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HISTORICAL AND THEORETICAL ASPECTS OF SOCIAL AND CULTURAL TRADITIONS FORMATION OF CHERNIHIV-SIVERSKY REGION

The purpose of the article is to generalize theory and historical practice of transformation in social and cultural traditions of the Severians, starting from the original pagan to the European-Christian traditions in the state association Kievan Rus. **Methodology.** Research methodology is based on the heuristic method of modern and classical scientific historiography systematization, which reveals the historical process of social, legal and culturological outlook on the concept of "tradition" in general and the process of socio-cultural traditions' socialization, which have formed the cultural reconstruction direction of the entire problem process. **Scientific novelty** consists of the systematization of theoretical studies of socio-cultural history, which includes a national identity and universal value of the population in Chernihiv-Siversky region. **Conclusions.** On the basis of the stated historiography the following is determined: theoretical understanding of the nation's concept of "socio-cultural tradition"; the historical process of the accumulated Pan-European, national, spiritual and material values of the heredity in medieval heritage of Chernihiv-Siversky region, which consists of a synthesis of common European traditions of Romano-Byzantine-Ukrainian architectural heritage and spiritual traditions of Christian ethics and "the cult of local Saints"; continuity of Severians' traditions in the original writing and their Ukrainian identity, establishment of territorial-demographic, national and domestic traditions of lifestyle and daily routine of the local population. The nation's social and cultural traditions serve to the contemporary directions of comparative studies of interdependence and interpenetration of cultures and cultural innovations in the ethnic-futurism direction of cultural studies.

Key words: European, national, social and cultural traditions, population, Chernihiv-Siversky region, transformation, values.

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Історико-теоретичні аспекти трансформації соціально-культурних традицій Чернігово-Сіверського краю

Мета роботи – узагальнити теорію та історичну практику трансформації соціально-культурних традицій сіверян – від самобутніх язичницьких до європейсько-християнських – у структурі державного об'єднання Київська Русь. **Методологія** дослідження базується на евристичному методі систематизації сучасної та класичної наукової історіографії, що розкриває історичний процес соціальної, правової, культурологічної думки змістовного поняття "традиції" взагалі та процесу соціалізації соціально-культурних традицій зокрема, що склали культурологічний напрям реконструкції цілісного процесу проблеми. **Наукова новизна** полягає у систематизації теоретичних досліджень соціально-культурної історії, у складі якої трансформувалися як національно-самобутні, так і загальнолюдські цінності населення Чернігово-Сіверського краю. У **висновках** визначається: теоретичне розуміння поняття "соціально-культурна традиція" нації; історичний процес спадковості накопичених загальноєвропейських, національних, духовних і матеріальних цінностей середньовічної спадщини Чернігово-Сіверського краю. Вона складалася на основі синтезу спільних європейських традицій романо-візантійсько-української архітектурної спадщини, духовних традицій християнської етики та "культу місцевих святих"; спадкоємності традицій сіверян в оригінальному письменстві та їх української ідентичності, утвердження територіально-демографічних, народно-побутових традицій життя та побуту місцевого населення. Соціально-культурні традиції нації слугують сучасним напрямом досліджень компаративістики, взаємовпливів, взаємопроникнення культур, культурних інновацій у напрямі етнофутуризму культурологічних досліджень.

Ключові слова: європейські, національні, соціально-культурні традиції, населення, Чернігово-Сіверський край, трансформація, цінності.

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Историко-теоретические аспекты трансформации социально-культурных традиций Чернигово-Северского края

Цель работы – обобщить теорию и историческую практику трансформации социально-культурных традиций северян – от самобытных языческих к европейско-христианским – в структуре государственного объединения Киевская Русь. **Методология** исследования базируется на эвристическом методе систематизации со-

временной и классической научной историографии, раскрывает исторических процесс социальной, правовой, культурологической мысли содержательного понятия "традиции" вообще и процесса социализации социально-культурных традиций в частности, составивших культурологическое направление реконструкции целостного процесса проблемы. **Научная новизна** заключается в систематизации теоретических исследований социально-культурной истории, в составе которой трансформировались как национально-самобытные, так и общечеловеческие ценности населения Чернигово-Северского края. В **выводах** определяется: теоретическое понимание понятия "социально-культурная традиция" нации; исторический процесс наследственности накопленных общеевропейских, национальных, духовных и материальных ценностей средневекового наследия Чернигово-Северского края. Она складывалась на основе синтеза общих европейских традиций романо-византийско-украинского архитектурного наследия, духовных традиций христианской этики и "культы местных святых"; преемственности традиций северян в оригинальной литературе и их украинской идентичности, утверждении территориально-демографических, народно-бытовых традиций жизни и быта местного населения. Социально-культурные традиции нации служат современным направлениям исследований компаративистики, взаимовлияния, взаимопроникновения культур, культурных инноваций в направлении этнофутуризма культурологических исследований.

