

DOWNLOAD PDF ATTITUDES OF THE UKRAINIAN RESISTANCE TOWARD THE RUSSIAN PEOPLE.

Chapter 1 : Ukrainian Culture :: a Glimpse into Post-Soviet and Slavic Culture

Among the many questions in the current debate about the crisis in Ukraine, that of ethnicity, language and attitude toward Russia has drawn great heat but cast very little light on the actual situation.

While most of the population is able to communicate in both Ukrainian and Russian, the issue has consistently served as a political flashpoint ever since Ukraine gained independence in 1991. Ukrainian is the official state language, but the status of Russian has ebbed and flowed over the past quarter century under a series of different administrations. The language issue has also been central to the ongoing Kremlin-led separatist war in eastern Ukraine that is now entering its fourth year. Thousands more went even further, taking up arms against Russian hybrid forces in the east of the country. The role of Russian-speaking Ukrainians in the defense of the country has changed perceptions about what it means to be Ukrainian and led to a more inclusive approach to issues of national identity. Nevertheless, the ongoing conflict with Russia has placed the long-term development of the Russian language in Ukraine under question. The study involved six focus groups in cities across Ukraine, along with expert interviews and surveys with opinion leaders in a range of fields. Many observers claim that until the outbreak of the current war with Russia, people typically regarded Ukrainian identity as closely tied to the Ukrainian language. They argue that this approach has now changed, with widespread acceptance of Russian-speaking Ukrainians as full and equal members of the modern Ukrainian nation. Does your research support these claims? Many welcomed the Russian aggression in Crimea and eastern Ukraine. This generates a lot of distrust. Nevertheless, people are starting to understand that while it is sometimes possible to find a connection between the language a person speaks and their attitudes towards the current conflict, language is not an accurate indicator of political loyalties. Due to the role of Russian-speaking Ukrainians in defending Ukraine against Russian aggression, we are indeed witnessing an historic evolution in our understanding of what it means to be Ukrainian. However, somebody speaking Ukrainian is still a lot more likely to be regarded as a Ukrainian patriot than somebody speaking Russian. How important has the conflict with Russia been in forcing Russian-speaking Ukrainians to assess their attitudes towards national identity? Can we talk about new-found feelings of Ukrainian patriotism among Russian-speakers, or does your research point to a more deeply-rooted sense of attachment to Ukraine that was previously underestimated? Our research has shown that a number of Russian speakers started developing their Ukrainian civic identity long before the start of the current Russian aggression. Some study participants indicated that they first felt Ukrainian rather than Russian during the Orange Revolution, some even before that. This does not necessarily mean they switched to the Ukrainian language in their daily lives, but most of them increased their usage and consumption of Ukrainian. The current conflict certainly sped up this identification process. Consequently, their Ukrainian civic identity grew stronger. They did not want to identify with the aggressor or be in any way responsible for what the Kremlin was doing in Ukraine. According to your report, many Ukrainians who previously identified culturally with Russia are now rejecting these ties. Will this lead to the emergence of a specific Russian-language Ukrainian culture that is distinct from the cultural world of the Russian Federation? That culture is already emerging, although at this point it is most evident among people in artistic and creative circles. There is plenty of other evidence pointing to the growth of a distinctively Ukrainian Russian-language cultural identity. Ukraine and Russia are drifting apart in many ways. We are witnessing the severing of long-standing cultural ties between the two countries. Ukrainian singers and performers who give concerts in Russia face heavy criticism in Ukraine. Meanwhile, Ukrainian government policies are limiting access to Russian TV and printed materials. Russian performers who have visited Crimea in violation of Ukrainian legislation can no longer enter the country. All these measures will help to facilitate the emergence of a specifically Ukrainian contemporary culture, including a Russian-language Ukrainian culture. Those who work in the Russian language will continue to do so. After all, it is not easy for writers or performers to switch to another language. Many see no reason to change, as

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Russian remains a widely used minority language protected by the Ukrainian Constitution. How did attitudes towards Russia vary from region to region during the course of your research? We cannot draw any definitive conclusions about regional differences based on the research we have done. Larger scale research would be required to come up with clear answers. To give a definite answer to your question about regional differences, one would need to have a far larger sample. What did the Russian-speaking Ukrainians you engaged with have to say on this subject? Most Russian speakers did not see a problem with bilingualism. It was important for many of them to speak Russian and to teach their children the Russian language as they consider it their native tongue. Most of them said that teaching their kids at home would be enough. However, some mentioned that they would like their kids to have the opportunity to study Russian at school and to study Russian literature. At the same time, they sent their kids to Ukrainian language schools. It would seem that for many Russian speakers, bilingualism is a way to preserve their identity while at the same time integrating into the Ukrainian political nation, where Ukrainian is gradually replacing Russian as the lingua franca. Your report concludes that Russian-speakers in Ukraine do not experience any oppression. If this persecution narrative is essentially a myth, how do you account for the considerable international attention paid to claims of discrimination against Russian-speakers over the past three years? Numerous Ukrainian oligarchs invested heavily in political parties that raised, but failed to resolve, the language issue. They did so in order to encourage people to fight over identity issues rather than asking questions about the sources of oligarchic wealth. Political forces exploiting the language issue stood behind former President Viktor Yanukovich. Some researchers actually trace the beginning of the Russian disinformation campaign against Ukraine back to the presidential elections in Ukraine, which saw opposition candidate Victor Yushchenko and his supporters labeled as Nazis. Russian propaganda efforts intensified during the Euromaidan protests, when Ukrainians revolted against the corrupt Yanukovich government. Russian disinformation sought to portray the protesters as Nazis, and then later branded the post-Yanukovich interim administration as a military junta. By this point, Russia had mastered the art of projecting its disinformation into the Western media environment. This allowed Russia considerable freedom to promote various false narratives in support of its intervention in Ukraine. Surveys on Ukrainian attitudes towards national identity tend to adopt a comparative regional approach. Meanwhile, generational differences do not receive nearly as much attention. During the course of your research, did you identify any significant differences in attitudes towards Ukrainian identity between older and younger Ukrainians? Younger Ukrainians are much more likely to identify with Ukraine. They are also less likely to feel discriminated against if only the Ukrainian language is used. For example, it is hard for people from older generations to watch movies in Ukrainian or to read medical instructions in Ukrainian because they have used Russian all their lives. The younger generation does not have that problem. They understand Ukrainian just as well as Russian. Ukrainian-language music quotas for radio stations have recently been introduced. Similar steps are under consideration for Ukrainian TV channels. Based on your research, is there a danger that attempts to accelerate Ukrainian-language usage in Ukrainian society could spark a backlash? In our research, most people recognized that the current language situation in Ukraine is a consequence of the Russification policies of the Soviet Union. Many of them said that it was not right that Ukrainian speakers are unable to receive information or services in their native language in some parts of the country. At the same time, people said that if they were ordered to speak Ukrainian, they would resist. They would not accept forced Ukrainianization. Based on these responses, I think the current language quota initiatives are not likely to provoke resistance unless political parties try to play the language card again. However, with oligarchs from the east of the country losing a large share of their income base and the parties they formerly supported losing a significant portion of their electorate, I do not think this is currently a very likely scenario. Your report rejects the idea of language as a key cause of the war in eastern Ukraine. Instead, it characterizes the conflict as a clash of values. How would you define these conflicting values? Study participants had a hard time defining exactly what these values are. I think as Russia retreats more and more into the Soviet past and as Ukraine moves more and more in the direction of a Western-style open society, the answer to this question is

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going to become clearer. On Maidan, Ukrainians were trying to assert their right to make their own decisions. They demanded the right to be free of government oppression. Russia did not like that, because it considers Ukraine part of its sphere of influence. The current Russian leadership believes that the use of force is perfectly acceptable when a country like Ukraine disobeys. I think the conflict is essentially between those who value freedom and fair competition, and those who want to go back to a past where there was no freedom but where everybody could expect to receive enough for minimal subsistence. Kyiv is the largest Russian-speaking city on the planet outside of Russia itself. It seems safe to assume that people will be speaking Russian in Ukraine for generations to come. What do you see as the future for the Russian language in Ukraine? I think Ukraine will remain a bilingual country for several generations, although the share of those who are proficient in Russian is going to decrease, especially in western Ukraine. In future decades, Ukraine will have its own Russian-speaking minority who will also be proficient in Ukrainian. As the conflict with Russia ends, their presence is going to become uncontroversial.

