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**INTERNATIONAL CULTURAL POLYLOGUE
AT THE TURN OF XX – XXI CENTURIES: THE PROBLEMS, CHALLENGES AND
PROSPECTS FOR UKRAINE**

The purpose of the article is to define the factors of central tendencies of international cultural communication regarding political and social and cultural processes in Ukraine at the turn of XX–XXI centuries. **The methodology** is based on an interdisciplinary toolkit of the research, complicated ethnic-social phenomenon of their dynamics and corresponding terminological apparatus. With the help of the complex analysis of bilateral relationships between Ukraine and other countries in the cultural sphere we can notice the ways and methods to resolve ethnocultural life issues in Ukraine. **Scientific novelty** of the research is the systematic characterization of the two planes in which the ethnocultural policy of Ukraine was carried out: within the country and at the level of intergovernmental contacts, as well as the clarification of the positive and negative aspects of these processes. **Conclusions.** In modern circumstances, inter-ethnic cultural relations, an algorithm for national minorities to implement their rights, recorded numerous international agreements, which include Ukraine, is one of the national security factors. Hasty ill-calculated steps in this delicate sphere can activate critical amount of conflict potential of unsolved issues and regarding destructive outer interfering can lead to a crisis with loads of political losses for Ukraine. Modern geopolitical challenges create a necessity of increased attention to these issues, considering their urgency for international relationship. As the system analysis shows, Ukrainian State politics was directed to general principles of democracy, ethnic pluralism and equality. At the same time different political powers, which ruled in that period, had different opinions regarding politics forming in ethno-cultural sphere relationships, what lead to its discrete character, mistakes and looses which damaged the consolidation of Ukrainian political nation.

Key words: international relations; ethno-culture collaboration; multiculturalism; politics; national self-identification.

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Міжнародний культурний полілог на рубежі XX – XXI століть: проблеми, виклики та перспективи для України

Мета дослідження полягає у з'ясуванні чинників, що визначають основні тенденції міжнародного культурного спілкування через призму політичних та соціокультурних процесів в Україні на рубежі XX–XXI століть. **Методологічні** підходи спираються на міждисциплінарний інструментарій дослідження складних етносоціальних явищ у їх динаміці та відповідний термінологічний апарат. Завдяки комплексному аналізу двосторонніх відносин України з іншими державами в культурній сфері простежуються шляхи і засоби розв'язання проблем етнокультурного життя в Україні. **Наукова новизна** дослідження полягає у системній характеристиці двох площин, у яких здійснювалась етнокультурна політика української держави: всередині країни та на рівні міждержавних контактів, а також з'ясуванні позитивних і негативних аспектів цих процесів. **Висновки.** У сучасних обставинах міжетнічні культурні зв'язки, алгоритм реалізації національними меншинами своїх прав, зафіксованих численними

міжнародними угодами, до яких приєдналась Україна, належить до чинників національної безпеки. Непродумані, невиважені кроки у цій делікатній сфері здатні активізувати критичну масу конфліктогенного потенціалу невирішених проблем та за умови деструктивних зовнішніх втручань спричинити кризові явища з великими іміджевими та політичними втратами для України. Сучасні геополітичні виклики диктують необхідність підвищеної уваги до цих питань з огляду на їх актуальність у міжнародних відносинах. Як показує системний аналіз, політика Української держави загалом орієнтувалася на загальноприйняті принципи демократії, етнічного плюралізму та рівноправності. Водночас різні політичні сили, які приходили до влади у цей період, по-різному підходили до формування політики у сфері етнокультурних відносин, що спричинило її дискретний характер, помилки й упущення, які шкодили консолідації української політичної нації.

Ключові слова: міжнародні зв'язки; етнокультурна співпраця; мультикультуралізм; політика; національна самоідентифікація.

