

FOLK CHOREOGRAPHIC ART OF UKRAINE AS THE IMPORTANT FACTOR OF THE FORMATION OF THE NATIONAL CULTURAL IDENTITY

Purpose of Article. The main purpose of the article is to research the role of the folk choreographic art of Ukraine in the saving of the cultural genetic code of the nation. Another goal of the article is to define the influence of Ukrainian national choreography in the cultural processes. **Methodology.** The methodology of the article includes historical, cultural and analytical methods. These methods allow the author to study and analyse the development of the modern folk choreographic art of Ukraine in the context of national mental values. **Scientific Novelty.** The author is the first who pays attention to the role of the folk choreographic art in the creating of the national cultural identity. The modern Ukrainian folk choreographic art is the achievement of the traditional culture, which represents national and human values. Therefore, the preservation of the customs, cultural traditions, language and religion is an actual issue. Nowadays, the formation of the national and cultural identity as the important factor of the national development. **Conclusions.** At the period of the formation of Ukrainian nation as political one, culture and art play an important role in the national and cultural identity. The Ukrainian folk choreography is the way to save the achievements of the traditional culture, cultural and genetic codes of Ukrainian ethnos. It also helps to look for own national historical past. In addition, Ukrainian folk choreography is the effective method of the development of the national cultural tradition, which is the key element of the national formation in modern Ukraine. In the Ukrainian cultural processes, the folk choreography is the important characteristic of the collective and individual national and cultural identity. It represents and broadcast of the national cultural values.

Keywords: folk choreographic art of Ukraine, national identity, nation, culture, ethnos.

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Народне хореографічне мистецтво України як вагомий чинник формування національно-культурної ідентичності

Мета роботи – дослідити роль та значення народного хореографічного мистецтва України в збереженні культурно-генетичного коду нації. Визначити вплив української національної хореографії на культуротворчий процес. **Методологія** дослідження полягає у використанні історико-культурного та аналітичного методів, які дають можливість цілісно вивчити та проаналізувати розвиток сучасного народного хореографічного мистецтва України в контексті національно-ментальних цінностей. **Наукова новизна** роботи полягає в виявленні ролі народного хореографічного мистецтва у формуванні національно-культурної ідентичності. Українська народна хореографія на сучасному етапі є надбанням традиційної культури, яка репрезентує національні та загальнолюдські духовні цінності. Тому збереження власних коренів, зокрема звичаєвих та культурних традицій, мови, релігії, є актуальним. Тож сьогодні гостро стоїть питання формування національно-культурної ідентичності як вагомого чинника національного самоствердження. **Висновки.** У період формування української нації як політичної вагомим чинником формування національно-культурної ідентичності стає культура і мистецтво. Українська народна хореографія є засобом збереження надбання традиційної культури, культурно-генетичних кодів українського етносу та пошуку власного історичного минулого, дійовим засобом розвитку національної культурно-мистецької традиції, яка є невід'ємною складовою процесу націєтворення на сучасному етапі розвитку української держави, а також вагомим чинником формування колективної та індивідуальної національно-культурної ідентичності, збереження, репрезентації та трансляції національних культурних цінностей.

Ключові слова: народне хореографічне мистецтво України, національна ідентичність, нація, культура, етнос.

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Народное хореографическое искусство Украины как весомый фактор формирования национально-культурной идентичности

Цель работы – исследовать роль и значение народного хореографического искусства Украины в сохранении культурно-генетического кода нации. Определить влияние украинской национальной хореографии на культуротворческий процесс. **Методология** исследования заключается в использовании историко-культурного и аналитического методов. Данные методы дают нам возможность целостно изучить и проанализировать развитие современного народного хореографического искусства Украины в контексте национально-ментальных ценностей. **Научная новизна** работы заключается в выявлении роли народного хореографического искусства в формировании национально-культурной идентичности. Украинская народная хореография на современном этапе является достоянием традиционной культуры, которая представляет национальные и общечеловеческие духовные ценности. Поэтому сохранение собственных корней, в частности обычаевых и культурных традиций, языка, религии, является актуальным. Поэтому сегодня остро стоит вопрос формирования национально-культурной идентичности как весомого фактора национального самоутверждения. **Выводы.** В период формирования украинской нации как нации политической весомым фактором формирования национально-культурной идентичности становится культура и искусство. Украинская народная хореография является средством сохранения достижений традиционной культуры, культурно-генетических кодов украинского этноса и поиска собственного исторического прошлого, действенным средством развития национальной культурно-художественной традиции, которая явля

ется неотъемлемой составляющей процесса нации на современном этапе развития украинского государства, а также весомым фактором формирования коллективной и индивидуальной национально-культурной идентичности, сохранения, представления и трансляции национальных культурных ценностей.