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Chapter 2 : Why Are Russian Attitudes Towards Belarus and Ukraine So Different? - Sputnik International

But Russian and Ukrainian society becomes modern and virginity is not necessary for Russian and Ukrainian people. It is normal that Russian and Ukrainian women have a sexual relationship and modern couples in Russia and Ukraine live without getting married.

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One of the most prominent Russians in the Medieval Ukraine at that time Polish-Lithuanian Commonwealth was Ivan Fyodorov who published the Ostrog Bible and called himself a Muscovite. In Tsar Boris Godunov ordered the construction of Tsareborisov on the banks of Oskol River , the first city and the first fortress in Eastern Ukraine. To defend the territory from Tatar raids the Russians built the Belgorod defensive line , and Ukrainians started fleeing to be under its defense. Sloboda Ukraine More Russian speakers appeared in northern, central and eastern Ukrainian territories during the late 17th century, following the Cossack Rebellion led by Bohdan Khmelnytsky. The Uprising led to a massive movement of Ukrainian settlers to the Sloboda Ukraine region, which converted it from a sparsely inhabited frontier area to one of the major populated regions of the Tsardom of Russia. Following the Treaty of Pereyaslav , Ukrainian Cossacks lands, including the modern northern and eastern parts of Ukraine became a protectorate of the into the Tsardom of Russia. This brought the first significant, but still small, wave of Russian settlers into central Ukraine primarily several thousand soldiers stationed in garrisons, [5] out of a population of approximately 1. Includes territories of modern Ukraine, Russia and Moldova At the end of the 18th century, the Russian Empire captured large uninhabited steppe territories from the former Crimean Khanate. The systematic colonization of lands in what became known as Novorossiya mainly Crimea , Taurida and around Odessa began. Migrants from many ethnic groups predominantly Ukrainians and Russians from Russia proper came to this area. Nearly all of the major cities of the southern and eastern Ukraine were established in this period: Both Russians and Ukrainians made up the bulk of the migrants . Thus, when the Central Rada officials were outlining the future borders of the new Ukrainian state they took the results of the census in regards to the language and religion as determining factors. The ethnographic borders of Ukraine thus turned out to be almost twice as large as the original Bohdan Khmelnytsky State incorporated into Russian Empire during th centuries. However, the October Revolution brought big changes for the new Russian Republic. The October Revolution also found its echo amongst the extensive working class, and several Soviet Republics were formed by Bolsheviks in Ukraine: Early Soviet times[edit] In his speech devoted to the national and ethnic issues in the party and state affairs, Joseph Stalin identified several obstacles in implementing the national program of the party. Those were the "dominant-nation chauvinism", "economic and cultural inequality" of the nationalities and the "survivals of nationalism among a number of nations which have borne the heavy yoke of national oppression". Novorossiya with its historically strong Russian cultural influence, and the traditional Ukrainian center and west. These considerations brought about a policy of Ukrainization , to simultaneously break the remains of the Great Russian attitude and to gain popularity among the Ukrainian population, thus recognizing their dominance of the republic. By the early s attitudes towards the policy of Ukrainization had changed within the Soviet leadership. In Stalin declared that local nationalism was the main threat to Soviet unity. Russian language schools, libraries and newspapers were restored and even increased in number. Thousands of ethnic Ukrainians were deported to the far east of the Soviet Union, numerous villages with Ukrainian majority were eliminated with Holodomor , while remaining Ukrainians were subjected to discrimination. Later Soviet times[edit] The territory of Ukraine was a battlefield during World War II , and its population, including Russians, significantly decreased. The infrastructure was heavily damaged and it required human and capital resources to be rebuilt. This compounded with depopulation caused by two famines of and a third in to leave the territory with a greatly reduced population. A large portion of the

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wave of new migrants to industrialize, integrate and Sovietize the recently acquired western Ukrainian territories were ethnic Russians who mostly settled around industrial centers and military garrisons. Near the end of the War, the entire population of Crimean Tatars numbering up to a quarter of a million was expelled from their homeland in Crimea to Central Asia , under accusations of collaborations with Germans. The census showed that only one third of ethnic Russians spoke the Ukrainian language fluently. This action increased the ethnic Russian population of Ukraine by almost a million people. Many Russian politicians considered the transfer to be controversial. Russiaâ€™Ukraine relations This article has been nominated to be checked for its neutrality. Discussion of this nomination can be found on the talk page. February This article contains weasel words: Such statements should be clarified or removed. February Russian scientific and cultural center in Kiev Following the dissolution of the Soviet Union, Ukraine became an independent state. This independence was supported by the referendum in all regions of Ukrainian SSR, including those with large Russian populations. Much controversy has surrounded the reduction of schools with Russian as their main language of instruction. In , there were schools with Russian as the main instruction language, and by this number fell to schools or After the Euromaidan events, [40] regions with a large ethnic Russian population started anti-Maidan protest and separatist activity. After the new government cancelled the Legislation on languages in Ukraine , which allowed Russian language to be used on official level in areas where Russian-speakers formed a majority. The Supreme Council of Crimea announced the Crimean referendum, , and sent a request to Russia to send military forces into the Crimea to "protect" the local population from the right-wing Euromaidan protesters, which marked the beginning of the Crimean crisis. The council of the Donetsk Oblast voted to have a referendum to decide the future of the oblast. The police did not offer resistance. On February 23, , the Ukrainian parliament adopted a bill to repeal the law on minority languages , whichâ€™if signed by the Ukrainian Presidentâ€™would have established Ukrainian as the sole official state language of all Ukraine, including Crimea which is populated by a Russian-speaking majority.

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Chapter 3 : Russian people's attitude towards pet dogs - Page 2

Let's talk about Russian and Ukrainian women's sexuality! The Ukrainian and Russian women have both changed their roles over the last decade or so. Unfortunately, Russia and Ukraine have not changed much in their attitudes towards women.

Survival Guide The Russian Mind-Set For most Russians, transitioning into new democracy with its associated freedoms has not been an easy task, and for many particularly members of the older generations, the change was not a welcome one. The failure of communism brought with it freedom that many were not prepared to exercise. Not all have welcomed the substantial restructuring of the social order that followed the implosion of the USSR - for mainly apolitical reasons worsening of conditions for pensioners, state health care patients, educational institutions, cultural organizations, etc. Russian Personality Because the Russian personality has so many faces, it is difficult to define. Defeated by harsh weather, a tumultuous history and the general malaise that ensued, Russians seem to value the status quo and are reluctant to change. Security, stability, and conservatism were always held in high regard; but at the same time you will see new phenomena such as the absence of concern about the future, free spending and easy and quick adaptation of foreign practices in the younger generations in larger cities. Many foreigners find the Russian people an enigma - surprisingly nostalgic about their past yet cautiously optimistic about the future - patient but curious about the possibilities of freedom. As some things in Russia are almost impossible to explain, there is a very good saying that you will hear over and over again as first response to your questions: Russians are strong people, able to endure hardship and extreme climate with submission and patience. Generally, Russians are very well educated and have a sound knowledge of literature, history and politics. Most families have no more than one or two children, who are the center of the family focus. The Russian people have traditionally been molded and directed from cradle to grave, creating individuals who assumed little responsibility for themselves. They are slowly learning how to take charge of their own lives, but the chasm between the rich and the poor, the healthy and the sick and the skilled and the unskilled continues to widen. Traditional Russian values and core beliefs include: There is widely accepted notion in Russia that there is a "soul" that makes Russians different - a sort of sadness born of oppression that demands a different social order. Whether or not this proud melancholia is fact or fiction is arguable, but the belief is almost universally held with great pride. Acres of print have been devoted to the topic, with no very firm conclusions. Russians love and value going to the theatre, opera, ballet and concerts. The arts are avidly devoured by all sections of society - the idea that plays or classical music could be "difficult" or unpopular is rarely encountered. They also enjoy attending readings of literature and poetry. Russians love reading everything from classical literature to translations of contemporary foreign authors. They read on the metro, while they wait, and at home. You will find that your Russian friends can easily recite entire poems or passages from their favourite books. Behaviours You May Find Puzzling There are some behaviour patterns you may find very different from those you are used to. Always remember that what you consider normal behaviour may seem strange to your Russian friends. Two things that newly arrived expatriates often find particularly troubling are the fact that Russians can seem very rude and that they rarely smile in public. Rudeness in public situations is still common. You may encounter it at supermarkets, at the post office, in public transport. Please do not let this discourage you and always remember that this is nothing personal. Smiling at strangers is a rarity in Russia. Just recall the famous Soviet poster "Ne Boltai" Do not Chatter and you will understand the roots of not smiling at unfamiliar persons. There is also an inherited notion from "village Russia" that people who smile for no reason must be simpletons. However, while people tend to be introvert or aggressive on the outside, you will find that they are extremely kind and helpful if you get beyond their first suspicion. Keep going to the same supermarket, the same bank and the same dry cleaners over and over again, keep smiling and do say "hello" and "goodbye" every time you arrive and leave - people will eventually start remembering you and most will start smile back.

