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CULTURAL SECURITY PHENOMENON: THEORETICAL FRAMEWORK FOR INVESTIGATION

ABSTRACT. *This article deals with the phenomenon of cultural security and its role in preservation of cultural heritage, of providing the maintenance and development of new ideas in spiritual life in a society. The questions of the building up of cultural security system, fundamental principles of the theoretical framework of its functioning and of its investigation, a contextual role issues related to the function of cultural security, meanings of the key notions and terms are discussed. Special emphasis is made on its importance for ethno-cultural diverse societies and turbulent situations. The question of cultural security management is being considered.*
Keywords: *cultural security, structure of cultural security system, mobilizers of cultural security, «cultural security dilemma», cultural security management.*

АНОТАЦІЯ. *У статті йдеться про феномен культурної безпеки та його роль у збереженні культурної спадщини, у забезпеченні підтримки і розвитку нових ідей у духовному житті суспільства. Обговорюються питання вибудовування системи культурної безпеки, фундаментальні засади теоретичної моделі її функціонування й її дослідження, контекстуальної ролі явищ, дотичних до функціонування культурної безпеки, зміст ключових понять і термінів. Особливий наголос робиться на важливості системи культурної безпеки для етнічно диверсифікованих суспільств та у турбулентних ситуаціях. Звертається увага на питання менеджменту культурною безпекою.*
Ключові слова: *культурна безпека, структура системи культурної безпеки, мобілізатори культурної безпеки, «дилема культурної безпеки», менеджмент культурною безпекою.*

GENERAL REMARK

According to Erik Nemeth the usage of «cultural security» as a phenomenon and as a term defining this phenomenon started a century ago, when the phrase first appeared in 1916. Its usage dynamics was the following: beginning in 1930, the

relative frequency of use started to increase and peaked in 1944 and then declined in 1951 before assuming a steady increase in the 2000's.

«In the millennium, the phrase has appeared as a term in various contexts internationally, and the usage seems to fall into three categories: preservation of an indigenous culture, protection of a national culture, and «power» of national culture in the global economy» [Cultural security: the Evolving Role, s.a.].

CULTURAL SECURITY – AN ACTUAL REQUIREMENT

The attention to cultural security in theoretical and practical senses can be explained by the following circumstances: 1) globalization of contemporary flows of cultural items and thoughts concerning culture. It occurs due to the energetic development of transport and communication means and intensive interchange of ideas in the process of continuous deepening of direct and indirect contacts between peoples; 2) existence of numerous ethno-cultural communities on the territory of one 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 the cultural way of thinking under the pressure of other cultures causing the weakening of traditions of own cultures and changing of attitudes of the bearers of the ethnicity (ethnophors) towards their own cultures; 3) violation of cultural rights of ethnophors of diverse traditions.

THEORETICAL FRAMEWORK FOR ANALYSIS: BASIC STATEMENTS

To embrace the parameters of the concept of cultural security phenomenon and to comprehend its sense several statements should be noted.

First. The cultural security is a *socio-cultural phenomenon*. The reasons for such an approach are the following: 1) the term cultural security relates to the culture in its various manifestations; 2) the culture exists and develops in a variety of environments one of which (the most influential and the most powerful in formative sense) is the social environment. The latter in broader conception, as Elizabeth Barnett and Michele Casper write, «encompasses the immediate physical surroundings, social relationships, and cultural milieus within which defined groups of people function and interact» [Barnett, 2001, p. 465].

The phenomenon of «cultural security» originates: 1) spontaneously (without interference from outside, motivated by inherent desire for preservation of habitual

milieu of a group or of an individual); 2) under the influence of outside forces (political, business etc.) interested in the cultural development of a group, a country with the aim to take a worthy place in the system of international relations, in particular in the cultural spheres. This way of forming of the system of cultural security is dominating, suggesting the phenomenon to be a *socio-cultural construct*.