Ключевые слова: народное хореографическое искусство Украины, национальная идентичность, нация, культура, этнос.

The concept of nation appeared in the New Epoch. The first using of it we can meet in France. It was defined as a community or association of citizens. Nations are based on different ethnic groups. This concept consists of ethnic and civil-political components.

Nowadays, researchers have described difference between ethnic and national. Both of them have broad and narrow senses. Kresina, a Ukrainian scientist, defines ethnic community as the kind of "sustainable social cohesion of people, emerged historically. It is represented by a tribe, an ethnic group, a nation" [15, 85]. In this definition, the ethnic is interpreted more broadly and includes national category. The national also is understood as a specific expression of ethnicity, because ethnicity is the core of national, which form nation through cultural unification.

Today, there are many definitions of a nation in humanitarian science. All of them depend on the subject of the studying. "Philosophical Dictionary of Social terms" states that a nation is "a type of ethnic group, formed historically; a socio-economic and spiritual people community, which has its own mentality and consciousness. Nation is a form of people community, occurred as a result of market relations in society" [26, 476]. In this definition, we can see the historicity of the concept "nation" as well as the necessary social and economic component of the emergence of a nation. The last one means market relations and capitalist or industrial era. A nation is based on ethnicity. The author considers that its main characteristics are the peculiarities of psychology and consciousness. In addition, Bromley thinks that the concept "national-specific" includes the concept "ethnic" (tradition, mentality, language, culture, psychology) and the components, generated at supra-ethnic level. We call them – national one [5, 98]. So the activation of social, economic, political mechanisms allows creating such concept as national-specific one.

The formation of a nation is a long-termed social process. The social and economic factors, combined with ethnic one, form the nation. In this process, the social and economic factors are the most dynamic whereas the ethnic one is the most conservative and constant. It is the core of the nation creating and does not transform and change.

The creating of a nation is a logically necessary stage in the life of the ethnic group. Bilyk says that this stage "is associated with the creation of national and state symbols and attributes, national and state identity, national interests, national idea and national culture ... The national movements are the impetus to the development of the nation as a result of implementation of the national state interests and national ideas. All in all, the result is the creation of the state with all its attributes, institutions and symbols" [4, 65]. In Bilyk opinion, the important elements of the creation of nation are national movement and national idea, which can help people to transform its ethnic consciousness into national one. He underlines that the essential feature of the "national" is a state with its symbols and attributes.

During the period of European national identity of XIX century, some nations were not be able to create own national states. We can name Ukrainians among them. It explains the fact that Ukrainian philosophers, political scientists pay great attention to the struggle for independence. Unfortunately, today it is actual for our country. Mirchuk remarks that the nation, based on ethnicity, is capable get into the world space only through the united struggle. "There is no European nation without a common idea of national independence and united struggle for its independence. We can talk about Ukrainian nation only if we have common national idea of Ukrainian independence" [19, 3]. We understand the concept of "nation" as a group of people with common background and culture (language, religion, customs and rituals, traditions), settled on the outlined territory and united by consciousness of its isolation [19, 3].

In his book "Theory of Nations", Starosolskyi highlights his vision of the nation. The scientist lists up objective and subjective features of the nation. The objective characteristics are culture, language, historical tradition, territory. Subjective ones are presented by will and idea. Objective factors are easy to determine, however they do not explain mentality of the nation. To understand the nation we should know its will to become the nation and its consciousness. Only after that, we can talk about national independence and existence of the nation. Starosolskyi understands the nation as a community. Its foundation is irrational spontaneous will. The source of nation building is a desire for political independence, which is expressed in the struggle for sovereignty [10, 194].