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They are often not used to people being polite and nice to them and your efforts will be appreciated. Russians seem to have very different concept of what it means to stand in a line. They tend to be pushy while getting on public transport and in the metro you will find that people try to get on while others are still trying to get off. The same applies to lines at meat and cheese counters in supermarkets, where it can be difficult to figure out where the line starts and who is there first. When you go to pay utility bills at a Russian bank, you may find that when it is almost your turn one or two people show up who had "reserved" a place in the line and then took care of something else at another counter or just sit down while waiting for their turn. It is common practice to reserve a place in a line simply by telling the person in front of you "you are behind them" "ya budu za vami". This practice dated back to Soviet times when lines for just about everything were so long that it was impossible to get something done if you just occupied one single line. Houses entrances, rest rooms and some other public areas may not be well cared for. You may, for example, see a beautiful apartment in a building with a dilapidated entrance and filthy staircase. In Soviet times, this was not the case: Today people do not seem to care for anything that happens outside of the limits of their apartments. However, things are slowly starting to improve. Drivers in Moscow are generally very aggressive, and you may find this pretty daunting if you come from a country where drivers are polite and abide by the rules. There seems a comprehensive spirit involved in driving - everybody wants to be the first one to take off from a red light. Russians love to comment and give advice. People - both men and women - still drink beer in public. While this is not publicly frowned upon, the government is trying to change this habit, but so far the efforts have not led to any noticeable results. Restriction of shopping hours for alcohol was never previously known in Russia, but sterner measures have been introduced from onwards, mostly by individual cities - the results vary from strict St. An odd Soviet throwback, however, is a private habit of awarding unmentioned merit-marks to the quality and shine of the shoes other people wear. You can make a good first impression with very little effort in this field. Sports footwear is poorly regarded in general, and is often cited by doormen as fair reason to deny entrance to fashionable clubs or restaurants. While Russians can be secretive when dealing with foreigners, they can also be very curious. You may find yourself in situations when people just met ask you how much money you make. In the vast majority of cases there is absolutely no criminal interest behind these questions, but you may still not want to divulge too much personal information about your family and yourself unless you know your conversation partner very well. Very often such questions arise from "fellow professionals" who are keen to know how their profession might be valued abroad. When you come to a Russian home you will most certainly be offered tea or coffee along with something to eat. If you arrive around lunch and dinner time, you may be invited to join the family for the meal. They tend to make big plans, even if they know that they will never be able to implement them. At the same time, they usually stand very close to each other in conversation or when standing in line. This may be a remnant from the Soviet past when people had to be very careful about what they said and always made sure that no one else was listening. When someone has something very important to tell you and you are speaking to that person over the phone, you may still hear them say that "this is not a phone conversation", meaning that they prefer to tell you in person because they are still afraid of someone else may be listening. The reason why people stand close to each other in lines is more difficult to explain. It might have something to do with a feeling of getting to the front of the line sooner as there is less distance to the "target". Touching, hugging, and kissing friends and close acquaintance is common. You may find this uncomfortable if you come from a no- or little- contact culture. As people still pay very little money for electricity and hot water, these resources are literally wasted. Russians will do the dishes under running hot water instead of letting them soak in the sink. Nobody will complain if you take a hot shower for half an hour or a hot bath twice a day. At the same time that electricity is still very cheap, Russians seem to prefer dim lighting. Street lights are not very bright, and often entire yards have no lighting for weeks on end. These days light bulbs in public areas of apartment buildings usually have to be replaced by residents, who are often hesitant about replacing something that is not for their own use exclusively. If you want the housing department or your neighbours to replace the broken light bulbs, you may be in for a very long and

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dark wait. If you encounter such a problem in your apartment building, just buy some light bulbs and replace the broken ones - Russia has no laws yet on expensive energy-saving bulbs, and regular clear-glass bulbs cost just pennies. You may win the friendship or respect of your neighbours if you occasionally mop the landing area between the lift and your door. While not everyone has a dacha, most people have relatives, neighbours or friends who do, and everyone who can normally jump at the opportunity to leave the city on weekends and escape to cleaner air and nature. Dachas are usually big projects that require the involvement of the entire family. Most dachas are not used in winter, but as soon as the last snow has gone people set out to repair and prepare their dachas for the coming summer. The majority of people who have even a small plot of land still plant vegetables and herbs at their dacha and many also have apple trees and berries. These of course require constant maintenance all the way to late autumn when the plots and trees have to be prepared for the coming winter. In short, a dacha is often not a place to relax and lie in the sun but rather a second full-time job. Shashlyki Shashlyki barbecues are a very popular activity on summer weekends when Russians often invite friends to their dacha for a barbecue. Banya Over the centuries, the Russian banya bath house has served people not only as a place where they could clean themselves, but also as a place for restoring health. It is believed that by visiting the banya many health problems can be cured. Among other positive effects, the steam in the banya helps expel fat from the body, restores the tonus of blood vessels and clean pores. The difference between the Russian banya and the Finnish sauna lies in the kind of steam. The steam in the Russian banya is humid, and in order to reach the best effect, hot water is poured onto hot stones. After having spent some time in the steam room, banya visitors will jump into a pool with cold water as a kind of contrast treatment. A very important banya attribute is the "venik" a kind of broom made from dried birch, oak or fir branches and leaves, which banya visitors beat each other with. Apart from a positive effect on health, the banya also is a place where friends get together to relax. While at the banya, Russians like to drink beer, which is often accompanied by "vobla" - a kind of dried fish. Sometimes people have too much fun at the banya - a great example of this is provided in the very funny and highly recommended Soviet comedy "The Irony of Fate". Mushroom Collecting It is a tradition dating back to ancient times. Russia has a lot of forest areas where different kinds of mushrooms grow in abundance. While mushrooms have always been an important component of the national diet, they have also become a substitute for meat during the Orthodox Christian Lent. Over kinds of edible mushrooms grow in Russia.

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Chapter 4 : Public Opinion in Russia: Russians' Attitudes on Foreign Affairs and Social Issues | calen

In a nationally representative survey of Russia, the Associated Press-NORC Center for Public Affairs Research finds Russians' attitudes toward the United States and President Barack Obama are extremely unfavorable and have grown sharply more negative in the last couple of years.[1] While opinions.