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Межнациональный культурный полилог на рубеже XX – XXI веков: проблемы, вызовы и перспективы для Украины

Цель статьи состоит в выяснении факторов, определяющих основные тенденции межнационального культурного общения сквозь призму политических и социальных процессов в Украине на рубеже XX–XXI веков. **Методологические** подходы основываются на междисциплинарном инструментарии исследования сложных этносоциальных явлений в их динамике и соответствующем терминологическом аппарате. Посредством комплексного анализа двухсторонних отношений Украины с другими государствами в культурной сфере прослеживаются пути и средства решения проблем этнокультурной жизни в Украине. **Научная новизна** исследования состоит в системной характеристике двух плоскостей, в которых осуществлялась этнокультурная политика Украинского государства: внутри страны и на уровне межгосударственных контактов, а также выяснении позитивных и негативных аспектов этих процессов. **Выводы.** В современных условиях этнические культурные связи, алгоритм реализации национальными меньшинствами своих прав, зафиксированных многочисленными международными соглашениями, к которым присоединилась Украина, принадлежат к факторам национальной безопасности. Непродуманные, невзвешенные шаги в этой деликатной сфере способны активизировать критическую массу конфліктогенного потенциала нерешенных проблем и при наличии деструктивных внешних вмешательств вызвать кризисные явления с большими имиджевыми и политическими потерями для Украины. Современные геополитические вызовы диктуют необходимость повышенного внимания к этим вопросам в связи с их актуальностью в международных отношениях. Как показывает системный анализ, политика Украинского государства в целом ориентировалась на общепринятые принципы демократии, этнического плюрализма и равноправия. Одновременно различные политические силы, приходившие к власти в этот период, по-разному подходили к формированию политики в сфере этнокультурных отношений, что определило её дискретный характер, ошибки и упущения, вредившие консолидации украинской политической нации.

Ключевые слова: международные связи; этнокультурное сотрудничество; мультикультуралізм; политика; национальная самоідентифікація.

The urgency of the topic of the research. The processes of globalization in recent decades influenced almost all the spheres of life – political, economical, educational and others. At the same time with attractive prospects, they possess quite a significant conflict potential, which under certain circumstances and subjective factors can lead to a crisis of a different kind of complexity. Regarding ethnocultural sphere, globalization continues its challenges related to dissonances between national culture rapprochement and their development as a self-efficient phenomenon, which has the inertia of conservation of traditions and forms of self-expression. To find the ways of leveling these antagonistic tendencies, Ukrainian State and the public, ethnocultural institutions efforts were focused. In modern conditions, when there is a “hybrid-war” against Ukraine, the sphere of ethnonational and cultural relationship turns into an arena of countering attempts to undermine international harmony and equal polylogue of cultures in our country and between Ukraine and its international partners.

Analysis of researches and publications. The scientific literature on described issue can be classified to two big groups: 1) papers of general type, that are based on Ukrainian, European and World context and take as an object global phenomena and processes in ethnocultural sphere (Yu. Zinchenko, V. Vasylichuk, S. Padalka, V. Panibudlaska, O. Boyko, L. Yakubova, O. Raphalskyi, V. Yevtukh, L. Shklyar, S. Krymskyi, M. Popovych and other); 2) publication, where bilateral contacts of different ethnic communities in the cultural field of Ukraine are considered, and also international relations (M. Dmytrienko, M. Zierkov, T. Rendyuk, Ya. Khonigsman, S. Yelysavetskyi, A. Malyuska, V. Garagonych, I. Levitas, M. Dzhemiliev, A. Baldzhi, M. Aradzhi, I. Kostyrya, G. Andres, V. Reisova, L. Vakhina and other). Many of these great papers are lack of complex view on the research aspects, theorization, and conceptualization.

The purpose of the research is to discover essential characteristics of defining trends of ethnocultural contacts in Ukraine as well regarding modern globalization challenges and threats.

Methodological bases of the research are interdisciplinary, multicultural discourse and correspondent scientific thesaurus, where core concept is the fundamental parity of all ethnic cultures and their equal interaction.

