**І. СОЦІАЛЬНА ФІЛОСОФІЯ**

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**SOCIOCULTURAL TRANSFORMATION OF ETHNIC UKRAINIANS BEING IN TERMS OF EUROPEAN INTEGRATION AND MODERN GLOBALIZATION**

*The article highlights the analysis of the main sociocultural transformation aspects of Ukrainian nation being and reveals the peculiarities of interaction between the European and Ukrainian cultures in the time of globalization. It detects the «diversity» of the modern world in which «identity» is multilevel. Three levels of identity, namely local, national and macro-regional are analyzed. Is observed that one of the most urgent problem in the modern ethno-social communities' being, including the modern Ukraine, which chose the European way of development, is to preserve their own unique culture and spirituality. It is emphasized that getting to know the world of other nations and cultural epochs, we must, above all, study and understand the «spirit of the nation» uniqueness of the Ukrainian ethnos, which will maintain their own cultural identity and integrity in the context of «dialogue» with cultures of other ethno-social communities.*

***Key words:*** *ethnos; transformation; integrity; originality; culture; identity; European integration; globalization.*

*У статті висвітлюється аналіз головних аспектів соціокультурної трансформації буття українського етносу, розкриваються особливості взаємодії європейської та української культур в умовах сучасної глобалізації.*

***Ключові слова:*** *етнос; трансформація; цілісність; самобутність; культура; ідентичність; європейська інтеграція; глобалізація.*

*В статье освещается анализ основных аспектов социокультурной трансформации бытия украинского этноса, раскрываются особенности взаимодействия европейской и украинской культур в условиях современной глобализации.*

***Ключевые слова:*** *этнос; трансформация; целостность; самобытность; культура; идентичность; европейская интеграция; глобализация.*

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**The Problem Formulation and Importance of Research.** Globalization that can be defined as a world progress key in the 21st century, brought about the need for substantial rethinking of the role and place of Ukrainian ethnos, and historical significance of its culture, within the context of cultural, economic, political, state formation aspects of life, etc. Today the whole world felt the reality of the Samuel P. Huntington's forecast, and the question about the possibility of social and cultural system integration within the scientific community has been raised. The relationship between some civilizations are complementary, and between other − quite controversial. Hopefully they will be settled in the process of modernization, although socio-cultural world that belongs to a different evolutionary path of development eliminates such illusory hopes. It’s hard not to note that today the national identity crisis complicates the socio-cultural problems, that is caused by globalization, and this, in turn, complicates the integration process of modern Ukraine to the European Union. Thus, the purpose of research study is to analyze the main aspects of socio-cultural transformation of ethnic Ukrainians being in terms of EU integration and modern globalization processes.

An important issue is the interaction of European and Ukrainian cultures. The prominent place in the modern mythology holds the myth of Europe. Conceived by the Greek mythology, it is transforming in accordance with the realities of Ukraine and Europe context on the brink of the third millennium, keeping, however, the archetype of the signs, on the ground of which the legend of the beautiful Europe appeared. [5, p. 41].

In the modern mythology, that defines the contours of Europe, behind those, who habitually dissolves Ukraine in a foreign for Europe environment of Rusia, are those, who devotes to Ukraine a crucial role in the European eastern border. It is said by Zbigniew K. Brzezinski that Ukraine significantly changed the geopolitical map of Europe. After all, spreading the view according to which the border of East and West runs through Ukraine, crossing it in half. Ukraine is the West and the East, a nation with forked culture that is represented as uniqueness of Ukraine in popular work «The Clash of Civilizations» by Samuel Huntington. This sense of «balancing on the edge», «boundary» of Ukraine, which at one time is an extreme eastern border of Europe and the far western border of the mysterious, «another» East, and echoes the diversity of Ukrainian myth of Europe meanings in the modern Ukrainian consciousness. Each myth, born by such polysemy, is based on one of the many images of Ukraine, which are saved by mythological memory of Europe [5, p. 45]. The important is the belief that «Ukrainians is the European nation. The Ukrainian cultural microcosm is a part of the world cultural macrocosm. Today, when the question of EU membership is raised, should be remembered that Ukraine is a part of Europe, because it is the heart of Europe, not only through the geopolitical position, but also through the nature of thought and culture progress. Historically happened that the Ukrainian culture microcosm fully reflects the macrocosm of the world culture, and cultural-historical relationships tied Ukraine in with European countries» [8, p. 97].