Ukrainian nationhood begins with the Kyivan Rus. This Eastern Slavic state flourished from the ninth to the thirteenth centuries on the territory of contemporary Ukraine, with Kyiv as its capital. The name Ukraine first appeared in twelfth century chronicles in reference to the Kyivan Rus. In medieval Europe cultural boundary codes were based on a native ground demarcation. Ukraine, with its lexical roots kraj country and krayaty to cut, and hence to demarcate, meant "[our] circumscribed land. This ethnonym of Rus people, Rusych plural, Rusychi, evolved into Rusyn, a western Ukrainian self-identification interchangeable with Ukrainian into the twentieth century. Its main geographical features are the Polissya and Volyn northern forests, the central forest steppes, the Donetsk eastern uplands up to 1, feet [meters] above sea level, and the coastal lowlands and steppes along the Black and Azov Seas. The Carpathian mountains in the west reach 6, feet 2, meters at Mount Hoverla. Roman-Kosh in the Crimean peninsula reaches 5, feet 1, meters. Alpine meadows called polonyna in the Carpathians and iajla in the Crimea are another interesting geographical feature. The yearly average temperatures range from 40 to 49 degrees Fahrenheit 6 to 9 degrees Celsius except for the southern steppes and in Crimea, where yearly average temperatures range from 50 to 56 degrees Fahrenheit 10 to 13 degrees Celsius. Ukraine has twenty-four administrative units almost all named for their capitals. The Crimean oblast became an autonomous republic in Crimean Tatar culture predominates in Crimea, and the Hutsul highlanders live in Halychyna, Bukovyna, and Transcarpathia. A negative population growth was probably caused by economic and environmental crises, including the Chernobyl disaster. Ukrainian is an Indo-European language of the Eastern Slavic group. Its Cyrillic alphabet is phonetic; its grammar is synthetic, conveying information through word modification rather than order. Contemporary literary Ukrainian developed in the eighteenth century from the Poltava and Kyiv dialects. Distinctive dialects are the Polissya, Volyn, and Podillya dialects of northern and central Ukraine and the western Boyko, Hutsul, and Lemko dialects. Their characteristics derive from normatively discarded old elements that reappear in dialectic usage. The surzhyk, an unstable and variable mixture of Ukrainian and Russian languages, is a by-product of Soviet Russification. A similar phenomenon based on Ukrainian and Polish languages existed in western Ukraine but disappeared almost completely after World War II. In statistics showed Ukrainian spoken as a native language by 87 percent of the population, with 12 percent of Ukrainians claiming Russian as their native language. The use of native languages among ethnic groups showed Russians, Hungarians, and Crimean Tatars at 94 to 98 percent and Germans, Greeks, and Poles at 25 percent, 19 percent and 13 percent, respectively. Assimilation through Ukrainian language is 67 percent for Poles, 45 percent for Czechs, and 33 percent for Slovaks. As a second language Ukrainian is used by 85 percent of Czechs, 54 percent of Poles, 47 percent of Jews, 43 percent of Slovaks, and 33 percent of Russians. Formerly repressed, Ukrainian and other ethnic languages in Ukraine flourished at the end of the twentieth century. Ukrainian language use grew between and, as evidenced by the increase of Ukrainian schools in multiethnic oblasts. However, local pro-communist officials still resist Ukrainian and other ethnic languages except Russian in public life. The traditional Ukrainian symbols trident and blue-and-yellow flag were officially adopted during Ukrainian independence in and again after the declaration of independence in The trident dates back to the Kyivan Rus as a pre-heraldic symbol of Volodymyr the Great. The national flag colors are commonly believed to represent blue skies above yellow wheat fields. These symbols were prohibited as subversive under the Soviets, but secretly were cherished by all Ukrainian patriots. The popular symbol of Mother Ukraine appeared first in Ukrainian baroque poetry of the seventeenth century as a typical allegory representing homelands as women. When Ukraine was divided between the Russian and Austrian empires, the image of

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Mother Ukraine was transformed into the image of an abused woman abandoned by her children. Mother Ukraine became a byword, not unlike Uncle Sam, but much more emotionally charged. After a new generation of Ukrainian writers began to free this image from its victimization aspects. History and Ethnic Relations Emergence of the Nation. Ukrainian nationhood begins with the Kyivan Rus realm, which arose from a unification of Antian tribes between the sixth and ninth centuries. Rus is mentioned for the first time by European chroniclers in C. The Kyivan state experienced a cultural and commercial flourishing from the ninth to the eleventh centuries under the rulers Volodymyr I Saint Volodymyr , his son Yaroslav I the Wise, and Volodymyr Monomakh. The first of these rulers Christianized Rus in C. The other two gave it a legal code. Christianity gave Rus its first alphabet, developed by the Macedonian saints Cyril and Methodius. The dynastically related western principality of Halych Galicia and Volyn resisted the Mongols and Tatars and became a Rus bastion through the fourteenth century. One of its most distinguished rulers was Danylo Romanovich, the only king in Ukrainian history, crowned by the Pope Innocent IV in . After the fourteenth century, Rus fell under the rule of foreign powers: Lithuania controlled most of the Ukrainian lands except for the Halych and Volyn principalities, subjugated after much struggle by Poland. The Crimean khanate, a vassal state of the Ottomans, succeeded the Golden Horde after . Eventually northwestern and central Ukraine were absorbed into the Grand Duchy of Lithuania which then controlled almost all of Ukraineâ€”giving Ukrainians and Belorussians ample autonomy. The Grand Duchy of Lithuania adopted the administrative practices and the legal system of Rus and a state language that was Old Slavonic, heavily imbued with vernacular Ukrainian and Belorussian. However, Lithuaniaâ€”united with Poland by a dynastic linkage in â€”gradually adopted Roman Catholicism and Polish language and customs. Northern borderlands initially colonized by Rus princes increasingly diverged from the Kyivan culture with the rise of the Duchy of Muscovy. In the fifteenth century Ukraine clashed with the Crimean Khanate. The chronicles mention Ukrainian warriors called kozaks defending Ukrainian lands from Crimean Tatar slave raids. Kozaks were based on the Zaporozhian Sich, an island fortress below the Dnipro River rapids. Nominally subject to the Polish crown, the Zaporozhian kozaks became symbols of Ukrainian national identity. Strife between the Ukrainians and their Polish overlords began in the s, spearheaded by the kozaks. In , led by the kozak hetman military leader Bohdan Khmelnytsky, Ukrainians rose against Poland, forming an independent state. Khmelnytsky sought help against the Poles in a treaty with Moscow in , which was used as a pretext for occupation by the Muscovites. Despite this, the hetmanate reached its pinnacle under Ivan Mazepa â€” Literature, art, architecture in the distinctive Kozak baroque style, and learning flourished under his patronage. The allies were defeated in the Battle of Poltava in . During the eighteenth-century partitions of Poland, the Russian Empire absorbed all Ukraine except for Galicia, which went to Austria. The empress Catherine II extended serfdom to the traditionally free kozak lands and destroyed the Zaporozhian Sich in . During the nineteenth century all vestiges of nationhood were repressed in Russian-held Ukraine. The Ukrainian language was banned from all but domestic use by the Valuev Decree of and the Ems Ukase of . Ukrainians opposed this policy by developing strong ties with Ukrainian cultural activists in the much freer Austrian Empire. An inclusive national movement arose during World War I, and in an independent Ukrainian state was proclaimed in Kyiv. In western Ukraine declared independence striving to unite with the East, but its occupation by Poland was upheld by the Allies in . After two years of war Ukraine became part of the Soviet Union in . Its Communist party was subordinated to the Russian Communists. Only 7 percent of its 5, members were Ukrainian. Favoring city proletariansâ€”mostly alien in nationality and ideologyâ€”the Bolsheviks had very little support in a population 80 percent Ukrainian, and 90 percent peasant. However, Ukrainian communists implemented a policy of Ukrainization through educational and cultural activities. This famine killed up to seven million Ukrainians, mostly peasants who had preserved the agricultural traditions of Ukraine along with an ethnic and national identity. The destruction of Ukrainian nationalism and intelligentsia lasted through the Stalinist purges of the late s and continued more selectively until the fall of the Soviet Union. The German-Soviet war in brought hopes of freedom and even a declaration of independence in western Ukraine. However, the brutal Nazi occupation

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provoked a resistance movement, first against the Germans and then against the Soviets. The Ukrainian Insurgent Army fought overwhelming Soviet forces that subjected western Ukraine to mass terror and ethnic cleansing to destroy the resistance. At the end of World War II almost three million Ukrainians were in Germany and Austria, most of them forced laborers and prisoners of war. The vast majority of them were forcibly repatriated to the Soviet Union, and ended up in Gulag prison camps. Two-hundred thousand refugees from Ukraine managed to remain in Western Europe and immigrated to the United States and to other Western countries. In 1986, the Chernobyl accident, a partial meltdown at a Soviet-built nuclear power plant, shocked the entire nation. Following a failed coup against Gorbachev in the Soviet Union, the Ukrainian parliament declared independence on 24 August 1991, overwhelmingly approved by referendum and internationally recognized. National identity arises from personal self-determination shared with others on the basis of a common language, cultural and family traditions, religion, and historical and mythical heritages. There is a lively reassessment of these elements in contemporary Ukraine in a new stage of identity development. A revival of cultural traditions includes Christian holidays, days of remembrance, and church weddings, baptisms, and funerals. The Ukrainian Catholic Church emerged from the underground and the exiled Ukrainian Orthodox Autocephalous Church united formally with the Kyivan patriarchy. Ukrainian Protestants of various denominations practice their religion unhampered. The baptism of the Rus melded Christian beliefs with existing customs, leading to a Rus identity connected to both homeland and religion. In the seventeenth century Ukrainian identity held its own against Polish identity and the Roman Catholic Church. In the Russian empire Ukrainians preserved their identity through culture and language because religion by itself integrated them with Russians. Historical facts and myths as bases of national identity were first reflected in the literature of the Ukrainian baroque. In later times, the proto-Slavic origins of the Ukrainian people were ascribed to the settled branch of Scythians B. Recent theories connecting origins of Ukrainian culture with the first Indo-European tribes of the Northern Black Sea region and with the Trypillya culture 4, B. Ukraine, surrounded by diverse nations and cultures, is home to Belorussians in northern Polissia; Poles, Slovaks, Hungarians, and Romanians in western Ukraine; Moldovians and Boats and barges line the Dnieper River in Kiev. Gagauz in southern Ukraine; and Russians in eastern and northern Ukraine. Russian landlords brought ethnic Russian serfs to the steppes, and Russian Old Believers also settled there fleeing persecution.