The statement of basic materials. Modern Ukrainian society was historically formed on a political basis, although its mainland was the Ukrainian ethnos. Ukrainians at all times were characterized by ethnic and cultural loyalty, although this did not exclude manifestations of xenophobia in some of their parts in latent forms. Open manifestations of this kind were usually observed during the wars, revolutions, revolts, and other socio-political cataclysms that provoked the manifestation of the asocial behavior mostly of marginal elements.

Along with the achievement of sovereignty, the Ukrainian multinational state has embarked on the path of democratization and interethnic relations, creating preconditions for a full and equal relationship in the ethnocultural sphere.

New realities determine the need for a modern format of interethnic and international cultural cooperation. While substantiating the need for innovative efforts in the field of socio-cultural communication, O. Yakovlev emphasizes that "Ukraine is in a transitional stage of its development, and this systemic transition characterizes almost all the spheres of human activity, is manifested at different levels of culture, creating a situation of uncertainty and instability in society. Such states correspond to periods of intense change when processes related to the reform of the socio-economic and political system develop in parallel with the renewal of the socio-cultural paradigm - the formation of a civil society, the consolidation of the principles of cultural pluralism in the synergy of the cultural continuum and the formation of a new type of culture - information culture " [10, 48].

The need for change and innovative solutions in the ethnocultural sphere was also recognized by the administration of Ukraine immediately after gaining its sovereign status. Thus, in the report on the activities of the Ministry of Foreign Affairs of the Ukrainian SSR (1990), in particular, it was noted that "there were fundamentally new tasks related to the necessity of practical implementation of the provisions of the Declaration on the State Sovereignty of Ukraine regarding international relations of the republic. Mainly it concerns this new direction of the Ministry of Foreign Affairs of the Ukrainian SSR, as an establishment and development of bilateral relations of the republic with foreign countries to secure their national interests in the political, economic, humanitarian and other spheres". The text further stated that for the first time in his history of the Ukrainian SSR in the UN, the delegation of the republic used the visit to the 45th session of the UN General Assembly for the establishment of bilateral contacts and the holding of correspondent negotiations. In September-October 1990, in New York, there were meetings of the Minister for Foreign Affairs of the USSR with the heads of foreign policy offices of Bulgaria, Czechoslovakia, Romania, Hungary, Poland, Turkey, Yugoslavia, Australia, Canada, Vatican, representatives of the administration of the Foreign Ministry of the DPRK and State Department of the USA.

In practical steps, the main focus was on the development of cooperation with neighboring states, and first of all, Poland, Hungary and Czechoslovakia [1, 17-18].

"At the same time, the bilateral relations of the republic continued to develop with the territorial and administrative units of a number of federal states of particular interest for Ukrainian SSR in terms of development of trade and economic, technical, cultural and other links of agencies, enterprises, institutions and organizations of the republic having partners abroad. During 1990, at the intergovernmental level, agreements on cooperation with the Free Land of Bavaria (FRG), Hubei Province (PRC), "Upper Austria" land (Austrian Republic) was achieved. The issue regarding renewal of the contractual framework of cooperation, ending this year, is set, such long-standing partners of the USSR as the Republic of Croatia (SFRY) and the Slovak Republic (CSFR) "[1, 20].

In Soviet times, due to the rigid centralization, the lack of rights of the republican ministries of foreign affairs and culture of the rights to its own events in this sphere, insufficient financial capacity, weakness of the material base (especially in the field of technical means of cultural propaganda) Ukrainian SSR was limited in foreign contacts. In one of the official documents (beginning of 1990) named "About the participation of the Ukrainian SSR in the development of cultural ties between the USSR and foreign countries," it was emphasized that, according to the Ministry of Culture of the USSR, during 1986-1989, 94 teams went to 59 countries (groups), 245 separate cultural figures, together - 3963 persons. At the same time, there were 111 Ukrainian writers abroad, and the Writers' Union of Ukraine hosted annually 45-50 delegations from 25-30 countries of the world.