Second. The most productive ways of the construct analysis are *socio-cultural and organizational (structural) perspectives*. The former enables to look at its qualitative contents, its interactions of the components filling up these contents; the latter reproduces actually the structure of the cultural security. The comprehension of the latter is very important for the maximization of its functioning. 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, 1986] which form the base for successful existing and development of cultural aspects of the activity of a group or a society.

Third. Deriving from the above-mentioned considerations a conclusion can be made that the most successful way for understanding the phenomenon of «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 system as a constructed phenomenon (what is constructed for the cultural security system?), in other words, the question is about the instrumental role of the cultural security system. In our opinion in this case the broadened meaning of the notion «cultural security» (*«cultural security system»*) is needed, which can reflect other groups of attachments that include: 1) subjects in which cultural security functions (cultural environment) or subjects related to (cultural heritage, cultural survival, cultural memory, cultural practices, cultural participation, ethno-cultural identity, development of ethnic marked cultures); 2) the ways of forming of thinking and behavior modus concerning the culture items and cultural actions and as to building up an efficient system of cultural security itself (cultural management, cultural competence, intercultural education).

Fourth. Litmus papers of the state and the quality of cultural security system are: 1) the level of the realization of cultural rights of individuals and groups; 2) the level and prospects of cultural development of a group or a society.

Fifth. The evaluation methodology must be applied as an instrument for the measurement of the state of cultural security system and for defining the possibilities of its impact upon the cultural developments of a society.

HOW KEY TERMS OF THEORETICAL FRAMEWORK CAN WORK

How to put into work the proposed theoretical framework in order to come to understanding of the phenomenon of cultural security and to build the efficient system of cultural security? In this case the operationalization of terms used in this investigation can help to find the way. The latter can be understood as «a process of defining the measurement of a phenomenon» [Operationalization, s.a.]. In our case it means that the quality of cultural security system can be measured through understanding of the subjects in which cultural security functions or is related to the above mentioned.

But before the discussion we need to clarify the key terms which build up the basis of the investigation.

Culture: According to A. Kroeber und C. Kluckhohn there are 164 definitions of the term «culture» [Haytt, 1999, p. 25] based on three traditional approaches - the classical French notion of culture is centered on the idea of creation of the work of art; the German notion is closer to the idea of civilization and includes values, representations, symbols and patrimony as shared by a community at a moment in its history; the Anglo-Saxon sense, more anthropological, includes modes of living, lifestyles, common knowledge, images and myths. Another definition of *the notion «culture»* was given on the 1982 Mondiacult Conference in Mexico City and in the Universal Declaration On Cultural Diversity, UNESCO: «In the largest sense culture today can be considered as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses, in addition to arts and literature, lifestyle, ways of living together, value systems, traditions and beliefs» [Tardif, 2002, s.a.]. This remark is very important in the case of ethno-culturally diverse societies.

In context of cultural security one has to keep in mind the availability of other approaches which include into definition more elements addressing language, aesthetics, education, religion, attitudes and values, social organization [What Are Examples, s.a.]. The definition by UNESCO was chosen because of two reasons: 1) it includes the three approaches mentioned above; 2) it embraces the framework within which an individual can realize oneself as an intellectually developed human being. Among the variety of cultural characteristics the following are very important to discuss the aspects of cultural security formulated in this article:

spiritual, emotional features, lifestyle, ways of living, value systems, traditions and beliefs, especially ethnic marked. the importance of material items (material culture) in the life of peoples and the threats for them to be stolen, to be damaged, finally to be lost are taken into account. In my opinion, these aspects are more explored and they are intensively discussed in complex of international (interstate) relations [Nemeth, 2015; Ziętek, 2013; Yu, 2002]. My proposal is to argue more hidden agendas.