The interaction of Ukrainian national culture with other European cultures simultaneously takes place on many levels. The most clearly this interaction is manifested in the diaspora art. When Ukraine declared independence, the opportunity to compare the diaspora and domestic art, explore the cultural ties appeared. «The openness on both sides made it possible to compare the two branches of Ukrainian Art. It became obvious the stylistic affinity of the native and diaspora artists’ works, defined a sense of unity within the artistic paths in the pre-war period, the art education in the same schools as well as common sources and reference points in art» [10, p. 269 ].

You are able to run the ethno-national historicism and the nostalgic romanticism in the diaspora art and the political propaganda order of Socialist Realism in parallel. Each side wanted to see their own image of «ideal» Ukraine. It should be noted, during that the best diaspora and Soviet art models, using the similar formal-plastic methods, rising above ideological canon to universal spiritual and ethical meanings. These examples clearly illustrate that native and immigration art are two versions of the whole process of Ukrainian culture, which is supplying the national art channel today [10, p. 272].

Immigration Arts − «Art in Exile» − fulfilled the role of a guardian of national art tradition, cultural identity and national art vanguard detachment in the world art. Today, when we are experiencing the formation of a new national identity, the immigration art gradually merges with the Ukrainian mainland, forming a coherent whole [10, p. 272-273].

Due to the recent trends of European cultural region development, the question of a clearer delineation of those cultural traits that are common to European person, regardless of their nationality, becomes more urgent. «In reference, many researchers raise the question of the European culture phenomenon existence or feasibility of Italian, German, French and other nationalities association under the «European culture» concept [11, p. 195].

In some aspects, «cannot be «European» does not belong to socio-cultural area of any European country, and therefore not sharing its basic values and norms. The European identity itself has a dual basis of its formation. On the one hand, it is based on common European mentality, that has conscious or semiconscious character, on the other − appeared on the basis of formed national identity, in which the identity to a particular European country as a subject of wider creation (European Union), is fixed» [12, p. 552].

In other words, «the establishment of the European Union as a collective creation, naturally involves the formation of European identity within a single sociocultural area» [9, p. 72].

However, be aware that formation of national identity and establishing of collective European identity, that involves profound changes in social consciousness, is an inevitable component of the lengthy process. The fact that according to sociological research, the younger generation representatives, who grew up in conditions of a united Europe, far more than the population of Europe as a whole, feel themselves as Europeans, it gives hope, that the European identity has the future [11, p. 196]. This basic question is on what basis could be the newly established European civilizational identity created.

First, we should proceed with the declared principles of the European Union. Thus, the «key internal objective of the European Union is to promote economic and social progress, mainly through the creation of area without internal borders, support economic and social cohesion, the establishment of economic and monetary union and the introduction of the single currency. The main foreign policy goal of the EU is the strengthening its identity on the international scene, foremost through a common foreign and security policy, in particular by comitting the common defense policy. The fundamental principles governing the European Union are respect for national identities, democracy and fundamental human rights» [2, p. 105]. These principles are not unique to European civilization in the modern world, however they helped to form the European culture.

To understand the nature of modern European identity, it is useful to look at it through three models prism, made by research in collective identity problems. The first model is «cultural heritage», which is based on three pillars. The first of them − is the general public values, philosophical and legal heritage. For European culture, the universal values are democracy, human rights, social justice, the Christian faith, humanity, personal skills, etc. An important feature of this list of values is its specific European dimension and, at the same time, widespread in the world, particularly in North America. Therefore the identity, built on these values and heritage, often applies on global, not European status. The second pillar model of cultural heritage is a common tradition, history [3, p. 80].

Studying the common European values, brought familiar reference to three major worldview trends, that have created a special European lifestyle. The question is about the ancient Greek philosophy, Roman private property law and Christianity. As a result of political and cultural heritage, the European identity can be established only on the basis of understanding, integration and human dignity. Its basis is peace, utter rejection of any form of self-isolation and excesses in defending the party, local or national interests. It involves the duty of solidarity with others and therefore denies rivalry between its constituent elements [2, p. 108].

Europe is a «time-space» region, in which Christianity long before the formation of modern societies has become the dominant form of cultural interpretation of human experience. Judeo-Christian tradition in all its diversity − from the Bible to modern literature and art − became the foundation of identity for European civilization [14, p. 181].