Considering that we are talking about four years, given data is not impressive at all. In terms of "new political thinking" in 1988, for the first time, it was possible to establish direct contacts between the Ministry of Culture of the Ukrainian SSR and the Ministry of Culture and Arts of the Polish People's Republic, which enabled the Protocol on Cultural Cooperation to be signed for 1988-1990 [6, 70-73].

After the collapse of the USSR, Ukraine began to construct its political course in the ethnocultural sphere on a sovereign basis. On the ethnocultural space, two determinant trends have spread: on the one hand, the desire of various ethnic-ethnic groups to preserve cultural identity, on the other hand, - the formation of a common European cultural space.

In line with these trends, the regulatory framework was established to ensure the implementation of the cultural rights of national minorities and to harmonize their ties with the historical homeland, to neutralize conflict factors, and separatist impulses that were stimulated from the outside.

Ukrainian legislation had to regulate the international relations of the country. The solution to this complex of problems was directed by the work of the Council on questions of ethnonational policy and the council on issues of culture and spirituality. At one of their joint meetings, some conclusions and suggestions were passed to higher authorities. In particular, it had to do with the need for the adoption of such fundamental (framework) laws: 1) "On the Concept of State Ethnic and National Policy"; 2) "On National Minorities" (in the new edition); 3) "On combating the manifestations of discrimination based on national, racial, religious grounds"; 4) "On the restoration of the rights of deportees" [2, 118].

The State Committee of Ukraine for Nationalities and Religions, whose competence covered a wide range of issues related to the observance and enforcement of the rights of ethnic and confessional communities in our country, was created in the structure of executive bodies.

By 2011, Ukraine has concluded international agreements on cooperation in the cultural sphere with 51 states. In the framework of bilateral agreements, mixed commissions functioned. An adequate image of one of the primary vectors of their activities reports on "International Activities of the State Committee for Nationalities and Religions in the Protection of the Rights of National Minorities." The document stated: "The essence of the activities of the bilateral mixed commissions is that, with the consent of the parties, they should make recommendations to the governments of both countries to improve the situation of the respective national minorities." The commissions included experts from the competent authorities of both states that created them and representatives of civic organizations of national minorities. It was further emphasized that the work of the commissions "contributes to the fulfillment of Ukraine's obligations in the sphere of protection of the rights of national minorities, strengthening of the positive image of the state in the international arena, helps to pursue a protectionist policy with respect to compatriots living outside Ukraine in order to meet their national-cultural and linguistic needs." At the same time, while complying with the protocol conditions, Ukraine directed its efforts to create decent conditions for meeting the spiritual, educational, cultural and social needs of ethnic groups living in its territory.

The activities of joint commissions were considered a constructive instrument of cooperation and the basis for a fruitful strategic partnership of Ukraine with other states in matters of ensuring the rights of national minorities [5, 51-52].

In 1991 the agreement on cooperation between Ukraine and Poland, Hungary, Slovakia, Croatia came into force. At the Ministry of Culture of Ukraine, the "Ukrainian Center of International Cultural Exchanges" started to function.

Ukraine joined the Framework Convention regarding the Protection of National Minorities, adopted in 1993 during a meeting of heads of government of member states of the Council of Europe. The ratification of the Convention provided for the observance of principles such as the equality of all ethnic groups before the law, the development of national cultures and the preservation of national identity, religion, languages and traditions, access to the media, the establishment of free and peaceful cross-border contacts with people who were legally resident on the territory of other states, the use of languages of national minority in signage, advertising inscriptions, etc. The document contained a mechanism for the implementation of these provisions, as well as an institution of special advisers who were to evaluate the compliance of the steps taken by the States - the signatory in this area.