Ключевые слова: европейские, национальные, социально-культурные традиции, население, Чернигово-Северский край, трансформация, ценности.

Relevance is determined by the modern Ukrainian historiography, which formed the socio-cultural tendencies of the historical and cultural process in the traditions' evolution, within the medieval spiritual values of the Chernihiv-Siversky region, consisting of Kievan Rus and the social and domestic phenomenon of the Ukrainian society's development in the common area, national and local features. Historical and theoretical basis are the European studies of the general historical and philosophical direction of socio-cultural history, where, due to the traditions, there were preserved ethnics, civilizations and nations, in particular Y.- G. Herder [6], [7], Hansa Kon [5]; national-original Ya. Markovych [16], M. Hrushevskyi [9], I. Kolesnyk [11], I. Zahrebelnyi [11], K. Halushko [4], O. Plaksina [18]; jurisprudential Yu. Oborot [17], O. Malozhon [15]; culturological P. Herchanivska [9], O. Kopievskia [14] etc.

Presentation of basic material of the research.

In contemporary historiography, almost all of the above said authors use the term "tradition", as a social phenomenon and historical process of accumulated cultural values transfer within both one nation and the whole world context: starting from the ancient tradition to the Christian medieval, the Renaissance and the Enlightenment. In the reference books, the notion "tradition" is associated with the Latin "tradition", in Ukrainian means "transmission" [19, 76] or "tradition", "broadcasting" [10]. The first and second meanings mean the historical process of extrabiological transmission from generation to generation in cultural and household features, which are preserved by nations. Nowadays, according to I. Zagrebelnyi, the tradition is known as content, but not as a process. Under the "traditions" people confess their folk ceremonies, folk clothes, industrial crafts, Religious-Christian ideological dogmas [10]. From the standpoint of spiritual ideas, the tradition is considered as "the transfer of socio-cultural and domestic life elements" [20, 357], consisting of the norms of behavior, values, ideas, customs and ceremonies, and historically transformed from generation to generation, being preserved for a long time. According to M. Toftula, traditions are defined by the human institutions: nongovernmental organizations, unions, countries, republics and states, and the national identity and the consolidated nation are preserved on its basis. [The same]. O. Kopievskia writes about the role of cultural traditions in the formation of a national identity [13]. She identifies a great national community and its identity with symbols and values, history and culture, state institutions and national interests, which are based on common cultural traditions. She emphasizes that this identification is not only mental, but even can be emotional and aesthetic. Performing a number of functions, national identity unites members of the national community on the basis of common values, symbols, and resources of national culture [13, 195].

The modern reconnaissance shows the process of the European social and legal culture formation, including the customary law. O. Malagon writes that "the most brilliant traditions and customs are traced through the example of institutions of direct democracy, as general assembly of citizens, local referendums, etc., that existed in the VI century AD" [15, 18]. There is an example of the Byzantine historian Procopius of Caesarea from the book "War with the Goths" in this study, that "Slavs and the Ants are not governed by one person, and live in sovereignty, in other words democracy, that is why their happiness and misfortune in life is considered a common cause" [The same]. In Kievan Rus, there was a tradition to solve one's problem cooperatively, by not entrusting it to autocrats and, according to the author, which meant "not relic of the past, but a bulwark of a Slavic life" [15, 19]. The capability to conduct local self administration by territorial communities has survived by these days, embodied in the contract clause 140 in Ukraine's Constitution [12]. Y. Oborotov in the dissertation manuscript believed that the term "tradition" was born in jurisprudence, where he firstly noticed the inheritance or property transfer [17, 100]. In his study, the tradition is considered as a specific manifestation of the universal principle of preservation in society, associated with historical

repetitiveness. Despite inclusion of traditions into the time flow, they are not revealed in their existential essence, but distributed and transformed in accordance with the circumstances [The same].

