

SUMMARIES

Mayboroda Alexander. Empire and Ethnicity: the Crises of Mutual Influences. The article analyzes the mechanism for international-law securing of the principle of nation-state structuring of the European system since the XVIth century, which would formally put an end to domination of empires and hand the system management over to national states. However, in course of the study we succeeded in ascertaining that in reality the empires had not lost their ability to subjugate separate elements of the system. In addition, with the deepening of capitalisticity of space, the interrelation of the empires became more and more competitive in view of their hierarchical arrangement: the higher was the ranking of an empire in the structure of the system, the more subordinate became the flows of trade, the most profitable of which, for the condensation of potential of national energy, passed along the Silk Road.

As the analysis of historical sources showed, most materials for assessment of mutual influences between empires and ethnicity are given by the histories of Great Britain and Russia. The British Empire was the largest in the history of mankind. It developed by means of annexing both *internal* (Ireland, Scotland) and *overseas* colonies, with India being the largest and most profitable.

The consequences of British governing (it is generally said exactly about English one, thereby confirming the ethnic-core nature of the British nation) in India have no unambiguous appraisal. For instance, the English economist John A. Hobson, who presented his analysis of imperialistic policy in 1902, when Britain was fully taking advantage of its colonies, came forward as its implacable critic and as a protagonist of a consensual model of world order. Militarism being a means of expanding empire's space was estimated by J. Hobson as a bestial yearning for struggle, which has turned from primary necessity into a need.

At the same time, Niall C. Ferguson, comparing the virtues and vices of the British Empire, affirmed that the weight of the former was much greater, since none of societies in history has done more for free movement of commodity, capital and labour force, for dissemination of the Western law and public administration over the world than the British Empire in the XIXth — early XXth centuries. The idea of the positive impact of Britain on the natives of its colonies is not without reason, and if the positive is admitted in the case of India, then it had the more substance with respect to the colonies populated by the ethnic communities endowed with *potestas*. All the more so, because Britain has really elaborated democratic traditions and could offer them to other countries.

As to the capacity for carrying out the civilizing mission, the Russian Empire substantially yielded to the British one. The *Russian* state (having become *Rus-s-ian* after its conversion into multiethnic empire) emerged on the north-eastern fringes of former Russian space. There it unfolded its properties by mixing the political traditions and practices of aboriginal (the ante-Russian habit endowed with *potestas* to augment its potential by looting its neighbours, which has not been completely ousted by the cratocratic order of the Ancient Rus times) and implanted (absolutist concentration of power and establishment from above of its tough line of command modelled after Mongol Empire) nature. Taking into consideration the anti-Western orientation of the Mongol Empire, the borrowing of its model of ruling order (in order to obtain the loyalty of its provinces, Russia exhausted the *Russians* by introducing, into their ethnic consciousness, the complex of uncritical, apologetic ethnocentrism and narcissism from the ability to conquer other nations, to subject them to humiliation and to appropriate their natural resources, while justifying all that by the thesis of historic mission of the *Russian* nation to unite those other nations, forcing them to *friendship*) did not contribute to the civilization progress of the new state: by the tempo-rhythm of evolution, it remained behind the main players of international relations.

Keywords: empire, ethnicity, colony, mutual influences, Great Britain, Russia, John A. Hobson, Niall C. Ferguson.

Sushko Valentyna. Local Variations of Slobozhanshchyna's Ukrainian Traditional Culture. With the rise of independent Ukrainian state, in the Ukrainian ethnology, there has been renewed an interest in the themes whose studying was, in the Soviet times, virtually impossible by political reasons. Among those was the research of Ukrainian traditional culture of north-eastern Ukraine — Slobozhanshchyna.

The paper gives a description of local variants: of folk architecture, which was, for traditional culture, an appropriate ethnic, regional and local marker of community; of folk costume — the same token not only of community, but also an individual; and also of family rituals, which play a role of important indication of folk culture as well.