The most efficient and intense regarding international cooperation were the efforts of Ukraine and Poland, which were constantly growing. In 1997, the Ministry of Culture of Ukraine and the Ministry of Culture and Arts of Poland signed the Protocol, which consolidated the new principles of cooperation in the widest range - from governmental structures to separate regions, border contacts, public institutions. The following year, Ukraine and Poland signed an agreement on good-neighborliness, friendly relations and cooperation, which recognized the right of members of the Polish minority in Ukraine and the Ukrainian ones - in Poland, individually or jointly with other members of minorities, the preservation, identification and development of their ethnic, cultural, linguistic and religious originality. The document fixed the right of minorities to study their mother tongue and teach it, free use of it, access to the information and its unimpeded distribution, the establishment and maintenance of their own cultural, educational, religious organizations, freedom of religion, the use of names and surnames in the sound, inherent in their mother tongue, establishing and maintaining contacts between members of ethnic communities within and outside the State of residence [11].

The regulatory base regulating relations in the cultural and educational sphere between the two states was filled with new documents and in subsequent years (Agreement between the governments of Ukraine and the Republic of Poland on cultural and scientific cooperation of 1992, the Protocol on cooperation between the Ministry of Culture of Ukraine and Ministry of Culture and Arts of Poland for 1995-1997 and others).

By the declaration on principles of cooperation between Ukraine and Hungary on May 31, 1991, a bilateral mixed commission was formed. During the second meeting (February 1993), its members worked out recommendations for the governments of the two states regarding the practical realization of the rights of national minorities. They included, among other things, the following directions of work: 1) intensification of

efforts to preserve the historical and cultural heritage; 2) reconstruction of buildings of historical value; 3) ensuring the possibility of appearances on radio and television by representatives of national minorities; 4) the opening of theaters, Sunday schools; 5) promoting the participation of collective artists in festivals, competitions; 6) the creation of additional funds in libraries in the languages of national minorities; 7) provision of opportunities for celebrations to be organized by cultural centers in which representatives of ethnic communities live in a compact place; 8) coordination of efforts aimed at ensuring the rights of national minorities; 9) holding roundtables on assistance in organizing the activities of cultural and educational centers; creation of libraries, internship of leaders of artistic groups, provision of their repertoire and requisite [3, 209-2011].

According to Art. 13 Agreement on Neighborhood and Cooperation signed between Ukraine and Romania on June 2, 1997, an intergovernmental commission was set up to solve problems related to the rights of ethnic minorities. This contributed to the establishment of cultural ties, although at first the Romanian side did not show a desire to implement them on a symmetrical basis, actively involving the Romanian population of Ukraine in the "single Romanian language, cultural and informational space", with the aim of transforming it into an effective instrument in the implementation of geopolitical plans [4, 40]. But then the situation got better, and in 2006, joint monitoring of the position regarding the provision of the conditions for the ethnic and linguistic and cultural identity of the Romanian residents of Ukraine began.

The Government of Ukraine has taken significant countermeasures, sanctioning the establishment of a compact Romanian's residence of the "Tysa" - Local Government Organization, and in the places of residence of Hungarians - the Association of Border Guards of Transcarpathia.

Cultural contacts between Ukraine and the Russian Federation had their peculiarities. Externally, the glossy diplomatic and political "picture" concealed complex problems caused by the Russian leadership's desire to hyperbolize the question of the Russian language in Ukraine and impose a decision on its state status. However, these aspects of Ukrainian-Russian relations should be interpreted as an integral part of the imperial geo-strategy of the Kremlin, which tried to hold Ukraine back in its sphere of influence and even control. The artificially inspired discontent of a particular part of the population of the eastern regions of Ukraine was intended to discredit the leadership of the state and undermine its territorial integrity.

Even though in 1992 presidents of CIS countries signed an agreement on the return of cultural and historical values to their countries of origin, the Russian State Duma has not ratified it, which has determined the consistent course of the Russian Federation on their non-return, in particular, Ukraine.

Certain difficulties were observed in establishing Ukrainian-Czech cultural ties over which the ideological stereotypes of the past tended. Since the mid-1990s, thanks to "people's diplomacy," these contacts became more dynamic.