The foreign dictionary on cultural studies considers the concept of "socio-cultural sphere", including not only spiritual but also material values, social and cultural inheritance processes, and the ways to emulate them [14, 480]. Moral values serve as certain cultural models, institutes, moral standards, values, ideas, customs, ceremonies and art styles. Traditions are in all social and cultural systems, which create the "collective memory" of social groups, ensuring their self-identity and the continuity of their development [the same]. As a social and cultural phenomenon of humanity's living environment, it is described in the article of P. Gerchanivska "Traditions: Stability and Variability" [8]. She thinks that tradition "is the transfer of spiritual values from generation to generation, in other words the phenomenon of socio-cultural communication, which includes selectivity, repeatability, power and polysemy" [8, 12]. In ethnography, as she believes, "traditions are considered as forms of collective experience of an ethnic group, expressed in socially organized stereotypes, and are reproduced in the ethnos in whole or in its individual parts by spatiotemporal transmission, ensuring its self-identity in the process of historical development" [8, 12]. On the basis of traditions, there is a state-political, cultural-anthropological development process of transformation and consolidation from tribe to community, state and nation. This way, traditions are the main indicators of identity in the system of culture stereotypes at all levels of historical development, starting from locally ethnic to national state one.

In the encyclopedic edition of NASU, K. Galushko in the article "Historical Tradition" [4] generalizes the historical-theoretical volume of available historiography, encyclopedic reference books, which approves the Latin origin of the concept of "tradition-traditio to the verb tradere – transmit", in other words intergenerational transmission of image, customs and social practices "[The same].

All of the above-mentioned modern publications define that historical and theoretical basis are the works of European socio-cultural history and the theory of the Middle Ages of later times, as an example of imitation of the European-Ukrainian tradition of common philosophical-ideological, legal, socio-cultural, and artistic heritage for the reconstruction of the national one in the European socio-cultural tradition.

In the XVIII century there was formed the anthropological-cultural concept of evolutionary historical experience in European nations, preserved by a cultural tradition. During the historical epochs it remains as the genetic code of the preserved archaic tribes and nations, which include Ukrainian one. The research of "The ideas about the philosophical history of mankind" [7] by J.-G. Herder continued studying human history on the basis of cultural and anthropological peculiarities of each nation. National identity depended on the natural-territorial life conditions, adaptability to their land, and inseparability from it. As the philosopher states: "everything, the device of their bodies, lifestyle, life pleasures and occupations, which they have been taught since childhood, the horizons of their ideas – everything is defined climatically," – "Take away the land, and you will take away all the vital for them" [7, 175]. J.-G. Herder writes about the strength and importance of the tradition in the culture: "Where there is a person – there is a tradition" [7, 231]. The scientist names the tradition: "the mother of language and the beginning of culture, the mother of religion and sacred rituals" [7, 252]. In the "Diary of my journey" [6], the author paid a special attention to the Slavic people, in particular Ukrainian, which can cause Europe renewal. According to him: "Ukraine becomes a new Greece, because there is a wonderful sky above these people, its cheerful nature, musicality, fertile fields, and the other components of the landscape and mentality can awake them, and a civilized nation can emerge. Its borders can extend to the Black Sea and also to the rest of the world" [6, 324]. Hans Cohn defined J.-G. Herder as the first one, who considered that human civilization did not live in the universal, but in its national and original manifestation. According to him, "people are members of national communities, and in this role, they can be real creative personalities: consolidating national languages and folk traditions" [5].

On the European research experience, including national-distinctive features, there was formed a socio-cultural history, a kind of regional studies encyclopedia of Ukraine in the works of Y. Markovich [16], M. Grushevsky [9], and others. They remain the main source of contemporary search in the specific problems of history and culture theory in a holistic process of reconstructing the historical tradition, including the Chernihiv-Siversky region. The phenomenon of social and cultural traditions, as an action and process, covered clear local regional and local ethnic lands – territories, where the Eastern Slavic tribes Severians were historically formed, which were characterized by the common language, traditions, culture and way of life. There is a theory of the Severians' origin from the term "black", which is associated with the territory with non-passable forests, swamps, and with the Greek tribes melenchleus [21, 384]. According to the local excavations, the specific names of northern cultures are specified, such as the Volyntsevskya and Romenska cultures of Chernihiv-Siversky region, which artifacts are stored in the National Architecture-Historical Sanctuary "Chernihiv Ancient" and Chernihiv Regional History Museum of V. Tarnovsky. The archaeological artifacts of the spinning wheel show the development of spinning, weaving, pottery crafts, and others. The Arabic dirhams are found in the Romensk settlements – single whole treasures, in the settlement of