Alter thinks that in Central and Eastern Europe (including Ukraine), the concept of a nation is grounded on common origin and language. Therefore, this type of nation should be considered as "cultural" because it is not based on political factors [1, 584]. Western Europe and the USA are "political nations". It means they were formed on the basis of ethnicity. Mainecke notes that the political nations appear on the ground of cultural heritage while the political responsibility of the community, based on common political history, occurred [16, 504]. The events, which are taking place in Ukraine, show us the dynamic process of forming Ukrainian political nation. Its fundamentals will be the achievements of Ukrainian culture. So the cultural factor will play the important role in the development of the nation.

"Politological Dictionary" gives such definition of the nation. It is "a community of people, regardless of their ethnic origin, who are united by political interests, know their common area, the special state organi-

zation (sovereignty), single citizenship, legal rights and obligations, culture and traditions" [22, 523]. This definition focuses on the state and cultural factors. Any nation cannot exist without the cultural foundation, based on ethnic component, which is created by the combination of different ethnic groups.

The concept "national" has its cultural dimension. National culture, which incorporates ethnic cultural core, is not the same "national". The concept "national" is closely linked with cultural forming. Especially, we can see this connection at the period of national revival, when the potential of culture is directly aimed on the spiritual component of spiritual revival. In such situations, the human values are dominant and considered as the highest ethical values. However, the universal values, that are socially relevant to the nation, should be implemented in specific national forms and make people be proud of their cultural impact to the world heritage.

The national culture is not a general human one. Although, any nation has the problem of inclusion in the global context, otherwise it faces with isolation, marginalization and even disappearance from the history. Globalization processes accelerate entering the world community of nations. Mezhujev, a representative of civilization approach, notes only the people, which considers itself as a part of world civilization, has its own national culture [18, 105]. The researcher stresses that the general civilization forms the cultural identity and the main characteristics of the national culture [18, 106]. The recognition of the national culture by other nations proves the right way of the national development.

The relationship of universal and national culture is complicated. Andros writes that there are opposite two trends in the globalized world. They are attraction to personalization and integration, separation and unity. Cultural constants of individual and total are interrelated but not identical. The researcher believes that the individual culture "is not a manifestation or emanation of universal whereas the universal is not generalized individual. In addition, the universal substance is not independent because it exists due to individual" [2, 52-53].

The concepts of universal and national are not opposite non-contradictory and not complementary, they often cross with each other. Goncharenko says that the universal is manifested in the national and "through national and thanks to it, the universal naturally enter the consciousness of every nation and culture" [7, 124]. Analysing links between art and manifestations of ethnic and national, Bernstein notes that the universal can be realized only in national, otherwise national is a part of universal categories. The concept "national" is combined with social, religious components etc. [3, 141]. Popovich thinks "in terms of production culture will be national if it finds consumers in the global cultural market" [23, 60].

An important issue of national in the culture is its relationship with other national (other ethnic) elements. Mezhujev believes that the ethnic component gives an each people opportunity to express their individuality by contacts with other people and dialogue with them [18, 103]. In Kazbekova point of view, the national culture can be seen as a basic component, which assimilates "other" [14, 5]. Thus, a foreign component is not contrary to national one. It becomes the integral part of national. Thus, in the culture national usually interacts with a foreign. The relations between native and foreign are always fruitful because they enrich each other.

The national component of culture is an important factor of life, creative progress and the nation survival. In postcolonial cultural revival, this question becomes extremely important for Ukraine. On the one hand, its contribution to world culture is denied; on the other hand, the national is opposed to general human. Goncharenko believes that national culture has absorbed and assimilated many universal values [7, 124]. Therefore, we should realize that every culture is based on nationally defined values, that form the national idea as well as they represent universal values.

Today, Ukrainian folk choreography is the heritage of national culture, inherited ethnic core of Ukrainian nation with its symbolic, mental, archetypal source, has gone out the national space and represents universal spiritual values. In the national Ukrainian folk choreography, the national features are manifested into its regional diversity, where the Ukrainian part synthesizes the local and regional ones as manifestations of general national. In addition, it also show the interethnic component. Today the folk choreography includes Ukrainian dances and dances of other nations who are living in Ukraine. The folk choreographic art of Ukraine is well known in the world as one of the peaks of the artistic national culture. It is an important part of world culture.