The historical and ethnographic region of *Slobozhanshchyna* embraces, according to modern administrative division, almost all of Kharkiv Region, south-eastern districts of Sumy Region, some northern districts of Donetsk Region and northern districts of Luhansk Region in Ukraine, as well as — southern Kursk, Bielgorod, and Voronezh regions of the Russian Federation.

The singularity of historical and ethnographic region of Slobozhanshchyna was determined by: 1) late recent colonization of the region — since the second half of the XVIIth century; 2) multinational composition of population with the preservation, within the limits of a certain ethnic group, of local features of its provenance's region; and 3) early and intensive industrial development of the region. At present, the region's modern territorial separation between the two countries has become an important factor. The Ukrainians are, in the region, not only the titular but also the most numerous ethnic group.

The accumulated data array allows distinguishing, within the region's Ukrainian ethnical group, three main groups:

- Populace of southwestern districts of Sumy Region; most of Bohodukhiv, Zolochiv, northern Kharkiv (former Lyptsi district), and Vovchansk districts of Kharkiv Region; and southern Ukrainian villages of Shebekino District of the RF are referred by us to the northern group, while the region of its provenance, by using the data of the exequies, is attributed to Volyn and Eastern Halychyna.

- Chuhuyiv, Shevchenkove, Dvorichna, Iziium, Borova, Kupyansk districts of Kharkiv Region, as well as northern Luhansk Region, constitute a separate common variety of traditional culture, which we designate as the southeast region. And the region of provenance of the bulk of the region's present-day old residents, in our opinion, is Podillia.

- The *interjacent* group is the western districts of Kharkivshchyna (southern Bohodukhiv District, Krasnokutsk, Kolomak, Valky, and Nova Vodolaha districts, and partly Zmiyiv District) since some peculiarities of traditional culture bring it closer to the northern group, and by certain features this part of Slobozhanshchyna gravitates to adjoining Poltavshchyna. In our judgment, the region of provenance of the Ukrainian population of this part of Slobozhanshchyna is Middle Dniro Ukraine.

The undeniable fact is the Carpathian, particularly Boyko's, colonization of the lands of modern Lebedyn District of Sumy Region. The information is corroborated by the data of this area's folk and church architecture of both the mid-XXth century and the 1990s.

The degree of scientific examination of the region's traditional culture significantly indicates the originality, level of development, diversity and richness of this culture. The very study of the culture of migrants from different places of their ancestors' fatherland and the comparison of these data with the changes of culture in the regions of provenance give scholars a wide field for researching the dynamics and special features of the transformation processes of folk culture on the whole.

Keywords: Sloboda Ukraine, Sloboda Ukrainians, traditional folk culture, folk architecture, costume, family rites, natal rites, nuptial rites, exequies.

Ponimariova Iryna. Specific Features in the Alimentary System of the Cis-Azov Greeks. The article analyses the state of conservation of the cooking traditions of the cis-Azov Greeks and ascertains the extent of ethno-cultural interplays which have arisen in consequence of their migration from the Crimea to the Ukrainian lands during the 1768–1774 Russian-Turkish war. While researching, a number of local names and recipes of local dishes have been recorded and put into scientific circulation. Due to making use of the field materials, the authoress succeeded in tracing changes in cis-Azov Greek traditional cuisine and in analysing its current state.

The detection of original elements in the Greek alimentary system has witnessed that its specificity is an ambiguous phenomenon, being complex in a peck of set of interacting factors as well. Among them can be distinguished natural geographical, demographical, confessional, and historical factors. The latter are connected with the people's ethno-genetic memory and contain deep archaic features. Depending on specific conditions and their interaction, in the course of evolution of the nutritional traditions, new elements appeared, each of which bore the imprint of historical period of its emergence.

The conducted study, being based on the use of various sources, made it possible to state that the alimentary system, after having undergone a prolonged historical formation, comprises three layers: Balkan; Crimean and Asia Minor; and cis-Azov.

The food of the Mariupol Greeks changed depending on their economical activity and natural geographical conditions. On the whole, by name and technology of cooking, most of the traditional dishes widespread in the XIXth to early XXth centuries have Turkic roots. The cuisine of the Mariupol Greeks states numerous similarities with the nutrition of the Black and Mediterranean peoples.

