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Olga Macičková**IS GALICIA A PART OF CENTRAL EUROPE?
GALICIAN IDENTITY BETWEEN THE WEST
AND THE EAST.**

This article is devoted to the problems of the cultural identity of Galicia, because this ethnographic area with a center in Lviv has undergone a complex historical development, which was reflected both in material-cultural and spiritual-cultural phenomena. Mainly, because Galicia was at the crossroads of the European and Eastern cultures, in view of the Jewish aspect, during the centuries that affected its identity.

Key words: Galicia, Lviv, Central Europe, culture.

Мацічкова О.**ЧИ Є ГАЛИЧИНА ЧАСТИНОЮ ЦЕНТРАЛЬНОЇ ЄВРОПИ?
ГАЛИЦЬКА ІДЕНТИЧНІСТЬ МІЖ ЗАХОДОМ І СХОДОМ.**

Стаття присвячена проблематиці культурної ідентичності Галичини, адже ця етнографічна область із центром у Львові зазнала складного історичного розвитку, який відобразився як у матеріально-, так і в духовно-культурних явищах. Насамперед, тому що впродовж віків Галичина перебувала на перехресті європейських та східних, з оглядом на жидівський аспект, культур, що позначилося на її ідентичності.

Ключові слова: Галичина, Львів, Центральна Європа, культура.

Мацічкова О.**ЯВЛЯЕТСЯ ЛИ ГАЛИЧИНА ЧАСТЬЮ ЦЕНТРАЛЬНОЙ
ЕВРОПЫ? ГАЛИЦКАЯ ИДЕНТИЧНОСТЬ.**

Статья посвящена проблематике культурной идентичности Галичины, ведь эта этнографическая область с центром во Львове прошла сложным историческим развитием, который проявился как в материально-, так в духовно-культурных явлениях. Прежде всего потому, что на протяжении веков Галичина находилась на перекрестке европейских

и восточных, с учётом еврейского аспекта, культур, что сказалось на ее идентичности.

Ключевые слова: *Галич, Львов, Центральная Европа, культура.*

Galician issue brings the commotion into the question of conception of Central Europe since contemporary Galicia belongs to Ukraine, which is as well as Russia or Belarus one of the Eastern Europe countries. These states belong are so-called Eastern Slavonic area. On one hand Ukraine went through different historical and cultural development compared to its western neighbours such as the Czech Republic, Poland or others central European countries, on the other hand the right-bank part of Ukraine was historically under the influence of Western powers which left significant traces of its existence there. Ukraine can be perceived as a crossroads between the West (in the sense of Europe as a whole) and the East (i.e. Russia). Ukrainian territory and the territory of other nations is being constantly transformed, but quite early on its territory a certain dichotomy had been formed and survived until today. The river Dnipro divides Ukraine into two geographical parts: Right Bank part and Left Bank part. This geographical ambivalence reflected the political-economic, cultural and other aspects during historical events and it also reflects the efforts of today's Ukrainians from the western part of Ukraine to join Europe because they feel to be a part of Central Europe, whereas the Eastern part of Ukraine tend to incline more towards Russia.

Galicia as a part of Western Ukraine is one of the reasons, why the concept of Central Europe, formulated by Friedrich Naumann during the World War I in 1915 [4, s. 15] is difficult to define. It is mainly due to the fact, that Central Europe does not have its geographically territorial boundaries well-defined, which are furthermore constantly transformed throughout history. For example, until the end of World War I, which is in 1918, the territory of Central Europe included Austria-Hungary, the German Empire, Switzerland and Poland. After 1918 newly formed countries emerged in the geographical and geopolitical map of Europe as a result of peace talks. Central Europe as of today can include following countries or some territorial parts, which are based on various criterions: the Czech Republic, Slovakia, Poland, Hungary which belongs to the Visegrad states, Austria, the countries of the Federal Republic of Germany, such as Saxony, Brandenburg, Berlin, Thuringia, Saxony-Anhalt Mecklenburg-Western Pomerania, Bavaria, northern Italy, Veneto, Lombardy and Milan, Transylvania, Switzerland, Liech-

tenstein, the northern part of Slovenia, Carpathian Ruthenia, Galicia and Bukovina. The issue is whether all of the above listed countries and territories belong to Central Europe? Even a quarter of century ago, this question was not essential, because the concept of Central Europe did not exist since the end of the World War II led to the collapse of the Soviet Union in 1991.

Let's now return to the contemporary situation and to the problem of defining the Central European borders and linger for a while at the phenomenon of Galicia. Its geopolitical and cultural dimensions overflow in the amorphous central Europe which is, as well as Galicia, a mediator between Eastern and Western Europe, which are relatively easy to define.

