CULTURAL SECURITY SYSTEM IN ETHNIC DIVERSE SOCIETY: PROSPECTS FOR UKRAINE

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GENERAL REMARK

The familiarization of the meaning of «cultural security» as a phenomenon and as a term defining this phenomenon started a century ago, when the phrase first appeared in 1916 *[Erik Nemeth]*. The trajectory of its usage dynamics was the following: beginning in 1930, the relative frequency of use started to increase with the peak in 1944 and then declined through 1951 before assuming a steady increase through 2000.

WHY CULTURAL SECURITY IS ACTUAL TODAY

The actuality of cultural security in theoretical and practical senses are due to the following circumstances: 1) globalization of contemporary flows of cultural items and thoughts concerning culture. It occurs thanks to energetic development of transport and communication means and intensive interchange of ideas in process of continuous deepening direct and indirect contacts between peoples; **2)** existence of numerous ethno-cultural communities on the territory of one and the same country; **3)** active migrations of bearers of different cultural traditions, customs, ceremonies, lifestyles and ways of thinking.

These circumstances may cause:

1) losses of cultural items, their thefts, damages during the flows and exchanges; **2)** transformations of way of thinking under the pressure of other cultures following by weakening of traditions of own cultures and changing of attitudes concerning their ethnic cultures; **3)** violation of cultural rights of bearers of diverse cultural traditions.

THEORETICAL FRAMEWORK FOR ANALYSIS (AUTHOR'S VERSION)

GENERAL STATEMENTS:

1. Cultural security is a socio-cultural phenomenon. The reasons for such an approach are the following: **a)** the core of it the culture in its quite different manifestations is; **b)** the culture exists and develops in variety of environments one of which (the most influential and the most powerful in formative sense) the social environment is. The latter in broader conception, «encompasses the immediate physical surroundings, social relationships, and cultural milieus within which defined groups of people function and interact» *[Elizabett Barnett and Michele Casper]*.

2. **The phenomenon «cultural security» originates: a)** spontaneously (without interference from outside, motivated by inherent desire for preservation of habitual milieu for a group or for an individual); **b)** under the influence of outside forces (political, business), interested in cultural development of a group, country.
   The second way of forming of the system of cultural security is dominating.

3. **The most productive ways** of an analysis of the construct to my mind socio-cultural and organizational (structural) perspectives are.
   First one enables to look at its qualitative contents, interactions of the components filling up these contents. Socio-cultural perspective opens way to understanding the role of the phenomenon in accumulation of social capital (resources based on group membership, relationships, networks of influence and support) and cultural capital (forms of knowledge, skills, education) *[Bourdieu],* which form the base for successful existence and development of cultural aspects of vital activity of a group or a society.
   The second one reproduces the structure of the cultural security.

4. The most successful way for understanding of the phenomenon «cultural security» is to look at it from the standpoint of its function (how it functions under different circumstances). It means that one has to examine how the structure functions, which are the aims of cultural security as a constructed phenomenon (what for the cultural security is constructed), in other words, the question is about instrumental role of cultural security.

5. Litmus papers of the state and the quality of «cultural security system» are: **a)** the level of the realization of cultural rights; b**)** the level and prospects of cultural development of a group or a society, including cultural participation.

6. As an instrument for a measurement of the state of cultural security and for defining the possibilities of its impact upon the cultural developments of a society the evaluation methodology can be applied.

STRUCTURE OF CULTURAL SECURITY

The structure includes: cultural awareness, cultural safety, cultural security *[Juli Coffin]*.

1. **Cultural** awareness is an ability of a person to perceive, interpret and estimate own culture as well culture of others in the process of communication to avoid misunderstandings in using own meanings for evaluating of «otherness». One has to take into consideration that cultural awareness is «the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions» *[What is C A]*.

2. **Cultural safety** is to be understood as the level of comfort of cultural environment for vital activity. At the same time this component of cultural security signalizes that the people feel themselves safe, strength in their cultural identity and is a good platform for cultural renewal and revitalization.