Burynsky district in Luhtivka village [18, 3]. According to M. Hrushevsky, gold and silver Arabic dirhams witness of the intensity of trade relations between the Severians and the Arabs in the VII-VIII centuries. Treasures in the Black Tomb (Chernihiv) witness of a high culture in the X century, because "Siverky region is located in the largest trade routes – the Dnieper and the Desna, which connect west, east, south and north" [9, 372]. During the evolution of social relations, the Eastern Slavic tribes create their unions and state associations, transforming into a consolidated state-political, territorial-demographic, legal and socio-cultural association, which keeps its identity and mentality, under the name of Kievan Rus [2, 229].

Ju. Markovich named the Ukraine-Rus territory as "the Ross cradle", and the ancestors of the "Ross" were the Sarmatians, the Scythians and the Slavs who lived on the banks of the Dnieper. From the XI century, it was divided into 3 principalities: Kyiv, Chernihiv and Siversk, in other words into "three parts: the North, South and Middle" [16, 29], each of them had its own climate features, performance of labor and peculiarities. The northern part was marked by "black and red forest, this land is called Novgorod-Siversky, and the Chernigiv vicegerency border districts, lie between the rivers Dnieper, Desna, Besed, in times of old, the Severians tribes lived on these banks" [16, 73]. The third subpart of the research contains a physical description of these territories "The temperate climate, picturesque landscapes, fertile land, a variety of industry, large and small rivers and large forests, filled with game and animals" – all of this, according to Y. Markovich, afford ground for the Poles to call Ukraine "milk" and "honey" land [16, 42]. Y. Markovich considered the spirit or character of the Ukrainian people as if he anticipated the era of romanticism, from the standpoint of such components as: language, clothing, customs and rituals. In Ukrainian language, according to I. Kolesnik, there was the imprint of "happy" climate and "the soul's superstitions of its creators" [11, 184]. He described the Ukrainians' attachment to music as "Ukraine in Russia is the same as Italy in Europe" [16, 58].

In the Middle Ages not only national distinctive traditions, but even European traditions of common Christian sacred images are formed. The temples, icons, mosaics and frescoes were created in their honor, including the Chernigiv architecture. The Pantheon of the Bible Cults and Evangelical images consisted of Jesus Christ images, the Mother and Child, the Holy Trinity, the Cherubim, the Seraphim, Holy Confessors and Christian faith heretics, Sofia, Thecla, Praskeva-Friday and others. The local Saints: Boris and Hleb, Anthony, Theodosius, Danilo and others filled European spirituality, which approved the Christian spirituality of the Ukrainian-European nation. Through the example of the architecture, the art of the Chernihiv cathedrals, such as the Cathedral of the Transfiguration of the Saviour, Boris and Gleb Monastery and The Trinity Monastery, [1, 47] the socialization of European style is observed. They combined the Byzantine and local building style, some painting elements of the Balkan artists and Ancient Russian wooden architecture as well as some Romanesque traditions. The Ancient Russian masters borrowed some techniques of the wall brickwork and stonework from Byzantine masters. The main signs of common European traditions were the Byzantine and Romanesque styles of building cathedrals, churches and monasteries, that taken together created the Romanesque-Byzantine-Ukrainian style of architecture and painting. The continuity of the original, in other words, local literature of the East Slavic ethnic group, including Polyany, Drevlians, Severians and others, continued their development in the verbal and literary culture of the Middle Ages. These are byliny, legends, tales and stories, partly transformed into the chronicles and have become the European heritage of the common traditions of modern nations. The Severians, as part of the Kievan Rus state association, formed a whole stratum of original, folklore and ethnographic culture, such as "Ilyya of Murom", "Ilyya of Murom and Idolishche Poganoye", "Ilyya of Murom and Nightingale the Robber" and the historical poem "Lay of Igor's Warfare" [2, 230]. On the basis of these sources, the author reveals the transformation of continuity of the common traditions of "the cult of Saints", temple building, Chernihiv architecture, continuity of the Severians' Slavic-Ukrainian traditions in the original writing and the processes of formation of Indo-European cultural features of the Severians, which united the nation, territory, language and nationhood.

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