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Chapter 5 : The Ukrainian Crisis: In Russia's Long Shadow | Origins: Current Events in Historical Perspective

On the other hand, many of Ukraine's Russian speakers live in the conflict zone and some of them do indeed embrace the "Russian World", together with its messages that Russians and Ukrainians are one people and Ukrainian independence is an aberration.

This article was written around and is thus increasingly out of date. A number of readers have written with criticisms of parts of this article. As of late, I have started commenting on the text and showing what has changed in the past ten years. Cultural differences go very deep. Habits come and go, but worldviews are forever. At the same time, the habits and attitudes of individuals within one culture differ even more widely than the culture as a whole differs from other cultures. Which means that you will find a wide range of behavior and attitudes in Ukraine, some of which will be compatible with your own. Ukrainian hospitality In Ukraine guests are given lots of attention. Traditional Ukrainian attitudes dictate that guests be well-fed and entertained for as long as they stay at your home. Offering a guest a glass of ice water common behavior in the U. In the business world, however, drinking bottled water has started to catch on, and being offered a glass of water is no longer an extreme rarity. Some people touch each other quite a bit during conversations if they are standing. Greeting women with a kiss on the cheek is common. On the gesticulation scale Ukrainians are more subdued than southern Europeans but more animate than Scandinavians. Gestures tend to be smaller—no American arm-flapping here! Also, smiling is usually reserved for friends. Stiffness and formality is the rule during public speaking. Hollywood has always exaggerated this trait when portraying Soviet leaders. Illnesses Physical sensations and ideas about what makes one sick differ from culture to culture. In Ukraine it is worse to be cold than to be hot. In the cold necks and heads need to be covered, but gloves are not mandatory. Cold drinks and drafts and sitting on cold surfaces can give you a cold. A draft draught is a stream of colder air that seeps into a warm room through a window or open door and cools the area of skin that is exposed to it. So, if you are riding in a stuffy bus on a cold winter day, be careful about opening the window. You may get some nasty remarks. Superstitions and mysticism Ukrainians have preserved superstitions and omens about things like shaking hands through a doorway, whistling indoors, and other things. Everyone knows these omens and jokes about them, but they avoid breaking them all the same. Western society is more rational not only in this regard, but in every other. Ukraine does not have the concept of "working your way from rags to riches" or the Protestant notion of creating wealth through "good-old honest hard work. In Ukraine people are still suspicious and envious of the rich. One of the main reasons for this distrust of the rich is that just 15 or 20 years ago everyone in the Soviet Union had essentially the same amount of wealth. Since the government controlled most assets, bureaucrats who managed these assets could use their connections to sell off national assets and pocket the money. Hence, the popular view is that anyone who is rich today must have robbed the nation at some point to get his starting capital. Another cause of this mistrust of wealth and investment is the fact that for 70 years the Soviet ethical system taught that wealth and greed are the same thing. At the same time there was intense competition and jealousy surrounding professional and government positions where one would have more opportunities and a higher salary. These ingrained attitudes are prevalent to this day. In Ukraine the wealthy — a few of whom may have in fact earned their wealth through "honest hard work" — tend to distance themselves from the poor and envious masses. There is even a special name for the upper class: The tinted car windows of the rich keep out curious stares. Financial literacy is generally quite low even among intellectuals. When ordinary Ukrainians start making decent money, they tend to "waste" it on friends and relatives rather than hold on to it to build personal wealth. These Ukrainians generally do not have savings other than the proverbial stash of dollars in a jar, since people are suspicious of banks after inflation devoured their life savings in the early 90s. Their financial security is instead a network of relatives and friends whom they borrow from or lend money to freely. In most western countries such financial interdependency is avoided, and if a man has financial troubles he goes bankrupt alone. Ukrainians and public behavior

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Ukrainians in public tend to demonstrate restraint and avoid attracting attention to themselves. In small towns where everyone knows each other this is less noticeable. Ukrainians usually speak quietly in the presence of strangers. Loud foreigners who are oblivious to their surroundings often cause irritation, occasionally smiles. Despite the concern with standing out, in Ukraine it is more customary to show negative emotions in public than in western countries that are obsessed with always being positive. Strangers bond by sharing indignation about packed public transportation, for example or by making sarcastic remarks. Drivers yell at each other freely. Ukrainians tend to be very warm and personable in their personal relationships. Home and family in Ukraine Ukrainian culture has agrarian roots. Almost everyone has grandparents or relatives that live in the countryside. People still do not move around as much as in the West, especially the middle-aged and elderly. Often one or both grandparents will live with their children and help take care of small children. This was a necessity during Soviet times, when women were drawn into the workforce en masse. Raising children Grandparents play a greater role in raising children in Ukraine than in the West and especially the U. Parents tend to restrain their kids more in public and demand better behavior. There seem to be more overprotective parents than in the West, and children are brought up to do well in school and to keep out of trouble and avoid mistakes. Competitiveness and personal initiative are little encouraged in school and elsewhere. Since there are fewer extracurricular activities, children stay home more and generally lead a sheltered lifestyle. They get less experience organizing activities on their own without adult supervision. The first part is still true, and schools continue to have very few male teachers. Extracurricular activities, however, are quite well-developed, especially in cities. Children learn dance, crafts, languages, sports, and other subjects "but not in school. There is also great demand for private tutors, especially in foreign languages. Just like in other metropolitan areas around the world, parents try to give their children the best education they can afford, and their children often have a busy schedule. Schooling and higher education in Ukraine School and university instruction in Ukraine and Russia is quite a bit different from the United States. Teachers are seen as authority figures and rarely "pal around" with their students, but generally remain somewhat distant and stern. Students are given more material to learn and with significantly less hands-on practice than in the States. In addition, a universal characteristic of instruction in the former Soviet Union is that every subject is introduced with a "broad theoretical background. On the whole this is commendable and leads to greater understanding and better developed abstract thinking skills than their U. However, this approach becomes habitual and is applied even when students simply need to be taught a practical skill, which is where Soviet and post-Soviet schooling falters. Ukrainian schools foster the ability to fit in to the system and not stick out. Good behavior in schools is strictly enforced"no rowdiness and disobedience here! Nonetheless, cheating and other forms of "cooperation" are largely ignored and actually fostered by the system. Students learn at a young age to band together and cooperate in the face of injustice and ruthlessness. Friendship and making acquaintances The word "friend" in Ukrainian or Russian implies a closer relationship than in most other European languages. One has one or two "friends" and many "acquaintances"quite the opposite of the U. In Ukraine, it seems, such aloofness is unheard of. The tendency to form informal relationships easily is part of the national character. Many foreigners note that it is easier to form friendships and relationships in Ukraine. In Ukraine people will get together to talk about things that are important to them personally. Westerners often find their emotional needs are met better in Ukraine. At the same time, clubs and hobby groups and other "collectives" in Ukraine tend to become closed to the outside world because of their emotional attachments and informal relationships. I have seen biking clubs who seem to enjoy hanging out together more than biking and mountaineering clubs with complex rituals and traditions that have nothing to do with mountain climbing. Gender roles in Ukraine Westerners note that gender roles in Ukraine tend to be more traditional. Not only do men open doors for women and gallantly hold their hand as they step out of the bus, but women tend to dress more femininely and accentuate their attractiveness more than in most western countries. During courtship men tend to be more romantic, bringing flowers and gifts and footing the bills during dates , and women try to look especially elegant. Sometimes the contrast between stunningly attractive women and their shodilly

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dressed, poor-postured boyfriends is remarkable. There are definitely double standards of grooming in Ukraine. Gender roles are often quite traditional in the home as well. The stereotype is that the wife does the cooking and cleaning, while the husband takes care of repairs. When guests come over the wife heads to the kitchen to prepare food, even if it is her own birthday party. Husbands tend to be either workaholics or "lazy bums" that often suffer from apathy and alcoholism. These stereotypes are more true of older generations and smaller towns and villages. Today you will find many people who do not fit these stereotypes. In Ukraine there is practically no such thing as militant feminism, but there are many couples "especially among younger generations" where work around the home is divided more equally.