3. **Cultural security:** its contemporary understanding includes such components as freedom of thought, conscience, language, life style, religion, and customs. The notion "cultural security" comprises two aspects: first one reflexes the state of the security of cultural values in broader sense (material and spiritual) and what the state power does for their preservation and development; another one represents a set of different actions taken by different actors involving in the process of building of security system *[Agata W. Zietek]*.

SUBJECTS RELATED TO THE FUNCTIONING OF CULTURAL SECUTITY

In my understanding the structure of the phenomenon "cultural security" («cultural security system») can be built taking into account subject related to the functioning of cultural security: cultural environment, cultural heritage, cultural survival, cultural memory, cultural practices, cultural participation.

1. Cultural environment is a key condition for functioning of «cultural security system» and building its structure and defining ways of the future of cultural development of a group or society organized on the diverse ethnic principles, or where these principles play significant role.
«A cultural environment is a set of beliefs, practices, customs and behaviors that are found to be common to everyone (to be discussed) that is living within a certain population. Cultural environment shape the way that every person develops, influencing ideologies and personalities» **[What is C E]**.

2. Cultural heritage is a very important index characterizing the level of cultural life of a group or a society and it is at the same time the object of concern for «cultural security system». This concern has to do with tangible (monuments, buildings, books, works of arts, artifacts) and intangible (folklore, traditions, language, knowledge) attributes that are inherited from the past and natural heritage. Important: how cultural heritage operates in new cultural climate of values, traditions, customs, aesthetic and artistic expressions, spiritual beliefs, languages of ethnic groups being in turbulent situations.

3. Cultural survival is a state of continuing to conduct cultural activities in spite of difficult circumstances (turbulent situations). As usual this phenomenon one connects with the indigenous peoples elsewhere, the history of which was the struggle for survival. Survivals of cultural surrounding is a good starting platform for preservation, maintenance and development of inherent for a group or community cultural characteristics, not only for indigenous people but ethnic minorities and immigrants too.

4. Cultural memory as a domain of individual and collective experience takes good important place in building up of the system of cultural security. It includes information tied up to culture accumulated and contained in different objects – souvenirs, art items, photographs, stories/narratives, obelisks, even human body. The bearers of ancient historical cultural information in today's cultural environment play the role of «present past» **[Terdiman]**.

5. Cultural practices: **a)** include a broad range of activities, such as religious and spiritual, art, medical treatment and customs, diet, interpersonal relationships and child care *[What are examples]*; **b)** ordinary processes of remembering and transmission can be understood as cultural practices by which people recognize a lineage, a debt to their past, and through which they express moral continuity with the past *[Cultural memory]*.

In the case of ethnic diverse society cultural practices are the activities of a person or a group connected with different cultural aspects of their vital functions which manifest singularity of bearers of ethnic traditions and ethnic marked communities in general and at the same time are directed to maintenance of cultural and historical heritage to satisfaction of the special needs connected with ethnic origins, to providing of the access to cultural heritage of the whole society, to development of creative potential of a person and a group, to encouragement of positive developments of ethno-cultural diversity of a society.

6. Cultural participation includes «cultural practices that may involve consumption as well as activities that are undertaken within the community, reflecting quality of life, traditions and beliefs. It includes attendance at formal and forèѕfee events, such as going to a movie or to a concert, as well as informal cultural action, such as participating in community cultural activities and amateur artistic productions or everyday activities like reading a book. Moreover, cultural participation covers both active and passive behavior» *[2009 UNECSCO framework for cultural statistics (FCS)]*.

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7. Ethno-cultural identity as a constructive component of the cultural security system [controversial: two aspects – **a)** for whole poliethnec society; **b)** for certain ethnic community].

THE LITMUS PAPERS OF CULTURAL SECURITY

1. Cultural rights include the right to cultural identity, the right to participate in cultural life, the right to education, the right to creativity and to benefit from the protection of the moral and material interest resulting from any scientific, literary or artistic production, the right to information, the right to benefit from scientific progress and its application, the right to cultural heritage, the right to international cultural cooperation *[Symonides]*.

