Religious, cultural and political relations between Moldova and Ukraine go back to the medieval age. National culture of Moldovan and Ukrainian peoples was formed in XIV-XVII centuries and had many common features, especially in book-writing. A factor uniting Moldovans and Ukrainians was their common orthodox religion. Close cultural contacts existed between Moldova and towns located in Ukrainian regions of Galichina, Volhynia and Podoliye, but especially important role was played by Kiev, from where teachers and architects came to Moldova and contributed to the development of the Moldovan culture. Great contribution to the Moldovan-Ukrainian relations was made in XVIII - early XIX centuries by graduates of the Kiev - Mohyla Academy, which went to work in Moldova. Relations in the field of theater and literature were set up in the late half of XIX century. Cultural relations got a new impulse with the est…
Chapter 7 looks at how socialism and 'scientific racism' again unpacking their nineteenth-century origins and highlighting their role in the formation of contemporary international order. Ukrainians - History and Cultural Relations. Like. Share. There are some tensions between the Orthodox and Greek Catholic churches in the western regions, and between the Moscow Patriarchy and the Orthodox church in Ukraine, although, officially, by the decision of the council of the Russian Orthodox Church of 25-27 October 1990, the Ukrainian Orthodox Church was granted independence. The interpretation of modernity, of the development of modern societies, and of the contemporary scene in terms of multiple modernities entails a view of modernity as a new type of civilization not unlike the formation and expansion of the Great Religions. Formations with a central core of unprecedented openness and uncertainty. The combination of such institutional formations constituted the core of modernity which generated tensions and dynamics. The cultural and political program of modernity entailed a shift in the conception of human agency, of autonomy, and of the place of the individual in the flow of time. First of all, the premises and legitimation of the social, ontological and political order were no longer taken for granted.