The way the western part of Ukraine got to the bonds of central Europe can be shown by historical discourse and by other contexts.

According to the book *Europe during the metamorphoses of centuries* (original title is *Evropa v proměnách staletí*) Galicia is described as a historical area of western part of Ukraine and southeast Poland, with its territory reaching from northern Carpathian Mountains from upper Visla to river Prut. [2, s. 239]

Alois Woldan, professor of Slavistics at the Institute for Slavistics in Vienna (Institut für Slawistik), who amongst other devoted many of his publications to Ukraine and Galicia, to their literature and other related issues, considers Galicia as a historical term and using this term, he describes Galicia as a part of Poland, which became the part of Austrian empire after the Third Partition in 1772 and afterwards created a greatest state under the rule of Austrian monarchy. Austrian Galicia stretched on the area with the borders of foothills of Carpatian Mountains to upper Visla on the west far to the upper Prut on the east. The river San divided Galicia to the western part with the city of Krakow, nowadays mainly inhabited by Polish citizens, and to the eastern part with its capital of Lviv inhabited principally by Ukrainians, nevertheless with the significant minority of Polish.

With the name of Alois Woldan the city of Drohobych, (pol. Drohobycz), situated 60 km southwest from Lviv, is closely connected. In Drohobych "The Days of Austrian" culture take place every year with a guest of Alois Woldan himself. Woldan performs research and promotes Ukrainian literature in German speaking world.

In addition to this the Polish-Jewish writer, critic and painter Bruno Schulz (1892–1942) was born in this Galician city of Drohobych. To mention at least some of his most famous works, books written in Polish

and German, we can name book Sanatorium under the sign of hourglass (pol. Sanatorium pod Klepsydrą) or Cinnamon shops (pol. Sklepy cy-namonowe).

The term of Galicia, with its administrative centre of Lviv (pol. Lwów, lat. Leopoldis, ger. Lemberg – originally Loevenberg), is being used from the times of creation of Galicia-Volhynia principality (Author of Galicia-Volhynia chronicle calls Ukraine „The country lying above Bug” and relates Ukraine to the Galicia-Volhynia principality [4, 41–46]. From the end of the 5th century Eastern-Slavic tribes (mainly White Croats) inhabited the area of Galicia. During the 10th century the Eastern Galicia became part of the Kievan Rus and the western part came under the rule of Polish principality, later Polish kingdom. After the downfall of Kievan Rus in 1144 the Galician principality was founded and later on in 1199 joined with Vladimir-Volhynia principality into Galicia-Volhynia principality. In the middle of 13th century the principality annexed areas of Kievan and Turov-pin principalities. Weakened by the battles with Poland, Hungarians and Mongolians, it was conquered and joined the Grand Duchy of Lithuania during 1340-1352. The Eastern Galicia was seized in 1387 by Polish king Vladislav II. Jagello (pol. Władysław II Jagiello). Galicia was a part of Polish-Lithuanian Commonwealth till the first Partitions of Poland in 1772, when the Habsburg monarchy seized the southern part of Polish state (namely the southwest part of Lesser Poland Province of the Polish Crown – southern Lesser Poland and Red Ruthenia). The Partitions of Poland was no doubt a contradictory act for the whole Europe. Habsburgs wanted to legalize their actions, but they did not find neither current nor ancient rights and privileges to rule Lesser Poland. The only clue, that could connect them with the newly annexed territory, was the title of Hungarian king, which was in their possession. From 13th to 14th century Poland and Hungary were competing for Red Ruthenia. Hungarians were even successful to gain control over the largest state of this area – Galician principality. This was the way, how the Polish territory inside of the Habsburg Empire gained the name of almost unknown Rus principality Galicia.

After the fifth Russo-Turkish War (1768–1774) Habsburgs took over Bukovina and managed to annex it to Galicia in 1775. After the third Partitions of Poland in 1795 Habsburgs took control over the rest of Lesser Poland (with Krakow) and southern part of Mazovia. The newly acquired areas were named Western Galicia (sometimes even referred to as a New Galicia). However during the Napoleonic wars in 1809 Habsburgs lost them since they became the part of newly created Polish-