In general, the modification of alimentary traditions of the Greeks during the cis-Azov period is marked by the Ukrainian influence, being the consequence of ethno-cultural contacts. For example, the ration of Greek daily nutrition contains borshech with cabbage, buckwheat gruel.

Meanwhile, the Ukrainian cuisine has been enriched owing to the Greek dishes. The Ukrainians and Russians living in the cis-Azov ethno-contact zone, borrowed *chebureks* (a kind of meat pastry) from the neighbouring Greek inhabitants.

The set of the dishes of ritual meals, as well as the methods of their cooking, changed insignificantly throughout the XXth century. This concerns first of all to sacrificial food. The great difficulty is finding out the connection between ritual food and ethnicity. Worthy of particular note is the transformation of composition of ritual meals and related customs, which is observed for some time past. The changes were applied to the food-related rituals as well. Some of them are forgotten, whereas some remained as a model of post-figurative culture.

Keywords: ethnic minorities, ethno-cultural interactions, cis-Azov Greeks, traditional dishes, Cis-Azov region.

Kimakovych Iryna. Lebenswelt and Folklore (Pre-Theoretical Experience, Folk Knowledge): On the Issue of the Phenomenological Method of Studying Modern Folkloric Consciousness of Different Subcultures. The paper deals with the consideration of one of the central universals of phenomenology — living world (*Lebenswelt*), as well as its interrelations to the folkloristic concepts — *folklore*, *folk knowledge*, *folk experience*, and *folkloric consciousness*. The authoress asserts that the modern positivistic science, having acquired the term *living world*, extended the sphere of usage of this notion while disregarding

the initial meaning which has been introduced into scientific practice by Edmund Husserl. On the other hand, from a perspective of the study of folklore, the primary sense of the term *living world* should be specified since the *pre-theoretical consciousness* records the evidences not only of the Christian but also the pre-Christian experiences. The demarcation of pre-theoretical and theoretical experiences, between folkloric (popular) and scientific consciousness still remains important since the archaic models of folkloric reality and the scientific (physicalistic) world model record partly different conceptions on world structure and man's place in it.

The paper attempts to show the ontological attitudes of the phenomenological method, as well as the problematic range of modern folkloristics which they actualize. The authoress proves that the usage of the terms *living world* and *folkloric consciousness* requires a more accurate definition of the subject — their carrier-operator in its time and space. On the other hand, this causes concretization of the notions *intentionality* and *intersubjectivity*. The paper states that the material for researching the modern folkloric consciousness of different subcultures (not only peasant, but also other ones) and for analysing their *living worlds* is served by the so called artistic and non-artistic forms of folk spiritual and material culture.

Keywords: folkloric consciousness, folklore, folk knowledge, folk experience, living world, phenomenological method.

Artiukh Alina. Myth and Cognition (A Manifesto of Cognitive Relativity). The task of the article is determining the theoretical principles for the research of primary cognitive structures of mythological epoch. The mission of myth is a synthesis of fundamental concepts, initial abstract categories, which arrange the outlook and lay the foundation for proto-classification. The initial mythological classification evolves through possessiveness and is formalized by way of the structures of affinity that play a part of initial meta-language. Initial abstractions are personified due to syncretic unity of pragmatic *Ego*, generalization and totality of sensually-perceived objects, which are generalized via a feature, a quality. There is a consideration of the mechanism of the categories' synthesis, in which a prominent role is played by sense-making through a feature, a quality. The author compares the categories of myth with ones of ancient natural philosophy, which are similarly formed. She submits a certain extended notion on the evolution of cognitive process that is considered through the lenses of cognitive relativity and originates from myth.

Keywords: myth, totem, affinity, cognitive structures, possessiveness, category, feature, classification, elementary logical structures, categorical synthesis.

Diedush Oleksiy. On the Issue of Relativistic Theories of Nation. The article deals with the importance of relativistic nation theories for modelling of a future ethno-political course of a state. There are three the most popular relativistic theories of nation — multiculturalism, internationalism, and the theory of the *melting pot*.