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Chapter 6 : Can someone describe the Ukrainian attitude toward people of Asian decent? | Yahoo Answers

Hi! I've been reading some threads about the Russian/Ukrainian languages, and their similarities. In about a month's time, I'll be travelling to the Ukraine for work.

If invited into a family home, it is traditional to bring a gift. A bottle of wine, a cake, chocolates or a bouquet of flowers is customary. Do not shake hands across the threshold of a door. It is considered bad luck. When shaking hands, take off your gloves. In Ukraine it is not a custom to shake hands with a woman. Kissing her hand will make you very gallant. Be prepared to remove your shoes upon entering a home. To keep apartments clean, most hosts will provide you with a pair of slippers. On public transportation, give your seat to mothers with children, the elderly, or the infirm. At the entrance of upscale restaurants, expect that your coat, briefcase or baggage will be checked. Have business cards printed in Ukrainian on one side and English on the other. If you bring flowers, make sure it is an uneven number even are for funerals of flowers. Be ready to give toasts at dinner, for guests are often asked to do so. Offer to share your snacks and cigarettes with those around you. Be prepared to accept all food and drink offered you when visiting friends. Ukrainians are known for their generosity when it comes to feeding others. Turning down food may be considered rude. For business, dress should be conservative. Men should not take off their jackets unless asked to do so. In Orthodox churches women wear scarves or hats, and men take off their hats. Ukrainian Flower Etiquette Following these rules, may avoid embarrassment If you bring flowers, make sure it is an uneven number of flowers and also make sure when you send flowers to your lady that they are uneven to. Yes it is a custom in the Ukraine to send uneven numbers of flowers Because in there Culture the even number of flowers is usually given to someone as a sign of your condolence Most bring such Bouquets to a funeral and this could upset your lady or she might not like it One should be also careful with presenting yellow flowers as this color has falseness meaning. If you will send just yellow flowers to your lady she can decide about your parting. Old Fashioned Dating Customs Following these rules, may avoid embarrassment One will find that most Ukrainian women, in Odessa and all other cities in Ukraine, are modern thinking, though they do follow some dating customs which may be considered old-fashioned by Western standards. These cultural differences add a certain amount of charm to these beautiful ladies. Below are listed some of the more common dating customs that are considered the norm in Ukraine: Bring flowers - Flowers play a much more important role in Ukraine than they do in the West. A single rose is appropriate for a first date. Always buy an odd number of flowers even numbers are used at funerals. Also, never buy yellow roses can signal a decrease in feelings or the end of a relationship. First impressions are very important to them. You will notice that on the street, people will look first at your clothes, then at your face. Also, in the winter, make sure you take off your right glove before you shake hands with a man. To fail to do so is considered rude. Offer your lady your arm - Usually, men and women do not hold hands in Ukraine when they walk together. Be sure you always offer your arm to your lady when you cross the street. Many Westerners are not accustomed to using public transportation systems and forget this courtesy. When the two of you get onto or off of buses, trams, taxis, etc. The man always does the pouring. This is an old custom but very deeply ingrained. If you forget to do this, she may think you have no table manners. Therefore, when it comes to drinking, you should always show moderation and self-control. Take off your shoes in her home - To avoid bringing dirt into their homes, Ukrainian citizens almost never wear their shoes inside. Instead, they wear slippers. They usually have an extra pair or two for guests near the front door. Attitudes about sex - You will find that Ukrainian women have the same i. Specifically, a few will engage in sex on the first date, a few will not engage in it until they are married, but the vast majority fall somewhere between these two extremes -- they will have sex when they feel that a certain level of mutual caring and trust has developed in the relationship. If geographic distance is a problem, consider a phone call. Remember, if the woman still lives with her parents, you do not want to offend them by failing to respect an old Ukrainian custom. Starting off on the wrong foot could land your leather-shod paw in your mouth. When

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in Ukraine, do as well-behaved foreign guests do. If you are a Western man who is visiting Ukraine for the first time to meet his Ukrainian woman friend, you may find the entire experience confusing. A little knowledge of Ukrainian customs and etiquette could go a long way towards impressing that special Ukrainian woman. Below are a few rules of etiquette that could save you a lot of embarrassment and trouble: It is customary to bring a bouquet of flowers, and when you do, make sure the flowers are not yellow and the number of stems is odd uneven. Greeting a Ukrainian woman - Do not shake hands across the threshold of a door. Ukrainian women consider it unfeminine to shake hands when they meet. In formal situations, shake hands when being introduced or introducing yourself. When shaking hands, remove your gloves. To keep their homes clean and free of dirt, Ukraine women and men change into a pair of slippers once inside the house. Most hosts provide their guests slippers, but even if you are not given any, do not insist on walking inside the place of residence with your shoes on. Casual dress is recommended when eating dinner at the home of your special Ukraine woman. Note that "casual" does not mean dressing for a heavy metal concert or a day at the beach. You need not show up in elaborate or showy finery, either, unless the occasion specifically calls for your Sunday best. Table manners at the home of a Ukrainian woman friend - Graciously accept all food and drink offered by your Ukrainian hosts. Ukrainian women and men are known for treating their guests like royalty. Ukraine women and men believe mothers know best, too. Honoring Ukraine women with a toast - As a dinner guest, be prepared to give toasts. Ukraine women and men are earnest toastmasters, and it is acknowledged that the toasting follows a traditional pattern. The hosts gets to make the first toast, usually in honor of the guest. The guest reciprocates the honor by making the second toast. The third toast is given in celebration of Ukrainian women, such as the women in the household and female friends and colleagues. Be prepared to be kissed by your host one to three times as you greet and depart. Kissing is a ritual gesture of greeting and well-wishing among Ukraine women and men. Be careful when puckering up, though. Never kiss a Ukraine woman on her forehead. The act of kissing someone on her forehead is reserved for funerals. Profile of the week.

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Chapter 7 : Ukraine resistance proves problem for Russia - BBC News

Ukrainian-Russian relations suffer from differing attitudes toward the Russian imperial past. Both republics became independent after the Soviet Union collapsed in , but what was a new beginning for Ukraine was a loss of empire and great-power status for Russia.