Security : In my case of study the broader sense of the notion cited by Jean Tardif is quite relevant: «the capacity of a society to conserve its specific character in spite of changing conditions and real or virtual threats: more precisely, it involves the permanence of traditional schemas of language, culture, associations, identity and national or religious practices, allowing for changes that are judged to be acceptable. This notion of security is rightly seen as a fundamental concern for every society, including cultural matters, as well as the central question of international relations that must be addressed in present conditions» [Tardif, 2002, s.a.].

Cultural security: It is to be stated that the notion is developing now. 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 cultural security system [Ziętek, 2015]. But if we are looking at the activities of research centers dealing with certain aspect of culture we find another interpretations of the notion in discussion. It is connected with such topics as the political economy of art, the power of cultural heritage in diplomacy, the way in which art and culture influence foreign policy and security, interrelation of cultural property, diplomacy and international security [Cultural Security-Interrelation, s.a.]. Certainly, to present the phenomenon as a system we have to take into consideration all the nuances of its manifestations.

STRUCTURE OF CULTURAL SECURITY

The article proposes to look at the phenomenon as at the socio-cultural construct with a special emphasis on ethnic markers. In this sense, cultural security will be presented at the same time as the structure that includes several integral components and actions (*cultural security system*) and qualitative characteristics of

the phenomenon (*cultural security*). Australian researcher professor Julianne (Juli) Coffin has developed the following model of cultural security (2007): cultural awareness, cultural safety, cultural security [Social Justice Report, 2011, p. 126]. In this context, it is related to an already accomplished structure. It is proposed to discuss this model in a broader sense as cultural security is a multifold phenomenon and it pertains to many issues of cultural life including cultural heritage, cultural memory, cultural survival, cultural environment, cultural practices, cultural rights etc. However, to reach the top of the model, cultural security, one has to secure the functioning of the all above mentioned issues under different circumstances.

The first component of cultural security *cultural awareness* is in a general sense an ability of a person to perceive, to interpret and to estimate own culture as well as the culture of others in the process of communication to avoid misunderstandings in using own meanings for evaluating «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», «cultural awareness becomes central when we have to interact with people from other cultures», «misunderstanding arise when I use meanings to make sense of our reality» [Quappe, 2005, s.a.]. It is a foundation wall of cultural security, building up of which begins with the understanding of the state of the cultural environment in which an individual or a group exists, its values, its quality and possibilities for its development.

The second important component of the structure *cultural safety* is to be understood as the level of comfort of cultural environment for activity of an individual or a group, a community. At the same time this component of cultural security indicates that the people feel safe, solid in their cultural identity and it is a good platform for cultural revitalization.

The third component of the proposed structure is actually *cultural security*. Its contemporary understanding includes such components as freedom of thought, conscience, language, life style, religion, and customs. It should be underlined that the notion «cultural security» comprises of two aspects: first one reflexes the state of the security of cultural values in a broader sense (material and spiritual) and what the state power and other actors do for their preservation and development.

ISSUES RELATED TO THE FUNCTIONING OF CULTURAL SECURITY: CONTEXTUAL USAGE

Among numerous issues that affect the functioning of cultural security itself and cultural security system in general, it is proposed to pay attention to several of them, which are likely to influence the phenomena most.

Cultural environment The functioning of cultural security and building its structure (its system) and defining ways of the future of cultural development of a group or a society organized in compliance with the ethno-cultural principles, or where these principles play significant role as the key condition. Analyzing the role of cultural environment following definition was used: «A cultural environment is a set of beliefs, practices, customs and behaviors that are found to be common (in our version, understandable) to everyone who is living within a certain population. Cultural environment shape the way that every person develops, influencing ideologies and personalities. Cultural environments are determined by the culmination of many different aspects of culture that influence personal choices and behaviors» [What Is a Cultural Environment, s.a.].