Traditionally active Israeli public organizations, in particular, the "Ukraine-Israel" Society, the Israeli Jewish-Ukrainian Relations Association, initiated regular contacts regarding the international forum on Ukrainian-Jewish relations.

The nature and content of international cultural ties were primarily determined by the domestic political and socio-economic situation in Ukraine, the position of individual national minorities, their attitude to political processes and political forces that came to power.

Having selected the model of a political nation formed by territorial patriotism and ethnocultural pluralism, the state faced the need for genesis of new national identity on the foundation of the balance of interests of all ethnic groups and the integration of society around ethnocultural values of the ethnic majority. However, this path was burdened by the inertia of linguistic-cultural, ethnic-confessional, socio-psychological consequences of the deformation of the ethnonational sphere in the past.

Despite all the difficulties, Ukraine has undertaken many commitments of protecting the rights of ethnic minorities, in particular, in 2003 ratified the European Charter for Regional Languages. Although it was not possible to fulfill the agreements completely (and this damaged the image of the state), specific steps towards implementing the Agenda of the "Ukraine-EU" Association in the field of culture, "Interpersonal Contacts," were still being made. In the context of the Council of Europe Action Plan for Ukraine for 2008-2012, the Ministry of Culture implemented a regional program. "Kyiv Initiative for Democratic Development through the Culture of Azerbaijan, Georgia, Moldova and Ukraine" focused on the development of democracy, intercultural dialogue, and cultural diversity.

The new format of the international cultural polylogue was the support from the state of the activities of the public national institutions that were members of the International Organization of Folk Art (IOV), the International Music Council (IMC), the International Organization of Folklore Festivals (CIOFF), operating under the auspices of UNESCO.

Border regions of Ukraine and its neighbors became the most active zone of cultural exchange. Association "Carpathian Euroregion" united administrative units of Ukraine, Romania, Slovakia, Hungary. Under her patronage, international festivals "Peredzvin," "Radoslav," "Kolomyika," exhibitions of artists are held, as well as other forms of cooperation that promote solving common problems are encouraged.

The presence of multicultural regions in Ukraine with syncretic ethnocultural configuration has determined the choice of such a toolkit that demonstrated its effectiveness in this cross-border ethnic, cultural, and mental landscape. In terms of multiculturalism, the antinomy "my own – somebody else's," which transformed into a non-conflict opposition "my own - another," lost its antagonistic content and found expression

in cultural contacts. Besides Transcarpathia, Bukovina is such a region as well. The most striking manifestation of such cultural interactions was the international folk festival "Bukovina Meetings," which was consistently held in the Bukovynian regions of Romania, Hungary, Slovakia and Ukraine [7, 22].

Regarding cross-border cooperation, Interethnic forums were conducted in the "Lower Danube" Euroregion. The transformation of the Ukrainian Friendship and Cultural Development Partnership with foreign countries into the Ukraine - Greece, Ukraine - Israel, Ukraine - Bulgaria, Ukraine - Poland and others fields has allowed diversifying and deepening cultural contacts on a bilateral basis. The number of international festivals that took place in Ukraine grew from one in 1991 to eight in 1999. In Poland and Ukraine, there were Days of Culture, in which different art groups toured, works of artists were exhibited. 2004 was declared as a Year of Poland in Ukraine.

At the festival of Greek culture in 2003, 130 representatives of the Greek art intelligentsia from Hellas, Cyprus, the USA, Germany came to Ukraine.

Each year, the number of cultural and educational events organized by national-cultural societies in Ukraine increased. The Hungarian institutions initiated the Days of Cities and Villages, Festivals of Folk Art. Days of Crimean Tatar culture took place in Kyiv in 1993, and the Days of Jewish culture next year. The Democratic Union of Hungarians of Ukraine, together with the National University of Kyiv-Mohylyanska Academy, implemented a program of events regarding the Hungarian Days in Ukraine-2008 [8]. National Societies of the Greeks of Ukraine organized the celebration of Independence Days of Greece (March 25) and Days of "Okhi" (October 28), songs and other festivals. In 1996, the Days of Culture of the Germans of the Black Sea Coast in Nikolaev took place, which brought together many great performers, masters of folk crafts, artists [9, 445].

