

ETHNICITY AS A FACTOR OF CULTURAL ORGANIZATION
OF MULTINATIONAL UKRAINIAN SOCIETY

Forming multinational Ukrainian society is foreseen by the awareness of ethnic community, national values, language, territory and culture. The author of the article lights up the concept of ethnic belonging as a basic factor of social organization of ethnic variety of Ukraine. Feeling involvement of national associations to the construction of the state system and culture strengthens sense of patriotism and national dignity.

Key words: ethnicity, ethnic culture, national identity, public organizations of national minorities, national unity.

The harmonious existence of multinational states is only possible in a society with a high culture, high level which ensures the preservation of national cultural traditions. Among them, an important place belongs not only to the traditions of Ukrainian as the titular ethnic group, but also representatives of other nationalities living in Ukraine. Increased interest in ethnic culture and the arts – basic realities of the modern period.

Actual problems of the current stage of development of Ukrainian society multinational considered in solid works by leading scientists B. Kanter, O. Anufrieva, V. Antonenko, V. Bebig, M. Golovatogo, V. Horbatenko, V. Evtukh, V. Kremen, I. Kuras, A. Mayborody, V. Rebkala, E. Sagan, V. Troshchinsky, M. Shulga.

The analysis of the modern state and basic cultural progress of national minorities, growth of their payment, trends in socio-political and spiritual life of Ukrainian society testifies to enriching of modern culture new artistic forms and offenses, formed in the process of interpenetration of ethnic cultures. A problem of harmonious existence of representatives of ethnic associations in Ukrainian society is the major on the modern stage.

The study aims to explain the process of national cultural revival of ethnic minorities in Ukraine and analysis of artistic and educational activities of ethnic communities in the development of Ukrainian statehood.

The object of study is the cultural and artistic process of national minorities in Ukraine. The subject of research is the development of art and culture of ethnic communities Ukraine last decades.

The objectives of this work are: clarify meaning of "ethnic culture" and "national identity", identify the place and role of organizations of national minorities in cultural processes Ukraine, find the main activities of national minorities, analyze the role of art as a consolidating factor of ethnic culture, Represent the process of revival of ethnic associations in the conditions of becoming of the Ukrainian state system in the process of activity of organizations of national minorities.

Complementing a number of similar studies, the results can be used in the practice of public cultural policies, courses of lectures, scientific exploration of related humanities (history, sociology, ethnography, etc.).

Human civilization is made up of different people – ethnic groups. There were and continue to be some societies that are significantly different from each other to their socio-economic system, political system, culture and spirituality.

The word " ethnic group " emerged in ancient Greece, where he first define the concept of "swarm", "flock", "group".

Later, in the historical literature V-IV century BC, it becomes more important – "tribe", "people". The word "ethnic group" understood in different scientific schools and at different times differently. Originally it was used to determine: a) an early stage in the history of mankind (L. Morgan), b) historical and cultural provinces (A. Bastion), c) a cultural unit (Z.V Lyapuzh) and others. The first characteristic of ethnic terminology, including the term "ethnic group" close to the modern understanding, gave the French anthropologist Jean Deniker late XIX – at the beginning of XX century. In particular, he believed that in the ethnic group should understand the peoples, tribes, nations. In science Ukrainian word " ethnic group " almost XX century never used, its subject area fixed term "people" [12].

In the 20 pp. XX century. Russian ethnographer S. Shyrokorov provides scientific definition of the term "ethnic group", which for the first time takes into account the objective and subjective factors ethnogenesis. Ethnicity he defines as a group of people who speak the same language, are aware of their common origin, have a certain set of customs, lifestyle features and differences relative to other ethnic groups. German sociologist Max Weber in 1920 when ethnic groups are proposed to understand a group of people who share a subjective belief in common origin because of similarities of physical type and customs, or because of memories of colonization identical and migration. List of the main ethnic group vyznachalnykiv also formulated in 1969 Russian scientist Vladimir Kozlov ("The concept of ethnic identity"): This ethnic identity and the self, language, territory, especially the mental structure, culture, life, some form of socio-territorial organization or the desire to create such an organization.

The emergence of ethnic groups is explained by various factors: the theological (created by God); by natural factors, socio-economic, historical, through the formation of distinct cultures.