Cultural heritage is another very important component that characterizes 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 as natural heritage. Because of the focus of present investigation the detailed analysis of the role of each component of cultural heritage is not performed. The intangible ethno-culturally marked objects are under the question and in further investigations; the functions are contextualized of the above-mentioned components. First of all, operating in new cultural climate of values, traditions, customs, aesthetic and artistic expressions, spiritual beliefs, languages of ethnic groups being in different situations, including emergency will be taken into consideration.

Cultural survival is a state of continuing to conduct cultural activities in spite of difficult circumstances. This phenomenon relates to the indigenous peoples, the history of which was the struggle for survival. Cultural component in this struggle is a very powerful one. Survival of cultural surrounding is a good starting platform for preservation, maintenance and development of inherent cultural characteristics of a group or a community, for not only indigenous people but also ethnic minorities and immigrants throughout.

Cultural memory as a domain of individual and collective experience takes an important place in building up of the system of cultural security. Based upon the researches of [Assmann, 2013; Connerton, 1989; Erll, 2011; Nora, 2002; Stewart, 1993; Terdiman, 1993] and other authors the most suitable description of the cultural memory is the phenomenon containing information about cultural elements accumulated and contained in different objects – souvenirs, art items, photographs, stories/narratives, obelisks, even human body. Adding to this – the role of bearers of ancient historical cultural information in today's cultural environment, as Richard Terdiman, is «present past» [Terdiman, 1993].

***Cultural practices*:** there are several approaches to define the subject: 1) cultural practices 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, s.a.]; 2) 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, s.a.]. One can combine the main elements of these approaches to have an operationalized definition for our case which illustrate how cultural security functions in this field: 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 ethno-cultural traditions and ethnically marked communities in general and at the same time are directed to the maintenance of cultural and historical heritage, satisfaction of the special needs connected with ethnic origins, providing of the access to cultural heritage of the whole society for everyone, development of the creative potential of a person and a group, encouragement of positive developments of ethno-cultural diversity of a society. Cultural practices generally are closely connected with traditions, customs and behavioral patterns; but today they include new issues of contemporary intercultural communications first of all from youth environment (computer games, for example).

It is to be stressed that cultural practices interact productively with other functional aspects of cultural security – cultural environment, cultural survival, cultural heritage, cultural memory – stimulating their revival and development.

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 of formal and foré fee 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. It includes the person who is listening to a concert and the person who practices music. The purpose of cultural participation surveys should be to assess overall participation levels, even though it may be difficult to distinguish active from passive behavior. For example, in some festivals, individuals may be performers (active, creating and inspiring others) or be a part of the audience (passive or seeking inspiration). Cultural participation does not concern activities carried out for employment purposes; for example, cultural participation would include visitors to a museum but not the paid guide» [The 2009 UNESCO, 2009, p. 45].

Ethno-cultural identity as a constructive component of the cultural security system comprises two aspects – 1) concerning whole polyethnic society; 2) concerning certain ethnic community.

MOBILIZERS OF BUILBING UP OF EFFICIENT CULTURAL SECURITY SYSTEM

To have an efficient system of cultural security one has to build it. There are several factors which can help to stimulate this process: evaluation of cultural security, cultural management, intercultural education (including intercultural competences).

Cultural security evaluation. The usage of the following definition of the phenomenon is proposed: evaluation of cultural security is a process of systematic determination of its state, merit, worth, significance, modus and the results of its application and prospects for its development. It can be divided in two parts: 1) estimation of the state of cultural security; 2) maintenance, accompaniment of actions directed to improvement and development of system of cultural security. For the last aim different training models can be applied, for instance «Kirkpatrick's Four-Level Training Evaluation Model» [Kirkpatrick's, s.a.].

Cultural management: based upon the general definition of management (function of coordination of the efforts to accomplish goals and objectives by using available resources efficiently and effectively [Management], we propose to choose this approach concerning the sphere of culture with a special accent on the values, beliefs and norms which influence the behavior of people as towards the own culture and towards culture of others too. One differs cultural resources management (CRM) - the vocation and practice of managing cultural resources (the arts and heritage) and as a part of the first cultural heritage management that is

concerned with traditional and historic culture. In broader sense cultural resources management encompasses rather current culture than traditional forms of culture.

