

SUMMARIES

Kasperovych Halyna. Ukrainians in the Republic of Belarus: An Ethnodemographic Aspect. The Ukrainians live in Belarus at all stages of its ethnic history. According to the census in Belarus in 2009, 158,723 Ukrainians lived, representing 1.7 % of the country's total population. Their greatest strength is noted in Brest and Homel regions, which are ones bordering on Ukraine, as well as in Minsk. Over the past 50 years, the population size evolution of the Ukrainians in Belarus has been uneven. From 1959 to 1989, there was intensive growth of their number. From 1989 to 2009, the quantity of Ukrainian ethnic group decreased by 1.8. The reason of this trend was the political and social-economic transformations, the negative situation in the demographic reproduction.

By percentage of migratory turnover of Belarus, Ukraine ranks second following Russia. As the status of borders changed, the frontier (economic, commercial, cultural, labour) migration intensified as well.

The important factor of the changes in number of the Ukrainians in Belarus is ethnic processes. Every third respondent Ukrainian (2007) identifies himself as a representative of his nation (31.8 %). Meanwhile, in ethnic identity of the Ukrainians, there is clearly marked an orientation toward communion with Belarus and its people (36.4% of all respondents).

The multiplicity of ethnic identification often occurs in inter-ethnic families. The attitude of the Belarusians, Russians and other ethnic communities to the Ukrainians as a nation is characterized by amicability. The Ukrainians, according to respondents, are notable for positive qualities – kindness, friendliness, diligence, hospitality, generosity, and thrift.

According to the census of the Republic of Belarus in 1999, 42.9 % of the Ukrainians in Belarus called Ukrainian their native language. The analysis of linguistic situation at the regional level showed that the value of native language for the Ukrainians is higher in the areas adjacent to Ukraine, and in the localities of their compact residence, especially in rural areas. According to the 2009 census, 29.2 % of the Ukrainians called Ukrainian their native language, which is almost 14 points lower than in 1999. The focus on native Belarusian language decreased, and the status of the Russian language as their mother tongue significantly rose.

One of the factors influencing the consolidation of Ukrainian identity is the presence of specific identification institutions – the Ukrainian public organizations. There are four Ukrainian organizations registered in Belarus: Belarusian Public Association of the Ukrainians *Vatra* having 7 branches; urban cultural and educational public association of the Ukrainians *Barvinok* (Hrodno); NGO *Center of Ukrainian Culture «Sich»* (Minsk); and Public Association of the Ukrainians and scientific-paedagogical union *Berehynia* (Brest), which all contribute to preservation and development of Ukrainian culture. There are some Sunday schools, courses to study Ukrainian language, activities and amateur workshops affiliated to those organizations. They participate in different meetings devoted to the prominent figures of Ukrainian culture. There are historical sections working there, and there has been initiated the construction of monuments to Taras Shevchenko in Minsk, Brest, Mohyliv and Homel.

Keywords: Ukrainians in Belarus, diaspora, ethnic community, migrations, natural movement, marriage rate, sex and age structure, ethnic identity.

Skazhenyk Marharyta. Spring Rites and Melodies of the Ubort River Basin: A Geographical Dimension. The article presents the results of researching the Central Polissia vernal traditions localized along the Ubort River basin. The Ubort River flows through the territories of four administrative districts: Yemilchyn and Olevsk districts of Zhytomyr Region of Ukraine, and Lelchitsy and neighboring southern villages of Petrykiv districts of Homel Region of Belarus). The frontal observation of this area (over 100 villages), by method of continuous research (*from village to village*), has been conducted by the specialists in ethnomusicology Iryna Klymenko, Yevhen Yefremov, and Marharyta Skazhenyk (author of this article) through 1994–2011.

Within the Ubort River basin, there are distinguished two local opposition vernal traditions, each of which having its own set of features: original ritual actions; song genres; their distinctive names; and melodic and structural characteristics of tunes.

On the lower reaches of the Ubort (Lelchitsy and Petrykiv districts), the vernal ritual season started predominantly on Candlemas (Feb. 15) with a rite of hailing the Spring (*hukaty Vesnu*): decoration of ritual fir tree; making the round of haystacks in the swamps (*odionky*); and ritual burning of old wooden things. During the rite, people sang the spring invocatory songs (*zaklychky*) – songs of ternary system with the verse structure 5+4 or the invocatory songs with a verse on the basis of double iambus. On this territory, widespread are also round dances and Lenten (*postovi*) songs of religious content.

On the upper and middle Ubort (Yemilchyn and Olevsk districts), the vernal ritual season began with the Annunciation Day (Apr. 7), when it was allowed to loudly sing spring songs (*vesnianky*) outdoors. In tradition of most villages, singing the spring songs remains to be a basic ritual element (crucial are the melodies with the verse structure 5+5). In only few villages, there was a success to record the reminiscences about former early spring rites, namely ritual burning of last year's straw.

Each of the distinguished areas is subdivided into several small local musical traditions. These traditions have some similar characteristics: (1) common ritual and ethnographic context (certain forms of holding the rites may differ as it is typical of the northern area); (2) a set of song genres; and (3) the presence of a common (dominant) melodic type. Therewith, the main

differences among small local song traditions consist in variants of combinations of rhythmic types (by polymelodic mounting in the repertoire of vernal season), as well as in pitch of solution of dominant (main) rhythmic type. This is a feature of musical thinking at the level of small local tradition.