Often the term "ethnic group" is used in two senses: to determine national and cultural communities or designation of any ethnic groups, including the nation.

So, apparently the definition of "ethnic group" is stated as follows:

Ethnos – a well-established community of people historically in a particular area and is marked by common language, culture, life and psychological make-up, unity of ethnic identity, the self-recorded in and awareness of the unity of descent while dissimilarity to other ethnic groups. It is an organic social system with clear detected structure, based on the system mizhpokolinnoyi ethnocultural information, hallowed traditions. Ethnicity should be considered as a living organism, and as any body, it is born, develop and die or transform [4].

Ethnicity, as a certain cultural and traditional communities, is a huge complex native ethnic characteristics and specific cultural information. They form the basis of ethnic culture – kernel related or specific features that perform etnoidentyfikuyuchu role, enable themselves to oppose the others, "we are not such, we – other". In the culture of each ethnic group there are certain signs, what peculiar only for such phenomena are peculiar to it, or even parts of it (or ethnic groups ethnographic region). These features are its culture called ethnic.

The person, who brings the past into the future properties of their nation, ethnicity properties are the result of cultural and ethnic groups of mankind. This is to certify cultural and psychological unity of each of the ethnic groups, their life style. It was observed ethnic cultures uninterrupted storage and transmission of ethnic heritage from generation to generation.

The core of ethnic culture, like any culture, ethnic values are – set of cultural traditions of the ethnic group that stand out the most as the most specific ethnic group, who labeled it a historical and cultural uniqueness rice. The basis for the formation of ethnic values are historical social collective experience of life and cultural heritage of the members of ethnic groups – etnoforiv. Ethnic values often include traditional forms of economic activity: the family, do business, environment, relationship to the natural world, traditions, beliefs, works of folk art culture and more. The most functional and socially accepted forms are the interests and needs of people who contribute to their level of integration, the system accumulated value orientations of the community [5]

Defining the role of culture in human fixing accessories to a particular ethnic group most researchers do not doubt. The subject of discussion is the only universal objective evidence of ethnicity that are commonly used: the language, customs, traditions and specific features of life, behaviors and more. Most of them, including language, not all cases are clear signs of ethnicity, as may be common to a number of ethnic groups. However, there are several well one most significant common for a etnotypu signs allows people to navigate the social space to exercise self-identification on the basis of "ethnicity."

This is the main reason for the consolidation of ethnic representatives in national and cultural associations.

Local organizations of ethnic minorities have now become a real phenomenon in a palette of Ukrainian civil society. Their appearance and development of justifiable multiethnic composition of our country.

Thorough research topics of national minority organizations in Ukraine held academic Loiko L.I. Recent history of these organizations from the end of 1980, but the background reaches at least the middle of the XIX century. Forms of ethnic self-organization and means of national ethnic policy during this time were diverse, and, unfortunately, not always supportive to the representatives of various nationalities (including, in fact, to the Ukrainian, who do much of their history chystynu were ethnic minorities) [14].

Introduction of ethnic organizations in the legal framework of the young independent state took place very quickly, even slightly ahead of the actual processes of their formation. However, at the end of the first decade of independence of the legal framework and the methods of state ethno-political management began to lag behind social practice, which heavily enriched with new forms of social organizations and new areas of activity. Began to rapidly develop integration processes in inter-ethnic environment. Some signs of politicization of national processes exacerbated the issue of ethnic self-compatibility of national civil society. Indeed, an increasing number of ethnic communities in Ukraine are defined social and political relations. Of course, the nature of the self is quite different.

National Societies often are in the form of associations, cultural centers, local associations, community clubs and others. The task of national associations see, especially in protecting the rights of its members. To perform this task, the statutes provide economic activities, establishing foreign relations. There are national associations that aim to participate in the activities of local authorities, act of legislative initiative.

National organizations have a structure that includes a representative, executive and supervisory bodies.

For fundamental importance, priority among program objectives given to solving cultural problems, the next followed by economic, political, ideological, advocacy, information, education and others. Financing activities of national minorities, in accordance with applicable law, at the expense of own funds – membership fees. But the size of membership fees in almost all organizations are more symbolic.

In the process of these entities receive systematic and very generous state aid. In particular, government support is made of publications and broadcasters covering the activities of national cultural societies, amateur creative teams that preserve, develop and promote the culture, traditions, customs and ceremonies minority.