Intercultural education refers to any form of education or teaching that incorporates the histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds [Multicultural Education, s.a.].

Cultural competence, according to James Green, is a process-oriented journey of learning how to perceive others through their own cultural lens, knowledge of certain cultural beliefs, personal comfort with difference, willingness to change one's ideas and ability to be flexible [Green, p.75]. Such an approach is relevant to our case of study as ethnic cultures do not exist in «closed container», they interact with each other. That's why one can speak about an intercultural competence the core sense of which, according to Altay Manço, are «psychological capacities that enable individuals or groups, and in particular members of immigrant communities, to «confront», with some degree of efficiency, the complex situations arising of contact between cultures in an in egalitarian socio-economic and political context» [Manço, 2006, p.161].

THE LITMUS PAPERS OF CULTURAL SECURITY SYSTEM

The analysis of cultural situations in different countries, in particular culturally and ethnically diverse, led us to the following statement: litmus papers of functioning of cultural security system are: the realization of cultural rights at individual and group levels and condition for cultural development.

Summing up numerous interpretations of the phenomenon and basing upon the above chosen definition of notion «culture» the most relevant to this investigation is the following presentation of *cultural rights*: these are rights related to art, culture and the way of thinking and behaving based on cultural traditions. In this broad interpretation the notion of cultural rights includes, according to Janusz Symonides, 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, 2000, p.186-195]. The rights related to language, to intellectual property can be added to this list. The importance of cultural rights as an integral part of human rights has been underlined by the Parliamentary Assembly of the Council of Europe in January 2012: «The right to take part in cultural life is - and shall be recognized as being - pivotal to the system of human

rights. Those deprived of this right also lose the opportunity to responsibly exercise their other rights, through the lack of awareness of the fullness of their identity. Moreover, access to the arts and free artistic and cultural expression contribute to the development of critical thinking, to enhanced mutual understanding and to mutual respect. Thus, they contribute to reinforcing democratic citizenship and social cohesion, a 'harmonious living together and peace between peoples'».

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

STATE-OF-THE-ART

In spite of the fact that the problem of cultural security from the beginning of the 1990's has turned into top theme of theoretical discourse and practical activities one has to state a lack of researches and publications in this direction. Investigating the subject with consciously programmed accent on Ukrainian realities, we will base upon following sources, scientific literature and publications:

a) Sources: International Convenant on Economic, Social and Cultural Rights, Universal Declaration of Human Rights, The Mexico City Declaration on Cultural Policies (1982), The Convention on the Protection of the Cultural Heritage (1985), The European Charter for Regional or Minority Languages (1992), the Framework Convention for Protection of National Minorities (1994). These documents form a well-grounded base for understanding the essence of the phenomenon «cultural security» and the extent of cultural rights of individual and groups and communities in general and minorities and migrants in particular.

b) among scientific works the following authors are to be mentioned: *Janusz Symonides*, *Will Kymlicka*, *Annamani Laakonen* which observe the cultural rights in context of human rights and «making culture accessible»; *Rauf Ceylan* analyzes the socio-cultural heterogeneity, ethno-cultural conflict constellation, cultural hierarchy, problems of ethno-cultural living together, cultural otherness as factor provoking the threats for a society; *Agata* Ziętek, defines parameters of analysis of cultural security, predominantly in the sphere of international relations; *Yu Xintian with colleagues* tries to analyze the cultural impact on international relations; *Volker Gransow* pays a special attention to the cultural aspects of human security; *Jean Tardif* writes about the role of intercultural dialogue in the cultural security;