Keywords: Central Polissia, spring rites, *zaklychky* (spring invocatory songs), *vesnianky* (spring songs), *khorovodni* (round dance) and *ihrovi* (playing) spring songs, Lenten songs, melogeography, local song traditions.

Zahnitko Anatolii. National and Linguistic Challenges to a Modern Humanitarian Scientist. The modern *war of languages* is characterized by the features determined by the modifications of social space's informational content. The *language war* appears to be one of the manifestations of intolerance — national, corporate, personal, etc. Adherence to the principles of language tolerance is derivative of keeping to national respect concept. The modern Ukrainian realities are based on continuity of the past which does not allow making a free step towards the inner-state dialogue among all nations and nationalities for adjustment. The past contains a deep memory of self-realization.

In modern linguistic and psychological war on certain Ukrainian territories, there are used various ways of *diluting* the national-Ukrainian that is the aim of total withdrawal of Ukrainian language from all levels of educational, scientific, administrative, military, legislative-normative, state-building and other spheres. At the same time, the constant intrusion of Ukrainian *inferiority*, *secondariness* thesis and the propagation of the thesis about Russian *superiority*, historical long standing or even primacy are aimed to firmly establish the only correct opinion in the society — the impossibility of forward motion without mastering of Russian language.

The mission of the declared programme *The Ukraine-Rus World (The Ukrainian World)* is the promotion of the integrity of the Ukrainian State and the originality of its national-linguistic wealth through the strengthening of inner-state connections among different regions and the prestige-raising of all the Ukrainian national-cultural space's components. The main dimension of *The Ukraine-Rus World* programme is motivated by uniqueness of combination of the languages and cultures in the Ukrainian space, historical heredity of traditions of the languages and cultures' coexistence, accumulation of common values, traditions, customs, while it aims at furthering the national and cultural wealth in the research, historical, theatre-music and other aspects.

Today the principal role in uniting all the Ukrainian areas belongs to Ukrainian language as a consolidating and state-centripetal one. There are no *different Ukraines* in Ukraine — the national values are identical in all the state corners.

Keywords: national and linguistic formation, linguistic strategy, linguistic aggression, national and language challenge.

Oliynyk Maryna. Manifestation of Ukrainian Identification in Urban Clothes (By the Example of Living of the Drahomanov and Kosach Families). The paper considers the clothes as an ethno-cultural marker of urban living of the Ukrainian ethnic group representatives in the mid- to late XIXth — early XXth centuries. The materials evidencing the life of the Drahomanov and Kosach families have been taken as the sources. Both the families are known as the centres of development and propagation of Ukrainian idea which, particularly, required its external manifestation in clothing. Due to specifics of the issue, the investigation was based primarily on studying the photographs of the related period for interpretation of which the written and object materials were used. It is found that about 100 of over 600 examined pictures contain the information about use of attire with the Ukrainian identity. So, 29 of 89 shots involved as the direct objects of the study display the children's garments, 36 — women's clothes, 15 — men's clothes, 9 — modernized versions of application of the elements of Ukrainian costume and its new interpretations in the context of the then fashion. There is also a consideration of the phenomenon of diffusion of traditional attire into urban cultural field, along with the stages and features of its behaviour. At the first stage, the adepts of the new status of folk costumes in urban conditions were the representatives of conscious intelligentsia. For symbolic expression of their national identity, they used the traditional attire, as it was recorded on the photographs-manifestos. The second step was an adaptation of the elements of folk costume to urban conditions as home and everyday clothes. It is ascertained that this process had the different features for men's, women's and children's clothes. At the third phase, there was created a new fashionable design of clothes inspired by traditional Ukrainian costume.

Keywords: Ukrainian identification, urban clothes, European costume, traditional garment, folk attire, the Drahomanovs, the Kosachs.

Braychenko Olena. Existence of Ukrainian Traditional Holidays of Family Cycle under the Pressure of Soviet Ideology in the 1970s—1980s. The family celebrations, various festivities, and folk festivals — all play an important role in the life of any community. They reach their source in the ancient times of pagan ceremonies and rituals, and therefore are replete with sacral meaning; and more importantly, notwithstanding, the historical changes have been preserved in societies.

The Ukrainian traditional family festivities, being an important component of shaping and supporting collective consciousness, played a significant symbolic role. The complicated festive and ritualistic phenomena have a number of functions: supporting communication; being a method of physical and psychological relief (catharsis), an integrative role that is crucial in defining the cultural identity of society; setting standards of law, moral values and ethics; shaping the social consciousness. The government and the state apparatus had a good understanding of role and significance of various celebrations in the life

of society and individual, and hence ultimately tried to exploit these elements as a means of satisfying their own needs. The political system of the 1970s–1980s supported and obliged people to conform to the festivities that would reinforce the regime and the implemented *values* while marginalizing those that disagreed with the latter. In such conditions, the celebrations became an instrument of manipulation in supporting the Soviet ideology. It is important to acknowledge that this sort of unceremonious government intrusion into life of individuals and propaganda of *the right kind* of festivities, the special anniversaries, and etc. always had and will always have destructive consequences for ethnic culture totally depriving it of the right of self-determination. The traditional family holidays in the 1970s–1980s underwent the changes and were expanded with new festivities. The rituals related to reaching important stages in life such as birth, wedding, death remained immutable. The increased ideological pressure during this era was targeted at false internationalization, russification of the Soviet society, and this resulted directly in the downfall of the Ukrainian traditional culture and the loss of numerous components of family rites and rituals.

Keywords: Soviet holidays and rituals, traditional culture, transformations of ethno-culture, wedding, christening, exequies.