The multiculturalism is a dominating nation theory in Western Europe and the European Union. The key idea of the conception is building a society of absolute tolerance due to harmonious coexisting of difference cultures within one social space. This theory emerged as a radical reaction to the horrors of Nazism and negative consequences of European colonialism. The theory and practice of the multiculturalism contributed to active migration to the highly developed states of the Old World. Of late years the multiculturalism undergoes crisis because of the Middle East migrant stream and the exacerbation of interethnic conflicts. The crisis of the approach has been also acknowledged by leaders of main European states. Nowadays Europe searches after a new conception of nation that can solve the problems of the multiculturalism.

The internationalism as a theory was elaborated in the USSR on the base of Marxism-Leninism. Although the concept had features of relativistic approaches, it was indeed a latent assimilation doctrine. Both the Soviet and socialistic regimes aspired at creating new supernations on the ideals of proletarian culture by way of destroying the identity of ethnic minorities. After the breakup of the Eastern Bloc, the internationalism was rejected by new democratic states. Certain features of the internationalism are observed in communistic China as Sinocentrism, as well as in socialistic Vietnam where they assimilate minor native ethnic groups.

The emigrant Anglo-Saxon states adopted the theory of the *melting pot* as their ethno-political doctrine. The main idea of this conception is stimulating the voluntary interethnic and interracial mixture for creating the long-lasting society and the supnation. In reality practice demonstrates a low level of spreading of interracial and intercultural marriages. Descendants of mixed marriages look for their own identity by means of creating new ethno-racial markers that threatens with marginalization of these individuals. Drastic political correctness sets up a tension in these societies owing to positive discrimination, subsidies for emigrants, etc.

Keywords: theory of nation, multiculturalism, socialist internationalism, melting pot, interracial mixture, cultural relativism.

Pisklova Iryna. Peculiarities of Dancing Folklore Adaptation (By Way of Example of Modern Productions). The article analyses the specific features of stage treatment principles of dancing folklore by modern choreographer. There is also an outline of main trends in creating dance routines within the framework of modern attitude to the issue of national identity.

The study's results are founded on watching dance numbers of the competitors of the IVth Pavlo Virskyi All-Ukrainian Folk Choreography Festival-Contest, making them fit for further research.

For facility of analysing the principles of treating folk dance, there exists the conventional classification of folk-dance stage productions. It is based on determining the form and type of dance works. It can be distinguished five main groups: narrative and figurative dances created by the third principle of folklore; home dances created by the second principle of folklore; choreographic composition and suites; folk dances treated by the second principle; and, finally, stylized folk dances created by the third principle.

The results of the study show heterogeneity of usage of the principles of handling modern folk dance by various choreo-authors here and there in Ukraine. In particular, the development of folk dance in Ukrainian western and central regions is much higher in comparison with Eastern Ukraine. There is a domination of the stage course of national dance based on the second principle of treating folk dance. There are characteristic motions, majority of images of folk dances, as well as musical line-up and costumes. Also quite common are choreographic compositions showing the unity of ethnic subgroups of the Ukrainian Westerners (and their multicoloured traditional culture). The learning of the choreo-authors is caused by significant achievements in folklore, as well as owing to the timely collecting and recording of folk dances by choreographers and ethno-choreologists of the past.

The difficulty in creating the Slobozhanshchyna national stage dancing similar to archaic forms is due to devastating historical and social processes. Thus, in the eastern regions of Ukraine, there is a prevalence of the national stage dancing with a clear plot or images created by the third principle of treating traditional folk dance. Unfortunately, plot development and deep drama of dance routines cannot serve as a substitute of authentic composition. The lexicon of motions of national stage dancing is based on movements commonly performed on the principles of classical dance.

The distribution of dancing productions in the eastern regions of Ukraine, in comparison with the western ones, stylized folk-dancing stage being caused by acceleration of modern dance development and apartness of the population there from authentic samples of dance.

Keywords: Ukrainian folk dance, dance authenticity, treatment of choreographic folklore, Ukrainian choreographers.