John Cotter develops the idea about the importance of cultural security dilemma, especially in the competitive situations and in situations of interethnic conflicts (like in Georgia); *Adam Childs* pays attention to cultural theory in determining security strategies in broad humanitarian sense; in recent times many researchers (for instance, *Vladimir Baboi, Susanne Keuchel*) deal with the problem of «cultural security in migration contexts»; *Jenny Hyatt and Helen Simons* try to evaluate the specifics of cultural codes in Central and Eastern Europe with the aim to bring us closer to understanding of intercultural interdependences in this region where Ukraine belongs too; *James Banks*, *Sonia Nieto, Allison Cumming-McCann*, *Werner Wiater* develop the models of multicultural education; *Janina Dacyl* brings management of cultural pluralism into discourse; *Nicolai Petro* discusses the cultural basis of European security with an accent on Ukrainian realities; a very interesting problem of deculturalization in the context of sociocultural, political and historical developments is the subject of investigation by *Joel Spring*; many subjects related to the content and building up of cultural security system are discussed in the works of *Jan Assmann*, *Connerton Paul, Astrid Erll*, *Pierre Nora* (cultural memory), *James Green, Stephanie Quappe and Giovanna Cantore, Per Rudling, Giamarco Savio* and *Gabriela Gonzalez-Vaillant* (cultural awareness), *Will Kymlicka* (cultural autonomy and minority rights), *Altay Manço* (intercultural competences); the discourse of the role of intercultural dialogue in realizing of cultural rights in different dimensions starts (*Leszek Korporowicz, Volodymyr Yevtukh*).

c) *as a very important source* (especially in evaluating the practices of cultural security) are: the numerous informative communications from the virtual space (the Internet); proceedings of conferences, for instance «Immigrants and Cultural Security» (2010), «Pan-European Conference on International Relations (2013)»; information about activities of various NGOs dealing with cultural rights as a part of human rights.

TURBULENT SITUATIONS AS A SPECIAL FOCUS OF THE STUDY (THE CASE OF ETHNICALLY DIVERSE SOCIETY)

Studying cultural security there should be put an emphasis on the changes which occur or may occur in various unexpected situations (in our research we call them turbulent situations) caused by war activities, ethnic conflicts, migration crises and decentralization processes – phenomena which are relevant for many countries as well as Ukraine.

Special attention will be paid to the aspects of understanding of cultural security based on the notion of culture including spiritual, emotional features, lifestyle, ways of living, value systems, traditions and beliefs, especially ethnically marked. That's why exploring the cultural security phenomenon we have to keep in mind what happens in turbulent situations with ethno-cultural heritage of various ethnic groups, how the cultural rights of ethnic minorities can be observed (possibilities to support and to develop unique patterns of ethnic cultures) and how immigrants, especially «visible immigrants», can build up their cultural life under the conditions of the threats to cultural values caused by mass flows of immigrants – so called «visible immigrants» (people from African, Arab and Asian countries). It should be mentioned that this term has been used for a long time in the theory as well as in practices of ethno-national development of Canada, in particular in the censuses. According to the Employment Equity Act 1995 «visible minorities» are «persons, other than Aboriginal people, who are non-Caucasian in race or non-white in color» [Employment, 1995, s.a.]. Such accents arose from the situations in Ukraine of the last 3 years when provoked threats to ethno-cultural developments and the loss of cultural items and to heritage of ethnic communities became a reality (war actions, forced resettlements from territories where ethnic cultures were entertained, division of ethnic communities, worries at the multiethnic frontier areas).

The above mentioned circumstances led to the search for models of preservation, support and development of different cultures and appropriate structures of security to build up with the aim to secure cultural identity of different ethnophors and preconditions of non-conflict coexistence in new regions, to guarantee contacts between the divided parts of ethnic communities, to solve problems on the borders of our country.