Christianity is one of the fundamental factors in the European identity formation and, despite all the «postmodern» social disasters, remains the same in the modern European society. The Christian faith content with its category of thinking is the essential element of European identity [14, p. 185].

ХІХ-ХХ century in Western Europe is the era of intensive secular culture development, that loses connection with the mandatory values of past centuries and their cultural canon. The planet became smaller; achievements of different nations quickly become the common property. The planetary financial system appears gradually; social and intergovernmental migration is much superior to that in the early Middle Ages was called the Great Migration [1, p. 44].

Today in Europe the principle of tolerance is put in the forefront, which reveals trends of «public life secularization, policies regarding religions, associated with this religious tolerance; confidence in the work of national states; critical attitude toward technicism, to higher expectations on scientific and technological progress; rejection of all forms of violence; expectation that states and their unions will ensure the safety of citizens; requirements of rights and freedoms equality, intolerance for violation of this requirement; totalitarian regimes hatred, the genocide; the belief in that the union of European nations is impossible without the individual states sovereignty have been voluntarily given in behalf of intergovernmental union, etc» [7, p. 453]. However, even the current trends of conscience and religion freedom does not cancel the importance of Christianity for the creation of European civilization, since in the moral and legal order basics were put the Christian values; the art trends are closely associated with religious worldview. Features of Christianity determine the characteristics of European civilization, its traditions in all spheres of cultural life.

In the modern ideologically neutral legal state are 'impossible doctrinaire decisions about values, priorities, ideals, sense of life fulfillment or humanization. As a result, a metaphysical question about truth remains in such society fundamentally open. The modern state is based on the principles of secularism (separation of church (religion) from the state), religious freedom and equality of rights of all religions. However, the most important (constitutional) principles of the modern state are the man dignity and democratic freedom, where the state is the institutional guarantor» [14, p. 183].

Thus, post modernization in the theoretical and practical political sense, tends to the cultural and spiritual synthesis, that involves the different order universalism than the previous one, the period of the modernization theory formation. This moral universalism is based on the quest for deeper mutual understanding of the parties, the search for new social values, the ability to reach a compromise on key political issues, etc. [4, p. 8].

The basis for the European values formation is the historical situation of Europe, because «Europe − the only part of the world, where an extremely high population density, the dozens of nationalities, peoples and nations coexisted. History of Europe is not only the endless devastating wars, but also the secular coexistence. Multinational densely populated Europe, limited in land and raw materials, much earlier than other regions of the world have understood the need to learn the intergovernmental collectivism principles» [2, p. 104].

Speaking about the European values, it costs to appeal to the constituent documents of European Union. Thus, in Art. 2 of the EU Treaty stipulates that the Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and human rights, including the rights of persons, belonging to minorities. These values are common to the Member States within society, that is characterized by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men [6]. In the European Union Fundamental Rights Charter text its drafters underlined, that the European Union is based on indivisible and common values − human dignity, freedom, equality and solidarity, it is based on the principles of democracy and the rule of law. It puts people as foundation, establishing EU citizenship and creating an area of freedom, security and justice [15]. Declared by Ukraine, these values in Europe every year are more and more embodied in real life, having a decisive influence on the ways of interaction between state and individual.

According to a specific model, those states, that shared marked principles and values, are belonged to the European civilization. However, this is not enough. European civilization is not only common values concept, but also the political and territorial entity, impossible without time-spatial expression. Two other models of the European identity are thereon based.

The second model is the «universal over nationality». In this model, the European identity is achieved through the identification with the European institutions, with a range of political and legal norms, the specific politico-territorial structure and the new cosmopolitan culture. The fundamental basis for identity, and its generator, approximately acts the social-legal order in the form of regulations, codes, constitutional documents [3, p. 81].

The common institutional structure is created by the European Union government system and other regional and international institutions. After the World War II a lot of issues are resolved at the international levels , not a national. Thus, a framework for aligning the economic situation of the EU countries and unification of political and legal regulation of various issues of public life is created.

However, another trend of political and legal control is decentralization. «In the current conditions of postmodern reality is practically impossible to implement the desire of the authorities to create a coherent unified management of public processes, as gevernment is gradually losing the previous sociocultural base – people, willing to go to any sacrifice for the sake of implementation will, emanating from the center. In the era of postmodernism become impossible the standardisation, massovisation of the society. The new era society becomes multivariate, it is not dominated by dogma, but discourse as a change to persons’ expectations and hopes, gradually come the pragmatic calculation and faith» [4, p. 6]. The social life forms diversification entails the necessity of the new forms of management, control functions transmission from the state to civil society. It is said that tendency to strengthen the role of civil society is a typically European answer to the incredible complexity of social life in the early ХХІ century.