Warsawian duchy till the year of 1814. Galicia was one of the crown states of the Austrian monarchy. After the administration reform of 1849 Bukovina was segregated. After the Austro-Hungarian Compromise of 1867 Galicia stayed in Cisleithania. Shortly (1809–1815), Habsburgs lost Tarnopol with its surroundings, but it was returned to them after the Napoleonic wars. The last annexed territory to the Austrian Galicia was Free City of Cracow (1815–1846) gained by Habsburgs after the unsuccessful Polish rebellion of 1846. In 1849 Bukovina gained the status of independent province and was separated from Galicia. Later on, in 1850, the Austrian Galicia was administratively partitioned to western (Cracow) and eastern (Lviv) part respectively. Till 1918 Galicia was one of the crown states of the monarchy. It featured National Self-Government, with its highest authority being a Galician provincial assembly based in Lviv. After the downfall of Austria-Hungary the West-Ukraine republic was created in the area of the eastern and central Galicia and Bukovina in the autumn of 1918. Galician republic announced its union with Ukraine in June 1919. Month later, Galicia became again a part of restored Poland, where it was revoked as an administrative unit and divided into Voivodeships. During 1919 to 1939 the whole Galicia was the part of Poland. In 1939 its eastern part was annexed by the Soviet Union and connected to the Ukrainian SSR, the western territory became part of Germany. After the German invasion to USSR even the eastern part of Galicia was under the occupation administration. After the end of World War II Galicia was divided into Poland and Ukrainian SSR [2, s. 239]. Till 1947 the mutual exchange of Polish and Ukrainian residents of Galicia took place (since there was only a small number of Polish on Ukraine and Ukrainians in Poland). Since 1991 this area has been a part of independent Ukraine.

Polish scientist Stefan Kaszynski in his work *Österreich und Mitteleuropa: kritische Seitenblicke auf die neuere österreichische Literatur* points out the fact, that central Europe, as well as Galicia, is reflected in art. It is the art which acts the role of litmus paper, helping us to identify changes that were undergoing on particular area during the centuries.

Concerning the architecture we must note that the Ukrainian territory was under the influence of Byzantium during the long period of time, but due to its geographical position and historical events mentioned above, Galicia and its culture had been undergoing more European influences from the West, therefore the original influence of Byzantium had been waned successively. After the Mongols destroyed Kyiv (Kiev) – the capital of Kievan Rus, which contributed to its demise, centre of

culture moved both to the north-eastern part of the former State as well as to Galicia. The main Galician cities such as Lviv, Galicia, Peremyshl and Chelm became centres of western traditions and culture. In that case it led to the blending of Gothic and Romanesque style of the Galician region, which is typical for Central Europe. For example, when the Polish king Jagajlo visited Peremyśl and saw the Cathedral of St. Ioanna, which was one of the oldest monuments of Byzantine culture, he ordered the temple to be torn down and in its place to build a Catholic church. Well-known king Danylo Halyckij, who founded the town of Chelm, which lies on the border between Poland and Ukraine, invited during his reign architects from Germany and Poland, who participated in the construction of this city. During his reign Mother of God Church and the Cathedral of St. Bezmeznyka were built. We can talk about the intersection of the Renaissance, from the mid-16th century, when the youngest of the princely cities of Lviv, which was founded in the 13th century, was burned, and then rebuilt by Italian masters. Therefore the European Renaissance got even that far to the Galician territory. The Renaissance monuments include for example the Latin Church in Zhovkva near Lvov.

Regarding literature, so-called Russian trijca (Markijan Šaškevyč, Jakiv Holovackyj, Ivan Vahylevyč) – the group of Galician authors and cultural activists active during the 30's in Austrian empire and based in Vienna and Buda, where they published their writings (they were also publishing in Czech magazine “Czech museum“ [5, s. 14]), is associated with the Galician literary tradition. In 1837 they published in Buda their crucial almanac *Rusalka Dnistrova*, which became a milestone in Galician-Ukrainian national movement.

Markijan Šaškevyč (pol. Markijan Szaszkewycz, 1811–1843), Galician revivalist of Ukrainian people, Greek-catholic priest and writer who promoted the equality of Ukrainian and Polish language.

Jakiv Holovackyj (pol. Jakub Hołowacki lub Głowacki, 1814–1888) studied in Lviv, in Kosice and in Buda, where he met Czech, Slovak and Serbian slavists.

Ivan Vahylevyč (pol. Iwan Wahylewycz, 1811–1866) wrote his works in Ukrainian and Polish. Among other things he was translating from Czech language too.

Concerning the music, Galician music was influenced among other things by Czech musical tradition especially by Josef Suk and Vitezslav Novak, whose pupil was, for example, Vasyl Barvinskyy (1888–1963) – pianist, composer and educator. Barvinskyy's works, which were

published in Berlin and Vienna, are connected with new-romanticistic and impressionistic traditions. Mykola Kolessa (1903–2006) a famous Ukrainian composer and conductor, was connected with the Czech milieu. He first studied medicine in Krakow, then went for music education in Prague, where he attended lectures of Zdenek Nejedly. At the Czech Conservatory Otakar Ostrcil and Vitezslav Novak were his teachers. One of the most prominent Ukrainian composers was Stanislav Lyudkevych (1879–1979) – a native Galician. He studied in Vienna and Leipzig and his works were influenced by composers such as Chopin and Mendelssohn and by the traditions of the German Romantics. Even the strangers had the influence on further development of the Galician music – German Lorenz and Czech composers like Rolechek in Lviv and Nanke in Peremyszl.