«CULTURAL SECURITY DILEMMA»

In the relations between the different ethno-cultural groups, including immigrants, the «security dilemma» arises as a key problem for cultural security because efforts of 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, 1999, s.a.]. This dilemma is especially obvious in turbulent situations. The «cultural security dilemma» is determined by various factors, but, first of all, by factors, which determine the possibilities of perception and understanding of a culture (cultural elements) of

others. Note that the axiom is that cultures are formed under the influence of several factors, an important role among which, in particular, play social events. The meaningfulness of these factors and their contents is different for different ethnophores (bearers of certain ethnic features), which predetermines the ethno-cultural diversification of the modern world. Especially noticeable it is in the conditions of the coexistence of ethno-cultural communities within one and the same ethno-political organism (state) [Etnichnyi dovidnyk, 1997, p.60] or ethno-social organism (ethnos) [Yevtukh. Etnichnist, 2012, p.135-136].

The level of cross-cultural distance of bearers of different traditions (cultural, customary, ritual), which for various reasons are in contextual interaction with each other because of living in polyethnical milieu [Yevtukh. Polyethnicity, 2015, s.a.], 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 especially is visible under the circumstances of Ethnic Renaissance, when the representatives of one or another community attach much importance to its ethnic origin, actively allocate themselves in the system of inter-ethnic relations. Excessive accentuation of the differences in the culture of one ethnic group from another under unfavorable conditions may determine (especially when it is carried out purposefully and consciously programmed) the opposition of ethnic groups [Yevtukh. Etnichnist, 2012, p. 84-85].

These differences, the situations when the representatives of one cultural tradition do not understand and do not perceive those of others cause tensions between them that doesn't stimulate their cultural and social security. Sometimes these tensions generate negative attitude of Ukrainian citizens, for example, towards the representatives of «new ethnicities»: the language of enmity (hate speech), the charges of immigrants in violation of moral norms of coexistence in the Ukrainian society, restricted admission to entertainment establishments; extreme form of negative attitude is the use of force, attacks, murders.

Under such circumstances the problems related to culture and all the more to cultural security are not in the list of priorities by three parts of process – by enforced re-settlements, by authorities, by researchers. It presents the catastrophic situation for the perspectives of maintenance the ethnically marked heritage, customs, traditions and their practicing in everyday life and their development.

EFFICIENT CULTURAL SECURITY MANAGEMENT NEEDED (INSTEAD OF CONCLUSION)

What is done and what may be done to secure cultural heritage, cultural thinking and to develop cultural activities in different situations and especially in turbulent ones? There are two levels of the problem: state level and civic (voluntary, individual participation) level. Analyzing the Ukrainian case Ella Libanova considers expedient to elaborate two individual programs for the re-settlers – one for those who wants to return to the places of their previous domiciles and second for those who decides to stay permanently in new areas of Ukraine, paying adequate attention to questions of socio-humanitarian and cultural-educational character [Libanova, 2014, s.a.]. Taking into account such a proposal one must build two types of cultural security the following terms are proposed «*cultural security system of first needs actions*» and «*cultural security system of long-time operation*».

In the first case one has to dwell preferential attention to such issues of cultural security as cultural awareness (from the structure of cultural security) and 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 (I propose such a succession of the concentration of efforts of those who is obliged to deal with the cultural security and who does it on the voluntary basis: 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 basis of intercultural education, cultural competences and relations with the all the parts of divided communities).

Taking into account all mentioned circumstances and hard spadework can help to form conditions, which ensure the cultural development of holders of different ethno-cultural traditions and cultures, living in polyethnic areas and stimulate to realize their cultural rights. The last is the index of successfully functioning of the cultural security system in the concept presented in this investigation. So far as the system of cultural security in many countries is at the start of its building up and functioning one has to look attentively at the experience in this field. *Ex altera parte* building up the cultural security system can provide instruments for

overcome severe obstacles in development of different groups of ethnically diverse population, can help save their ethnic heritage, strengthen their cultural memory, their ethno-cultural identity, activate their cultural practices, stimulate their participation in cultural activities in old and new areas. In result, they can be strong partners of intercultural dialogue under new socio-political conditions.

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