The best way of defining the level of implementation of cultural rights *the cultural practices* in the part of access to use the cultural heritage and to develop new kinds of cultural activities under different circumstances. Close connected with traditions, customs and behavioral patterns; inclusion of new issues of contemporary intercultural communications first of all from youth environment (computer games, for example).

2. Cultural development is at the peak of the structural pyramid of cultural security: it signifies that the system operates successfully and all mentioned components have provided a base for the future of cultures under new conditions. Cultural development, to my mind, is a dynamic process of changing the state of cultural situation in direction of accumulation of new cultural information.

CULTURAL SECURITY: PROSPECTS FOR UKRAINE

1. Ethnic composition of Ukrainian society: Ukrainians – 37,5 mill (77.8 %), Russkiye – 8,3 mill (17,3 %), Byelorussians – 275 000 (0,6 %), Moldavians – 258 000 (0,5 %), Crimean Tatars – 250 000 (0,5 %), Bulgarians – 205 000 (0,4 %), Hungarians – 156 000 (0,3 %), Romanians – 151 000 (0,3 %), Poles – 145 000 (03 %), Jews – 100 000 (0,2 %), Armenians – 100 000 (0,2 %), Greeks – 90 000 (0,2 %), Tatars – 73 000 (0,2 %), Gipsies – 48 000 (0,1 %), Azerbaijanians – 45 000 (0,1 %), Georgians – 35 000 (0,1 %), Germans – 33 000 (0,1 %), Gagausians – 32 000 (0,1 %), Other – 177 000 (0,4 %).

2. Turbulent situations are those if sudden (unexpected) changes occur or can occur which sharply influence or can influence (mostly negative) the cultural development of a group, community, country, interstate relations. The following causes can provoke such types of situations: ethnic conflicts, military activities, spontaneous migrations, changes of climate, dividing of states, ethno-cultural variety of border-line territories. Concerning ethnic composition of Ukraine's population and settlement of minorities decentralization can be seen as turbulent situation too because it can change their accustomed way of organizational life and realization of their cultural rights under new conditions.

War activites. The complex turbulent situation caused by war actions started to influence the developments in Ukraine with annexation of the Crimea (the end of February – the beginning of March, 2014). To understand them one has to be aware of *ethnic composition of the peninsula's* population and of the process of the revival of cultural traditions of ethnic communities after 1991: 1 891 465 – total, Rysskiye - 65,2 %, Ukrainians – 16,0 %, Crimean Tatars – 12,6 %, Tatars, Byelorussians, Armenians (0,5-2,3 %) and Karaites and Krymchaks – under 0,1 % **[2014]**.

Ethnic composition of Lugansk oblast: 120 ethnicities, Ukrainians, Russkiye, Byelorussians, Tatars, Armenians, Moldavians, Azerbaijani, Jews, Gypsies, Poles, Georgians, Bulgarians, Germans. *Ethnic composition of Donetsk oblast* : representatives of above 130 ethnicities – 10,0 % of total population, Ukrainians, Russkiye, Greeks, Byelorussians, Tatars, Armenians, Jews, Azerbaijanians, Georgians, Moldavians, Bulgarians, Germans, Poles, Gypsies.

The problem concerning cultural security is the following: a part of population were forced to leave their homes and settled in new regions of the continental territories: Donetsk oblast, Zaporizhzhya oblast, Ivano-Frankivsk oblast, Zakarpatska oblast, Chernivtsi oblast , Rivne oblast, Ternopil oblast **[Kudy]**.

immigrants – «new ethnicities». The history of stay of immigrants from Asian and Arab countries on the territory of Ukraine is not long enough and they comprise a small proportion of its population today. All categories of immigrants, referred to in our analysis, according to my estimates are up to 300 thousand (less than one percent of the population of Ukraine).