The third model is the «collective pragmatism». According to this model the European collective identity arises up and operates according to the European way of life, which shows, for example, the free movement of people and goods, the common currency, the European institutions and free market. The basis of this model, as opposed to the previous two, is absence of reference to moral or legal norms, it has exclusively descriptive nature [3, p. 81].

European territory is a kind of multicultural and multinational community, which can hardly lead to a common denominator. Here and there appears the problem of the self-identification changes of different national states citizens to a single definition of «we – Europeans». However, this problem is multifaceted. It includes the danger of always ready to change the differences in contradiction, and even in antagonisms. Specificity of Europe lies in the fact that each of its historical regions contain the same number of reasons for the division, as the whole continent [9, p. 78]. The Europe with its unique social conditions, on the one hand, has the possibility of integration, on the other − feels its necessity, as the integration processes require the complex of common values for the social communities that participate in it [13, p. 57]. The multiple perspectives combination allows you to create the problem field definition of European cultural identity. However, we can assume, that the debate about European identity not become less tense and urgent many years later. Indeed, the apt expression of W. Gorski, «Europe is not a wealth and power, it is not a neat and punctuality, etc. Europe above all is a spirit of continuous search. Europeans is the one, who is always in doubt, it is an individual, who from the beginning sets up the discussion, which is not tending to worry a lot about the result, as incessant search process, when the desired item is found» [5, p. 50].

The contemporary world diversity leads to the fact that identity is multi-layered. There are three levels of identity − local, national or macro-regional. To solidary society the general values are needed. They determine the common identity. If there is no common identity, then the local identity will dominate. Note, that the question of identity does not arise in traditional societies, it is the answer for the freedom of choice values.

History has not given us the possibility to watch (historically) the successful integration of traditional societies in the civilized process. They are kept in the museum isolation, or die from contact with civilizations. But here is the another problem hidden. In the international community of civilizations may be enough resources to maintain the conditions of small societies, territorial belonging to the civilizations, which, respectively, are «on balance» of these civilizations. The sociocultural community that typologically is not belonged to a civilized world, mentally is not capable of integration into the different environment, and is a powerful threat to the community of civilizations. The question is about modern geo-civilization and geo-ethnos. Place and role of geo-civilization and geo-ethnos in the multipolar world are different. Today the Western civilization and geo-ethnos are quite significant opposed to religion. So important question, who will claim to be a leader among the constellation of geo-civilization, geo-ethnos and states.

On the geopolitical map the Ukraine with its unique territory location, rich black soil and minerals is worldwide discovered. During the existence it implements one of the geopolitical patterns − the establishment and formation of the transit area, connecting the western geo-civilization to Islamic, Hindu and Chinese civilization. Globalization in this context appears as the formation of a certain «world society», that goes out the national borders and acquires the common environmental, ethnic, socio-cultural, political and civilizational characteristics.

In terms of the human masses concentration not only the culture is institutionalized, but also the ethnic processes. Thus, in the small communities the cultural ceremonies are provided by the whole group, while in the large there is a need to regulate and organize − on the place of worship the religious systems and priestly organization are created. Scientific-educational activity is released from the production practice as a result of the labor division and, in its turn, requires the formation of a universal education system. Human work process, as the substance of culture, is presented as the socioproductive force, that creates not only clothing wealth, the world of things, that surrounding the person. This force creates the person itself in all the diversity of natural and social ties with the outside world. Here the subjective prerequisite of culture is primarily the work process. Thus, the culture is the same as production, the main product of which is a person.

The modern theory of globalization, as a part of the main problems in daily living, focuses on the correlation of common to all mankind and national things in the culture, that the question is about the integration process formation with the purpose of single world culture creation. That globalization processes are the driving force of social change in society and may include both ideas of homogenizing world, and the idea of pluralism. The interpenetration of cultures based on the recognition of the unique identity of each, multiculturalism, leading to what is self-sufficient, rich culture of one people or country, learning achievements of other cultures, without losing their own identity and uniqueness, originality and uniqueness, is even more enriched.

