well as the continuity of the spiritual tradition started from the medieval spiritual and mystical practices and had its manifestations in Eastern (Byzantine-Rus’) as in Western Catholic tradition of Christianity. In the figural definition of the Thinker of that time I. Kant about two subjects mostly inspired and attracted him “stellar sky above us and moral low inside of us” the combination of the type of thinking of that age was reflected – the experimental exploring of the world providing through encyclopedic gathering of knowledge the Age of Enlightenment and perception of the internal world – “the microcosm of Human” found its triumph in the Heritage of G. Skovoroda.

References

1. Andreiev A.L. Rossiiskoie obrasovanije: sotsialno-istoricheskije konteksty. – Moscow: Nauka, 2008, 359 p.
2. Gorskiy V. XVII storichcha v istoriji ukrainskoji filosofiji // Ukraina XVII stolittia: suspilstvo, filosofija, kultura: zbirnyk naukovykh prats na poshanu pamiaty prof. V. M. Nichyk. – Kyiv: Krytyka, 2005, 584 p.
3. Kyievo-Mohylianska Akademiia v imenakh, XVII-XVIII cent. / ed. by Brihkovetskyj V.S., Z.I. Khyzhniak – Kyiv: Publishing house “KM Akademia”, 2001, 736 p.
4. Mykytas V. Vaganty ra mandrivni diaky // Kyivska starovyna. – 1992, № 5. – P. 99-108.
5. Nichyk V. M. Kyievo-Mohylianska Akademiia i Ukrainska kultura. – Kyiv: Ukraiens’kyj Tsentru dukhovnoji kultury, 2001, 252 p.
6. Pavlenko Yu. Tsivilisatsiina pryroda Ukrainy ta globalni protyrichchia suchasnogo svitu // Davniorus’ke lubomodriie: teksty i konteksty / ed. By O. Vdovina, Yu. Zagorodnij. – Kyiv: Publishing house “KM Akademia”, 2006, – P. 357-373.
7. Posokhova L.D. Na perekhresti kultur, tradytsij, epokh: pravoslavni kollegiumy Ukrainy naprykintsi XVII – na Puchatku XVIII stolit’: monografie. – Kharkiv: antional V.N. Karazin Univercity 2011, 399 p.
8. Sklokin V. Review of the Book: Rethinking Modern European Intellectual History / Ed. By Darrin M. McMahon and Samuel Moyn Oxford: Oxford University Press, 2014, 305 pp. // Historians.in.ua: <http://www.historians.in.ua/index.php/novi-knizhki/1140-rethinking-modern-european-intellectual-history-ed-by-darrin-m-mcmahon-and-samuel-moyn-oxford-oxford-university-press-2014-305-pp> [in Ukr.]
9. Trubetskoj N. S. K ukrainskoj probleme // Trubetskoj N. S. Istorija. Kultura. Yazyk. – Moscow, 1995, 800 p.
10. Khyzhniak Z.I. Istorija Kievo-Mohilianskoj Akademii / Z.I. Khyzhniak, V.K. Mankivskij. 2. Ed., revised and supplem. – Kyiv: Publishing house “KM Akademia”, 2008. – 203 p.