State established and funded system of teacher training for secondary schools, which teach subjects performed minority languages in Ukraine. These schools are also provided with the relevant textbooks, manuals, methodical literature.

Funding from the government of national minorities through provision of funds for the implementation of specific measures aimed at the preservation of ethnic identity, national culture and national language as through public organizations. In this respect, there is an urgent need for change – or rather, to establish a system of funding. Looking for evidence-based national program for the preservation and development of ethnic and cultural identity of its members. And the funding mechanism should be based on transparent competitive principles.

Significant financial assistance to national and cultural associations are also on their ethnic homeland, international foundations and individual donors.

Culturally specific ethnic groups – is not only a set of traditional household characteristics of the material and spiritual culture that prevailed in the past, but also the cultural achievements of the people, their contribution to the national culture and the modern world [11].

Cultural and specificity and cultural identity are important criteria which distinguish between ethnic groups. Today, people define their belonging to a particular ethnic group in that they are the heirs of the cultural heritage of its people, it is the successor of the traditions in the economic, social and cultural life and the arts. Loss of cultural and ethnic group specificity is evidence that he descends from the historical arena as an independent ethnic community as culturally begins absorbed neighbors assimilate them. Many ethnic groups are not biologically extinct, and descended from the historical arena for cultural and everyday regarding merged with neighboring ethnic groups [10].

Uniqueness of ethnic culture of each nation is caused by specific only for her combination of various elements and forms. That is, ethnic culture – a complex set of processes and relationships that ensure the existence of the ethnic group in space and time, its development and stability as a separate body. It is clearly structured and each of its elements is responsible for a piece of information within the ethnic group.

The basis of ethnicity being available and ways of transmission. Information to determine the existence of ethnicity, transmitted in various ways. Displaying existence of ethnicity, its desires and beliefs reflected in works of art, works of art and architecture. This creative heritage allows future generations to touch the historical past of their people and to supplement this treasury of new models of its era.

Summing up, the present conclusion that ethnic culture is developing together with its carrier and operates in balanced mode, where for reproducing, integrating and etnoadaptuyuchi its features correspond to regulatory mechanisms, which include a system of ethnic stereotypes, mentality and diachronic relations in society. That is, ethnicity body functions as a sustainable means of a developed system of self-regulation and well-established means of its own life-support [4].

Summarizing the multifaceted characteristics of the phenomenon of ethnic culture, we can say that it is – people created and accumulated material and spiritual wealth, which serves to further scatter, increase productive and creative possibilities of society and the individual. Because there are many concepts of culture, it is natural that there are many approaches to its definition. The concept of "culture" is used to describe certain historical periods (ancient culture) specific societies, nations, nations (Mayan culture) as well as specific areas (art culture, the culture of life and labor) or spiritual life. [10]

Ethnic culture is the main form of local diversity of human culture, an expression of self-organization of society. This complex set of diverse phenomena that are combined into a system of informative links, diachronic information transfer. Processes occurring in the ethnic culture at different stages of the ethnic group, are key to understanding ethnic history, and in the latter case the key is communication and stereotypes of ethnic culture which is built [20].

The value system is formed from the flow of tradition, the source of which is the collective historical experience, which is shared by only members of the group. Despite the social and historical upheavals ethnic group collectively holds always because function not only some institutional structures, such as cultural and educational associations, but some traditions (eg, parenting), transmitted through the mechanisms of the conditioned reflex, signal continuity. These traditions are members of ethnic groups in the process learn ethnicizing – during the formation and development of personal qualities structures that reflect the culture of the ethnic group, the element of education, type of cut formation zhytyedyialno person becoming her emotional, cognitive, volitional process of learning typical production skills, techniques, styles of communication a behavior specific perception of the world [19].

Conclusion. Nowadays consist conditions for the rise of ethnic and national identity not only Ukrainians, but also other ethnic groups of the country. Ethnic processes conditioned of complex factors: amount of nationalities, their spatial distribution, the historical conditions of formation, degree of kinship, social structure.

The state and political consolidation of ethnic groups in Ukraine is highly dependent on the resolution of the problem of identification – the formation of their sense of belonging to the Ukrainian state. Ethnic and

national identity is provided through language, customs, rituals, and common historical destiny, the national spirit, the material due to business relations, national consciousness. The last factor is perhaps the most important value because it is the province and the result of historical development [5].