Nowadays people often talk about the need for «the revival of Ukrainian culture". Anyone, who tries to understand the role and place of ethnic culture in national culture, must accept as inevitable the fact, that ethnic culture can exist only in a continuous interaction with the national one. Walk away from national life the «signs of deep antiquity»; the urban culture penetrates into village life with books and audio-video equipment, electricity and water supply, refrigerator and car. Ethnic culture increasingly moved to the museums. It is necessary to know and learn, but person should live in the modern culture.

Clearly that in the modern culture, not all can be pleased and not all of the ethnic culture should be excluded from it. But the concern for the preservation or restoration of the ancient folk wisdom undeservedly neglected achievements should not be dictated only with love to the past, but the understanding, that the future belongs to the national culture. Patriotism is benefiting ethnic group only, when it’s directed not to close protection of «leakage», but to the prosperity of the people. The gap between ethnic and national culture left its mark on the life and outlook of the Ukrainian people, the sociopolitical life of the country, the relationship between different social group of society. It stipulated the uniqueness of Ukrainian intelligentsia that painfully experienced a lack of ability to communicate. The cultural elite, without a strong link with the national «basis», felt the approaching of tragedy. Many of its influential leaders withdrew from the problems of public life in the world of «pure art».

Ukrainian culture on the crest of a new historical wave faced again with the necessity of mastering the experience of other cultures, «digesting» it itself, and organic settlement into the orbit around its own existence. The current rough change in the development of Ukrainian culture are difficult for people as it was before. But it takes place under a completely different historical circumstances and associates with specific difficulties. The modern Ukrainian culture is at a crossroads. It goes breaking the stereotypes that existed in pre-Soviet and Soviet times. Apparently, there is a reason to believe, that the break-up will affect the fundamental values and ideals, that make specific core culture. Therefore calls for the «revival» of the Ukrainian culture in the form in which it existed in the past, is utopian. There is a reassessment of values, the old traditions passed, and it is difficult to say, which of them will stand, and that will fall to the altar of a new Ukrainian culture revival.

The problems facing mankind of the XXI century, have the main civilized character. They are somewhat in tune with the problems that were facing Europe in the Renaissance and in Modern Times. Humanity must once again choose the path of civilized development, based on which it can stop the negative impact of such global problems as industrial clash with nature, demographic, energy and other crises, and will preserve the cultural diversity of globalized countries. In philosophical context it is crucial to understand, that global is not only the world, but the man himself. The world is a human world, and therefore the world is globalizing as similar as human − the main subject and object of globalization. The integrity of the world, the unity of humankind, a new type of relationship between people − this is not only a remote prospect and ideal, but a clear trend of the development.

Despite the obvious impact of globalization on culture, the principle character question still stays their actuality: how do the culture undergoes the globalization influence? Will globalization really be able to transform culture, and if so, to what extent? How correlate globalization and culture as a social phenomenon? Will the culture redistribution happen through globalization? So, at first glance, the modern world has changed dramatically in just a decade. But is it really so? Do we have to deal with the culmination of more complex processes that gradually matured? After the transition from discontinuity, disintegration and fragmentation of world social relations to their unity, integrity and globality for most visionary researchers became known as subject of special attention in the first half of the last century.

Covered with globalization, all nations and cultures set their own rhythm and ways of entering the global processes, trying to keep their own social and civilizational characteristics as well as its local identity. Under conditions of globalization the pressure reducing possibility of standardization trends, overcoming an ethnic cultures of secrecy, while maintaining their identity, is largely determined by the adaptive strategy in openness situation and growth of innovative activity. Recognizing the relevance of world picture of each culture and not denying the importance of cultural universals that have universal significance, the world can maintain the diversity of cultural options even in fairly significant «impact» of global culture. It should be considered the cultural identity not as determined adherence to traditions and maintainance, as well as permanent complication and consolidation of ethnocultural basis, around which the civilization innovation are concentrated.

Therefore, it is clear that one of the most pressing problem in the modern ethno-social communities being, in particular the modern Ukraine being, that has chosen the European way of development, is to preserve its own unique culture and spirituality. Penetrating into the «world picture» of other peoples and cultural eras, we must, first of all, study and understand the Ukrainian ethnos «spirit of nationalism» uniqueness, that will preserve their own cultural identity and integrity in the context of «dialogue» with the cultures of other ethno-social communities.

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