The Asian and Arab immigration might have more than a tangible effect on the ratio between the different components of the population, on the nature of the immigrants resettlement on the territory of our country, on changes in the balance of ethnic composition of the population at the regional and especially at the local level, and on the problems of their social and ethno-cultural integration into Ukrainian society, especially under new circumstances – Russian aggression and resettlement movements.

Turbulence in the multiethnic frontier areas is rooted in the past developments of these territories. Ukraine now has such areas at the Western borders (Hungary, Moldova, Poland, Rumania, Slovakia), at the Eastern borders (Russia), at the Northern borders (Byelorussia). These areas were to different times as structural components of the countries and their population developed after the legal regulations of given countries. Now and then these relations and politics were marked by tensions. Today one can find the samples of tensions too: the history with the establishment of monuments and commemorative symbols in 1990th on the way of Hungarians from Hungary to the Urals through Ukrainian territory; discussions of contemporary time between Poles and Ukrainians about deportations of Ukrainian populations from territory incorporated into Polish state; new law «On Education» (2017) and questions concerning languages of national minorities (Bulgaria, Hungary, Moldova, Poland, Romania, Russia) etc.

Decentralization accompanied by administrative reforms: *a)* transmission of power and plenary powers and more responsibility from centre authorities to regional and local authorities; *b)* enlargement of certain settlements for an account of other settlements (as a rule with small number of population) with the aim to improve management community development.

Main problem: decentralization can cause division of local ethnic society between two or more administrative unites and violate organizational vital functions connected with the preservation and development ethnic marked activities of certain groups of population (ethnic minorities).

«CULTURAL SECURITY DILEMMA»

The «security dilemma» arises as a key problem for cultural security because efforts by one group to strengthen its cultural security are almost always offensive or threatening to other groups who respond with their own demands for cultural preservation and eventually for autonomy» *[Cotter]*. The «cultural security dilemma» is determined, first of all, by factors, which determine the possibilities of perception and understanding of a culture (cultural elements) of others.

The level of cross-cultural distance bearers of different traditions (cultural, customary, in the end, ritual), which for various reasons are in contextual interaction with each other, is important. *The ethno-cultural distance*: the difference in the level of development and differences between the cultures of human communities, which is based on such factors as ethnic origin, ethnic customs, traditions. Ethno-cultural distance is emphasized (consciously or subconsciously), first of all, in the process of interethnic dialogue and it especially visible under different circumstances *[Yevtukh]*.

EFFICIENT CULTURAL SECURITY MANAGEMENT NEEDED

1. There are two levels of the problem: state level and civic (volunteer) level. In the first case the special state organ – The Ministry of Problems of Temporary Occupied Territories and Inland Displaced Persons – is established (April, 2016). The initiatives of civic organizations are increasing: for instance, virtual museum «Luhansk's Art & Facts – Preservation of Cultural Heritage of Donbas»; the platform of modern culture «Isolation» found in Donetsk 2010 are organizing informative exhibitions in different countries about the role of culture under the war activities.

It is reasonable to elaborate two individual programs for the re-settlers – one for those who wants to return to the places of their previous domiciles and the second for those who decides to stay permanently in new areas of Ukraine *[E. Libanova]*.

2. Taking into account such a proposal one must build two types of cultural security system: «*cultural security system of first needs actions*» and «*cultural security system of long-time operation*» **[Yevtukh]**.

In the first case one has to dwell preferential attention to such issues of cultural security system as cultural awareness (from the structure of cultural security) and related subjects as cultural memory, cultural survival, elements of cultural heritage, cultural practice (subjects related to the functioning of cultural security system). In the second case all the components of the structure of cultural security system (cultural awareness, cultural safety, cultural security) are important as well as subjects related to the functioning of cultural security system.

THE MOST ACUTE TASKS ARE:

to carry out cultural evaluation, to build up cultural environment, including reanimation and enforcement of cultural memory, conservation of cultural survivals and elements of cultural heritage, everyday cultural practices, maintenance of cultural activities; to build up efficient cultural management on the base of intercultural education, cultural competences and relations with the communities in Donbas and the Crimea of the same ethnic origin.

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