Before the fall of the Soviet Union, Ukrainian was perceived as a language for peasants and people with little education. When the official language of the country was changed from Russian to Ukrainian in , tensions between speakers escalated. Seventeen years after the change, stereotypes and discriminatory attitudes still appear in public discourse. This paper explores internet forums and other print media for evidence of prevailing attitudes that Russian speakers in Ukraine have toward the Ukrainian language and its speakers, and how those attitudes may be changing through time; negative stereotypes are easily found, but as the new generation of school children speaks Ukrainian as the language of education, those stereotypes are slowly diminishing. I also thank him for his patience and expertise in guiding my work. I thank committee members Brian Joseph and Daniel Collins for providing suggestions and support during my journey. Born in Lake Forest, Illinois Linguistics, Dartmouth College Peace Corps Volunteer, Kherson, Ukraine present. Language and National Identity. Prevailing Arguments and Stereotypes. Changing Attitudes Towards Ukrainian. ? , : , , One time I asked a [derogatory term for Ukrainian] to translate the following, the first phrase that came to me: Sooner than agreeing with that, I would pound my best friend in a mortar. The Dnipro river, which cuts through the country, separates not only east from west, but also Russian speakers from Ukrainian speakers. This has been the situation for centuries, although in the years after the fall of the Soviet Union, the politics of language have become more heated. In the west, nationalism is strong, and Ukrainian is seen as a part of the cultural history of the people. In the east, Russian is considered to be the language of the educated, while Ukrainian is the language of the villages. In , Ukrainian was made the national language, and it has since gained status as the language of schools, government offices, street signs, and other official uses, 1 creating more pressure both for and against Ukrainian. In this paper, I will examine the negative stereotypes that Russian speakers in Ukraine have towards Ukrainian and its speakers, how those attitudes have evolved with the changing of the national language, and how these feelings towards language are affecting the politics of the government. In order to better understand the situation, I will be examining newspaper articles from newspapers in Ukraine, as well as more informal media such as online forum postings and letters to editors. I will also look at the available scholarly work on the subject, to see if and how attitudes have changed in the 16 years since independence. In their work, Hansen and Liu reviewed several studies on social identity, most of which included language as a major factor in identity, including Giles and Johnson, , , Gumperz , and Heller , , Hansen and Liu Politically, language is also a very important issue in bilingual countries. In Patten, the issue of politics and language is examined, and, not surprisingly, language and identity are closely related. Patten writes that there are three factors that are affected by the choice of a national language: In a country such as Ukraine, where two languages are competing for majority status, it is clear how these three factors come into play. Ukrainian and Russian are very similar languages, and much of the country is bilingual. As Russian had been the national language, most adults speak Russian fluently; because Ukrainian is now the national language, most children speak Ukrainian fluently. Communication is usually not a problem. There are language communities such as in Crimea where Russian is officially used, and many speakers there do not know Ukrainian; similarly, in the westernmost parts of Ukraine, there is no current need for 3 Russian, and there are monolingual Ukrainian speakers. There are also speakers on either side of the issue who refuse to learn both languages for political reasons. This makes communication a bigger issue than it otherwise might be. There is more at stake than just communication in the official language of the government sends a clear message that one linguistic group is preferred over another; some receive this message to mean that one language is morally superior to the other. The most pressing aspect of the Ukrainian linguistic situation

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currently is that of identity promotion. Historically, Russian has been the language of the group of speakers in eastern Ukraine, typically politically aligned with Russia, as well as ethnically closer to Russia. Ukrainian, however, has been considered to be the language of patriots and western Ukrainians who are closer to Europe; it has often been seen as more provincial. One of the major reasons for this is that Ukraine has had such a troubled past, only emerging from under the rule of other nations in going back centuries, Ukraine has been alternately under the rule of Tatars, Poland, Lithuania, and Russia. Although the relationship between the Ukrainians and their rulers varied, the fact that the Ukrainian language and culture consistently survived various rules speaks to the strength of the Ukrainian people, and their unwillingness to see their way of life destroyed. There has been a strong drive to keep Ukrainian alive, often associated with patriotism; now that Ukrainian is the state language, it is difficult for some of these nationalists to accept Russian speakers in their midst. Throughout history, one of the first political moves of ruling nations is to assimilate the people into their own culture and language: Conversely, language uniformity makes for unity. Language can be, and has been, used to unify people. This was very much the case in Ukraine, especially with the Russian language. Thousands died or were driven into exile, including the greatest poet of the Ukrainian people, Taras Shevchenko. The ultimate was reached in with the Ukase prohibiting in Russia all forms of Ukrainian national life. Even the printing of the Bible in the Ukrainian language was forbidden. The Ukrainian nation as a separate people officially ceased to exist in Russia. The language managed to survive, despite being restrained by authorities. In the s, the Communist Party worked within the individual nations to include non-Russians so as to strengthen the party. The expansion of Ukrainian cadres as well as the increased use of the Ukrainian language in the party and the state apparatus were some of the means of legitimizing Soviet rule in the Ukraine. Because of this, the use of the Russian language was encouraged in Ukraine Chamberlin, Even when Ukrainian was recognized under the Soviet Union, there was general governmental pressure for the Soviet people to learn and operate in Russian. This contributed to mixing of the two languages. The support for Ukrainian under the Soviet Union was short-lived, however, and only the dedication of Ukrainian speakers kept the language alive. Petherbridge- Hernandez and Raby write: During these years of linguistic suppression, oral and written expressions of Catalan and Ukrainian were considered tantamount to treason. However, in neither case did the minority language become extinct. Since Russian has been forced upon the Ukrainian people in the twentieth century, it is no wonder that this issue is so heartfelt amongst Ukrainians today. During the second half of the twentieth century, the divide between east and west in Ukraine became pronounced. Given the political situation, the use of language came to symbolize more than communication, but was a political choice – with their utterances, speakers showed a loyalty to their history or a loyalty to the Soviet Union, and effectively took a political stand. His evidence reveal a great deal of pressure, subtle and otherwise, in favor of Russian. Because of the political pressure to speak Russian, Ukrainian survived through the will of the people. The efforts on the part of the Soviet Union to Russify Ukrainian contributed to the current similarities between the two languages. It is often precisely those languages that are the most similar that suffer conflict between speakers. Taken on the surface, the linguistic situation in Ukraine today seems to be simple: But coupled with the sociolinguistic values of national identity as well as the history of Ukrainian and Russian in Ukraine, it soon becomes clear that the issue is complicated and delicate. Every Ukrainian is touched by this issue; as language is so closely intertwined with identity, it is a very personal matter. Language is shaping the politics of the country, and dividing East from West. Although they have different foci, the studies generally look at the way that Ukrainians and Russians interact, how language shapes their lives, and the stereotypes speakers of either language have about the other. He posits that in Russia, many people consider Ukrainian to be a sub-standard language. Currently, there seem to be two major groups at least in Moscow and Leningrad. The radical patriots- indeed chauvinists-combine their assumptions of Russian superiority with a conscious and active xenophobic rejection of non-Soviet scholarship. For many speakers of Russian outside of Russia, Ukrainian is seen as substandard. I contend that this is true within parts of the country of Ukraine as well, as we will see in the next section. In her work on resistance to Ukrainization, Anna

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Fournier looked at letters to the editors in Russian-language newspapers, and categorized the types of resistance that 11 Russian speakers had towards making Ukrainian the official language. She found that the most frequent reasons for resistance to a Ukrainian state language were 1 that it created an artificial division of people along linguistic lines, 2 general resistance to the Ukrainian language, 3 protests against Russian being considered a foreign language, 4 fear of loss of the Russian language and culture in Ukraine, and 5 fear of linguistic definitions of groups in state laws. The public resistance towards using Ukrainian as the official language is just one result of the stereotypes speakers of Russian have towards the Ukrainian language; as with all stereotypes, they can affect many other aspects of life. One of the ways that the language question affects the daily lives of Ukrainians is in their apparent politics. The political attitudes of the speakers of both languages is of interest to many scholars. Kubicek found that most people see Ukrainian speakers as being more content with the current direction of politics. On domestic issues, one consistently finds those in the west relatively more satisfied with the current state of affairs, although there is no evidence that westerners are unequivocally more pro-market. Those living in central regions have views that do not greatly diverge from the mean, although in the last survey they were far closer to Westerners than in previous ones. According to Kubicek, the political lines are clearly drawn between Ukrainian and Russian speakers in Ukraine. Most of the studies presented in his work show a belief that Ukrainian speakers are more liberal and supportive of economic reform than Russian speakers. Regardless of the study or results, scholars overwhelmingly agree that Ukraine is not a unified country. Language is consistently used to define the separate groups of people. The attitudes that each group has towards language and the other are defining the politics in Ukraine today. Specifically, I will be examining internet forums, news articles, and letters to editors. These different types of print media provide a wide view of attitude towards Ukrainian as a language. The three different types of media each has its own significance. Of particular importance to me are the internet forums – while the sample group is biased towards those with access to the internet, the informal and anonymous setting allows people to freely express their opinions. Further, these forums are generally populated by youth, and their opinions of the linguistic situation in Ukraine reflect the current sentiment as well as that of the near future. The editorials and letters to the editors also reflect the sentiments of their writers, but as they are more formal and not anonymous, they can show us what is generally acceptable to speak out about in society.

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Chapter 8 : Virginité in Ukrainian & Russian cultures Â» Ukrainian Dating Blog

Moreover, some of the questions concerning relations between Ukraine and Russia combine the positions of the East and the West, and the general critical attitude toward Russian aggression and, in.