In the epoch of globalization, the term "national" is often replaced by categories of "supranational" or "universal". Cultural unification tends to erase the boundaries between languages, traditions, ethnic groups, nations, religions. The preservation of national roots, including customary and cultural traditions, language, is important for any country. So the question of national-cultural identity as a factor that counteracts cultural unification is the subject of many scientific discussions.

Identity as a category is widely used in philosophy, cultural studies, psychology, sociology and other humanitarian sciences. The main idea of this definition is the consciousness or self-consciousness of the individual his/her belonging to a particular social group or class. Nagorna writes that identity is a group of "specific features, which distinguish a community among others. It is also reason for an individual or group to assign themselves to the community" [20, 15]. Any identity (ethnic, social, religious) becomes a ground for the person as part of the community or society. Thanks to it, a person feels comfortably. Self-identity becomes the start point in looking for new goals of life.

Zakovorotna thinks that "the identity formation as a phenomenon is overcoming within the contradictions between the desire to preserve the integrity and diversity of multiplicity in time and space" [13]. The researcher traces the main reasons that prevailed in European culture and contributed to the formation of national identity. Zakovorotna notes that the age of Enlightenment gifted us a total doubts and collapse of

absolute values. The increased society and state influence on person's life, the inventions of new kinds of media "have generated controversy between traditional lifestyle choice, based on the development of local ways of life, and universal, based on education. The permanent choice between traditional and modern, the "old" and "new" made a man seek new self-determination" [13].

According to Zakovorotna, the enlargement of the informational space influences on the formation of individual identity. Today man must constantly absorb and systemize the flows of information. The difficult public relations require informational control. The human mind can turn into chaos without them, because of losing of "great goal" of life. The researcher states that "every day the systematization of diversity is carried by a man by using information about the situation ... Man can control his/her behavior, reflexively examine the progress of activities and to pursue their own goals in a continuous flow of social time. The result of the systematization is identity" [13].

Today the issue, dealt with ethnic or national identity, is well researched. The authors emphasize that in national identity a cultural factor plays an important role. According to "Encyclopedia of History of Ukraine", national identity is a wide complex of individualized and not individualized interpersonal relations and historical concepts. It is the basis of self-identity of individuals and groups of people with a particular nation as the original community, that has its historical territory, language, historical memory, culture, myths, traditions and national idea" [12, 415-416]. In this definition culture as a factor of national identity appears alongside such important national components as territory, language, tradition etc.

"Small Ethno-politological Dictionary" states that national identity is a systemic combination of racial, cultural, psychological characteristics, that include anthropological types, language, religious dogmas, traditional rites and customs. National identity depends on biological, linguistic, cultural and religious components. The basis of national identity is "a conscious, rational choice, based on awareness, political will, citizenship, political culture ... and we can see it in representatives of different ethnic communities, who live in the country" [17, 142-143]. We pay attention to traditional customs and rituals, religion and language among cultural components.

"Encyclopedia of Ethno-cultural studies" gives a short informative review of the evolution of "national identity". Its dynamic nature is noted. There are six important functions of national identity. They are divided into two groups – external and internal. The external functions are: "1) Territorial. A nation defines a social space, where members of the nation must live and work, and demark historical territory in time and space; 2) Economic. The nations guarantee control over regional resources, define the division of labor, promote the movement of goods and labor, resource allocation; 3) Political. The foundations of a state are political functions, regulation of political activity, elections, government, ruled by national interests". The internal functions includes "1) Uniting people as representatives of "one nationality" and "one citizenship". The main method of its realization is standardized state system of mass education; 2) Development of social relationships between individuals and classes. It creates a number of common values, symbols and traditions; 3) A method of self-determination and individual self-orientation in the world through the collective identity and unique authentic culture" [11, 366-367]. In this definition, the cultural component of national identity is traced as internal (common traditions, symbols, cultural identity). It is regulates nation processes inside.