By 2014, the Ukrainian-Russian cultural ties were quite intensive. These contacts were carried out in the form of tours of famous theatrical, musical groups, exhibitions, festivals, Days of Culture and others. However, as a result of the anti-Ukrainian policy of the Kremlin, these ties began to collapse, and after the events on the Maidan, almost stopped their existence.

Conclusions. Thus, with the rise of a sovereign Ukrainian State, the problem of the harmonious development of the culture of national groups and their contacts with historical homelands was actualized. This determined the configuration of the state policy, which was carried out in two dimensions: a) creation of conditions for the democratic development of all ethnocultural communities in Ukraine; b) activation of foreign cultural ties. For this purpose, the internal legal framework and the international legal and contractual basis for efficient cooperation were formed and continuously filled up. The destructive factors on this path were the selfishness of certain political groups in Ukraine and the external threats that came from anti-Ukrainian foreign forces. The leadership of the state has demonstrated a steady desire to adhere to its international commitments and contribute in every way to the full development of ethnocultural communities that live in Ukraine.

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СЦЕНІЧНИЙ ОБРАЗ МОДИ ЯК ЦІЛІСНІСТЬ ЕСТЕТИЧНИХ ТА КУЛЬТУРНИХ ІНІЦІАТИВ

Мета дослідження. Визначити культурологічні складові формування модної діяльності як сценічного феномену. **Методологія** дослідження базується на аналітичному методі у вивченні художніх особливостей розвитку візуальної культури; історичному – у реконструкції та відбудові соціокультурного поля реальностей та функцій мистецтва; культурологічному – для комплексного визначення світоглядних і стилевих парадигм трансформацій образних артефактів культури. **Наукова новизна.** В представленому дослідженні доведено, що мода як цілісність естетичних та культурних уподобань у контексті глобалізаційних процесів кінця XX – початку XXI століть стає активним актором альтерглобалістського руху. Разом з процесами універсалізації та актуалізації культурно-історичного потенціалу мода осмислюється як глобальна практика культуротворчості. Мода інтерпретується як форма культурної діяльності людини, яка генерує потенціал модельного бізнесу, культури повсякдення, видовищної культури тощо. **Висновки.** Мода в контексті світової культури – це певна культурно-історична антропологія, яка презентує цілісність людини, а також модні інновації в контексті різних формотворень: жанрових, стилевих, що дає можливість побачити межі творчості людини, межі модного формоздійснення. Мода несе в собі образи гротеску. Мода також є фундаментальним механізмом культуротворчості, специфіка якого виражається в конструюванні процесів формотворчості в культурі. Отже, сама по собі конструкція модності, моди, сценічності, розкритості в інше і одночасно бажання бути самодостатнім і красивим простором, це свідчить про те, що мода відкривається в різних контекстах культуротворення, зокрема в дизайні, театрі, рекламі, кінематографії, віртуальній реальності тощо. Всі ці контексти так чи інакше дають різні парадигмічні стани, образи всього того живого, ювенального організму соціуму, що можна оцінити як модний універсум, який корелює з універсумом сценічним.

Ключові слова: культура; мода; культуротворчість; альтерглобалістський рух; модельний бізнес.

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Сценический образ моды как целостность эстетических и культурных инициатив

Цель исследования. Определить культурологические составляющие формирования модной деятельности как сценического феномена. **Методология исследования** базируется на аналитическом методе в изучении художественных особенностей развития визуальной культуры; историческом - в реконструкции и восстановлении социокультурного поля реальностей и функций искусства; культурологическом - для комплексного определения мировоззренческих и стилевых парадигм трансформаций образных артефактов культуры. **Научная**