Apropos theatre art and its development can be traced from the moment of annexation of Galicia to Austrian empire in 1772. For the needs of the German population the theatre of Hettersdorf was transferred there from Vienna. The theatre remained in existence with the help of government subsidies almost for hundred years. In 1790 Polish theatre of Truskolyavskyy came here but it was not successful, so it moved soon to Lublin. The plays were initially played in Polish. Ukrainian began to be emphasized during the beginning of the national revival.

As to confession Galicia lies on latino-byzantine frontier, and this ambivalence is casually reflected not only in the mentality of people, but also in the religion, especially the Greek-Catholic confession, which connects the eastern Byzantine rite with the appreciation of the Pope. In addition, in contemporary Galicia denominations are Roman Catholic, Jewish, Orthodox, Evangelical and others. It is interesting that the abovementioned King Danylo Halyckiy was crowned in 1253 by the Pope, and thus became the first Greek-Catholic. After the establishment of a Polish-Lithuanian state called Rzeczpospolita in 1569, Ukraine becomes a part of Poland and as a result the growing pressure of polish language, culture and religion in Ukraine led to the creation of the Uniate Church on Council of Florence in 1596, which was later renamed to the Greek Catholic. The name refers to the connection of eastern and western religious traditions. Ukrainian territory got into the sphere of western influence with polonization of all the components of social and culture life in the same time.

According to the „capital“ of Galicia city Lvov was established in 1256 by Daniel Rormanovic of Halic. The name was given after his son Lev. In the early years, the city has become a centre of Galicia-Volhynia

principality. Lvov obtained Western Europe city law system in 1356. During 15th and 16th century Lvov was developing its culture, architecture and trading. The city was multi-religious (Roman Catholic, Jewish, Orthodox, Armenians. Since 1661 it has been a seat of University of Lvov (the lessons were given in polish as well as in Ukrainian). Many famous people have graduated from this university, namely mathematician and co-founder of the Lvov mathematical school – Stefan Banach (1892–1945) [3, s. 91]. „Before World War I the city of Lviv was stated as a third city in the Cisleithania after Vienna and Prague. Ukrainians represented roughly a third of the citizens of the urban areas in eastern Galicia, the next third were Polish, next Germans, Jews and other „minorities“ [1 s. 13]. Famous names are associated with this city. Such as Ludwig Czech – Czechoslovakian Jewish politician, Vlasta Fabianová – Czech actress, Aleksander Fredro – Polish romantic writer, Maximilian Föger – rector of local university, Zbigniew Herbert – polish poet, Lubomyr Huzar – Ukrainian Greek-Catholic priest, st. Jan z Dukly – saint, who lived in the Bernardinian monastery in Lviv, Maria Konopnicka – Polish national writer, Juliusz Kossak – Polish painter, Jacek Kuroń – Polish intellectual, historian and politician, Vilém Kurz – Czech pianist, professor of the conservatory in Lviv, Karolina Lanckorońska – Polish art historian, Stanisław Jerzy Lec – Polish satirist and poet, Stanisław Lem – polish sci-fi author, Ludvík Feigl – Czech merchandiser and ethnographer, who wrote about the history of Czech in Galicia.

To conclude, Galicia as a historical area went through a difficult historical development, which was directly reflected to the cultural events of this polymorphic territory and became a crossroads of European and Non-European (Jewish aspect) cultures. Magdalena Rychlikova in her study *Ludvík Feigl the Czech known and unknown* (original title is *Ludvík Feigl Čech známý a neznámý*) claims, that the life in Galicia and its administration centre Lviv was very colourful in its historical, political, cultural, national and religious development [6, s. 19]. Solely from the fact stated above we can conclude that Galicia had never been a homogenous entity.

Galicia, as being pointedly expressed by Mykola Riabchuk (Ukrainian poet, translator and journalist), is the part of Ukraine, which is able to legalize European traditions in all its territorial parts due to its Austrian heritage. Galicia with its the centre of Lviv, is an entryway to the Central Europe, partly due to its geographic position and also the long-term historical connection between the states of Central Europe, with which it shares the following features: blending cultures (Slavic, German Jewish,

Romanesque), the Habsburg monarchy, Lviv as one of Central European Jewish centres, early urban development, focus on Western Europe, problematic relations with Russia (the Polish uprising, the Russo-Polish War) and linguistic diversity (apart from Ukrainian in Galicia speaks Polish, German, Hungarian, Romany and Yiddish).

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