The problem of national consciousness acquires special relevance today. Aspiring of humanity to self-awareness of their own social life, understanding its history as a holistic process of discovery directs attention to the sources of national culture.

The creator of culture is the person, which takes part in a cultural and historical process, certainly, on condition that such participation is not limited to consumer attitude toward the values of culture, but foresees them creative pereosmisleniya, recreation, at memory and enriching own perception of the world.

Analysis of ethnicity in modern Ukraine that for most ethnic groups which are in his structure, personal touches of the active renewed identity. It is found in more and more awareness of its internal "I am", its cultural specificity, the interests of their ethnic group. Therefore, studying of ethnicity, the prevalence of various metals ethnic identity is not only the most interesting scientific problem, but also has important practical significance [13]. National and cultural associations of ethnic minorities now quite diverse, and this diversity is determined primarily by the tasks that they face. This community-based, close to the traditional forms of national life (often with distinct religious grounds), and the Brotherhood, and human rights organizations, and cultural and cultural-educational societies, and creative associations and others.

True polyethnic society requires consideration of the particularities of mentality, of cultural and social life, in particular – the form of internal self-organization of an ethnic society. The priority of the state is to ensure the conservation and use of accepted and vital structures for specific ethnic groups [19]. At the initial stage of the activity of the national cultural organizations have a lot to revive the culture and traditions of particular ethnic communities. Now in front of them is a difficult and important task – to make a significant contribution to shaping and strengthening the unity of the Ukrainian nation.

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Кдирова І. О.

Етнічність як фактор культурної самоорганізації багатонаціонального українського суспільства

Автор статті висвітлює поняття етнічної приналежності як основного фактору самоорганізації етнічного розмаїття України. Формування багатонаціонального українського суспільства передбачає усвідомлення людьми своєї етнічної спільності, національних цінностей, мови, території та культури. Відчуття причетності національних спільнот до розбудови державності та культури сприяє становленню власної національної гідності та патріотизму.

Ключові слова: етнос, етнічна приналежність, етнічна культура, національна ідентифікація, громадські організації національних меншин, національна єдність.

Кдырова И. О.

Этничность как фактор культурной самоорганизации многонационального украинского общества

Автор статьи освещает понятие этнической принадлежности как основного фактора самоорганизации этнического разнообразия Украины. Формирование многонационального украинского общества предусматривает осознание людьми своей этнической общности, национальных ценностей, языка, территории и культуры. Ощущение причастности национальных сообществ к перестройке государственности и культуры способствует утверждению собственного национального достоинства и патриотизма.

Ключевые слова: этнос, этническая принадлежность, этническая культура, национальная идентификация, общественные организации национальных меньшинств, национальное единство.

УДК 75.03 (477.87) "19"

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ПОСТІМПРЕСІОНІСТИЧНИЙ КОЛОРИЗМ В УКРАЇНІ 60-80-Х РОКІВ ХХ СТОЛІТТЯ: методи узагальнення емпіричного досвіду

У статті розглядаються творчі практики художнього узагальнення, що використовувалися в українському постімпресіоністичному колоризмі впродовж 60-80-х років ХХ століття. Оскільки переоцінка емпіричного досвіду пов'язана з суб'єктивними чинниками індивідуального світосприйняття, порушується проблема існування різних методів творчого перетворення, які аналізуються та класифікуються в публікації.

Ключові слова: емпіричний досвід, враження, узагальнення, метод, постімпресіонізм, символ, метафора.

Індивідуальна організації творчої діяльності реалізується шляхом переусвідомлення емпіричної дійсності, отож, потреба визначення об'єктивних передумов художнього процесу та класифікація методів творення – актуальна проблема сучасного мистецтвознавства. Автор має на меті проаналізувати індивідуальні практики образотворчого узагальнення та класифікувати їх завдяки аналізу живописної спадщини видатних українських колористів.

В опрацюванні статті використовувалися матеріали каталогів та альбомів, опублікованих до відкриття персональних виставок українських колористів [1; 2; 3; 12]. Важливими виявилися спостереження українських мистецтвознавців, що стосуються творчості окремих майстрів [5; 10]. У написанні