Those who are born in the vastness of the steppe, as soon as they are old enough, try to get a permit to live in a cramped, two-roomed flat in a blighted suburb of one of the major cities. One of the main reasons for this is their weather. The climate can be summed up briefly as: Their fatalism can also take the form of a retreat into abstractions and grand theories, like bewailing the lot of old people in general while ignoring the plight of a particular old person in their own family. Russians suffer from a feeling of a lack of control over their own lives. Everything is arbitrary, from whether there will be any meat or fish in the shops to whether buying and selling things at all is considered a capital crime. Daily difficulties and uncertainties have bred a certain endurance and fatalism into the Russian character. The Russians value *posidelki*: They also value *sobornost*, togetherness - the feeling you get in a church on one of the big feast days, when you are squashed up against other people. Wealth and Success Russian wealth has always been excessive. In the bad old Communist Party days, Brezhnev and his party chums used to enjoy limitless free airmiles courtesy of the Russian airforce. Children of the Party hierarchy would summon up a Tupolev to go partying in the Caucasus and, in one well-documented case, a plane was sent to Japan for a tea service. Wealthy Russians buy private education for their children, dachas small wooden weekend houses or cottages with every modern convenience, expensive fur coats for their wives and mistresses, a suit for every day of the week, mobile telephones and so on. The "New Russians", newly-rich businessmen and bankers aged years, waft along in a cloud of the finest eau-de-cologne, ostentatiously and expensively dressed in a signature burgundy-coloured jacket of cashmere or leather, dripping with gold watches, chains, bracelets. This display of wealth is not particularly intended to impress. Snobbery is not a major part of the Russian character. Envy, and a bringing down of everyone to the same level, is considered more acceptable than allowing high-flyers their heads. Russians believe in the limitless bounty of Mother Nature in general and Mother Russia in particular. Every self-respecting Russian grandmother makes sure her grandchildren are properly christened. The Russian Orthodox church has never been wildly interested in social reform or "good works" but giving to the poor was always considered praiseworthy until charitable activities of all kinds were made illegal during the Soviet period. Giving to good causes comes easily to most Russians - there is often a line of alms collectors not by any means collecting only for themselves outside a church or monastery and they are not chased away. The Russian Orthodox church, with its dark, incense-filled interiors covered with ikons lit by the flickering light of candles and resounding to the chant of an unaccompanied choir, is the image of heaven on earth. It is not a place to sit and hear sermons about the evils of VAT on domestic heating. To the Russians an ikon is not merely decorative, but a holy object in itself.

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Chapter 9 : What Do Russians Think About Ukrainians? And Vice Versa?

The Russian people's attitude to life is largely governed by the climate and the size of the country. Those who are born in the vastness of the steppe, as soon as they are old enough, try to get a permit to live in a cramped, two-roomed flat in a blighted suburb of one of the major cities.

The events involving Ukraine, Russia, and the now-annexed Crimean peninsula have shocked observers around the world. This month, historian Serhy Yekelchuk examines the deep history of tensions between Russia and Ukraine by getting at the very heart of the story: Listen to two great History Talk podcasts on recent events in Ukraine: Origins passes on special thanks to Rudy Hightower and Serhy Yekelchuk for their photo contributions to this essay. Within a matter of months, events in Ukraine have transformed the global political order that emerged after the collapse of the Soviet Union in . Sanctions imposed on Russia by the United States and the European Union have followed, as has concern and brinkmanship over natural gas supplies. At the same time, the ultranationalist Russian parliamentarian Vladimir Zhirinovskiy known for his provocative declarations shocked the Polish foreign ministry with an offer to divide Ukraine. The westernmost provinces would be returned to Poland, which had ruled large parts of Ukraine until the 18th century, and the rest would be subsumed by Russia. Such pronouncements might be dismissed as chauvinistic political antics were it not for all the sabre rattling, bloodletting, and border changing. And, most importantly, these declarations highlight critical issues at play in the Ukrainian crisis. For several centuries, Ukrainians found themselves divided in two, with parts claimed by the Russian and Polish and later Austrian empires. They were only reunited at the end of World War II, attaining independence in . Depending on where they lived, Ukrainian elites developed two diverging conceptions of national identity during the nineteenth centuryâ€”and the distinctions continue to influence events today. The Russian army and Russia-sponsored separatist fighters have proven the point often made by historians of Ukraine: Putin may have decided to seize the Crimean peninsula to bolster his domestic popularity, but in so doing he exploited complexities and confusions about Ukrainian identity centuries in the making. Ukraine, Russia, and History Ukrainian-Russian relations suffer from differing attitudes toward the Russian imperial past. Both republics became independent after the Soviet Union collapsed in , but what was a new beginning for Ukraine was a loss of empire and great-power status for Russia. Linguistic nationalism simmers in Ukraine. Centuries of tsarist and Soviet rule established Russian as the imperial language Ukrainians would be expected to know. Ukrainian and Russian are closely related languages, yet unequal in practice. Assimilation is also a nagging issue. Especially during the postwar period, Soviet authorities encouraged Ukrainians to identify with the Soviet Union, particularly with Russian culture. Not only did the Russian-dominated tsarist and Soviet empires actively assimilate Ukrainians, but they also helped create a modern Ukrainian identity in the first place. Ukrainian national distinctiveness developed in response and resistance to imperial control, but also the Russian empire brought the majority of Ukrainians together through expansion, establishing a separate Ukrainian territory within the Soviet Union. What it means to be Ukrainian is still a fluid concept, as is what it means to be Russian. The halting pace of democracy and economic reform also fuels trouble on the Russian-Ukrainian border. Imperial designs are weaker where new European values prove their worth. With Ukrainian independence, Russia lost many sites enshrined in its historical memory, including the first Orthodox monastery and graves of legendary medieval knights. Moscow, by contrast, is first mentioned in the historical Hypatian Chronicle only in as a stockade on the distant frontier. Their separate group identity persisted, defined in pre-modern and early modern religious or social terms. During the next century and a half, the Russian imperial administration gradually absorbed Ukrainian lands, depriving them of autonomy and cultural specificity. The growing empire of the Romanovs also increased its Ukrainian territories in the west during the partitions of Poland in the late eighteenth century. As individuals, Ukrainians could carve out careers in the Russian imperial service, yet their group political and cultural identity was increasingly marginalized or treated as an ethnographic curiosity. A Decree of banned the

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publication of religious and educational works in the Ukrainian language. Then in 1847, Tsar Alexander II prohibited the publication of any Ukrainian books, now including literature, as well as the use of Ukrainian onstage. During the partitions of Poland in the late eighteenth century the westernmost region of Ukraine became part of the Habsburg Austrian Empire. The Habsburg emperors also acquired two smaller Ukrainian-populated areas from the Ottomans and the Hungarian Kingdom. All Ukrainian lands in the Austrian Empire were agrarian backwaters with little industrial development and a stale cultural life. The Ukrainian peasantry had little influence in the largest of these regions, the crown land of Galicia, dominated by the Polish nobility. Yet the very ethnic mosaic of the Habsburg Empire helped develop a modern Ukrainian identity. Austrian Germans could not hope to assimilate small minorities in the ethnically patchwork empire they ruled, as the Russian government was doing in its own empire. Instead, they worked to play minorities against one another. In the province of Galicia, the Austrians maintained their power by balancing the influence of the Polish political class with the pressure and votes of the Ukrainian peasantry—and, as time went by, the cultural work of the Ukrainian clergy and the intelligentsia. Not only were they acknowledged as a separate ethnic group by the government in Vienna, but the Austrian Empire also offered them an experience that was totally absent on the Russian side of the border—political participation. Ukrainians in the Habsburg Empire could both develop their culture and acquire a taste for parliamentarism, limited as it was. Unlike their Ukrainian brethren to the east, Ukrainian intellectuals in Austria soon developed a clear concept of modern Ukrainian ethnic identity and reached out to the peasantry through a network of reading clubs and schools. The Austrian government assisted in this nation-building process, in part to create a counterbalance to the Poles and in part because it was gearing up for war with Russia. In the 1860s, for example, the Austrian Ministry of Education helped switch Ukrainian schools to the modern orthography, a move that highlighted the differences between Ukrainian and Russian. The Austrians were also instrumental in making the Ukrainian Catholic Church a national institution. Because it shared the Eastern rites with the Orthodox Church, the religion of Galician Ukrainians served as a marker of their difference from the Catholic Poles rather than from the Orthodox Eastern Ukrainians.