The researchers often ignored difference between the concepts of ethnic and national identity. Moreover, they created new term – "ethnic national identity" [21]. National identity and ethnic identity are not same. They are connected because the national identity is based on ethnicity. Nagorna underlines the difference between these concepts. She says that "ethnic identity is common views, based on the members awareness of belonging to a particular ethnic community, culture, language, tradition, territory, history, etc." [21]. Referring to Anthony D. Smith, a famous Britain sociologist, philosopher and political scientist, Nagorna states that the main features of any national identity are " a historical territory, common myths and historical memories, common culture, common legal rights and duties for all members, common economy. The concept of national identity involves primarily originality, historical personality, the presence of the national idea, which is popular among masses" [21]. Comparing the concepts of "ethnic identity" and "national identity", the researcher makes such conclusion: "if the ethnic identity is based on a certain system of objective identity elements such racial, cultural and psychological (anthropological type, language, religious dogmas, traditional rites), the constitutional basis of national identity is features, which are less visible – awareness, political will and citizenship" [21].

Dragunskyi thinks that national identity is "a kind of mechanism that selects, prepares and transmits social values, skills, social action, methods to analyse the situation, stereotypes about the outside world, peculiarities of the emotional reactions and characteristic methods of national reflection" [9, 65]. This definition emphasizes the connection between national identity and culture. In the context of researched theme, we should admit the national identity link with broadcasting some values.

National identity is primarily cultural identity. Any nation cannot exist in the cultural vacuum. Everyone identifies himself with the culture and accepts its values, morality, traditions. Syrinskyi believes that in modern scientific literature, the term "national identity" is replaced by the concept of "cultural identity" [24, 131]. In addition, the term "national-cultural identity" has become popular. Nobody exists out of the ethnic group, the nation and culture. Based on value principles, habits and norms of society, people enter the socio-cultural environment of their nation.

In her work, devoted to the influence of popular culture on the national and cultural identity, Denisyuk states that the formation of the individual national and cultural identity is much more difficult in the context of

globalization. "Globalization destroys the foundations of collective and individual identity, which is manifested in varied models "fuzzy" identity. It denied in rigid structure, complicated model identification, formation of new identities in modern society ... mass culture is an instrument of self-determination of the individual, which offers him/her samples of different lifestyles, behaviors, values" [8, 175]. Naturally, today the problem of national and cultural identity is very actual for various countries, including Ukraine.

In society, especially at the period of social conflicts, the phenomena appear which can be called as a crisis of identity. It can manifested at the individual (the individual crisis is caused by the lack of communication links with a society) collective levels (the crisis of the society). In his works, Höfle, a German-American philosopher of culture, considers the crisis of individual and collective identity. He notes that "the identity crisis holds according to the known script. The first feature is the loss of predictability of behavior of individuals or institutions. Values, which have controlled their action, become old. The reaction of the new situation can be passive or feverish activity ... The identity crisis often causes regression to archaic and primitive values... The feeling of disorientation, which is characteristic for any identity crisis, may further increase the chances of success of totalitarian ideologies. They offer simple solutions, the promise of the community, destroyed by the collective identity crisis" [27]. In case of collective identity crisis, it is important not to lose the individual identity, personal values, which can further contribute to the formation of a new collective one.

In Holovko's opinion, the essence of collective identity crisis is the refusal of the individual to identify himself with the team with which he has identified himself before. The results of the crisis are "the denying of cultural symbols, the collapse of collective memory, traditions, the loss of faith in a common future, disharmony between real and descriptive image of himself, breaks in history, culture mismatch between perceptions of itself and its images of other cultures" [6, 31-32].

Speaking of overcoming the crisis of identity and analyse the prospects of the formation of Ukrainian national and cultural identity, it is worth to correspond to Suhrobova. She states "in Ukraine the civil society and nation must be united (collective identity) by responsible, tolerant personalities who have a developed sense of dignity, duty and honour. They respect their own culture, traditions and religious beliefs of others (personal identity). It requires the objective change of historical type of personality. The result will be personal and collective identifications" [25, 129].

Finally, during the formation of the Ukrainian nation as the political one, culture and art become the key factors of national cultural identity (individual and collective). The Ukrainian folk choreography is a method of preserving traditional cultural heritage, cultural and genetic codes of the Ukrainians. It is also a way to find our own historical past, as well as effective means of the development of the national cultural and artistic tradition. Today, it is an integral part of the process of nation-building and development of Ukraine. In the cultural process of Ukrainian nation, the folk choreography is an important factor of the formation of individual and collective national and cultural identity and the preservation and representation of national cultural values.

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