

## Cultural Security in Ethnic Diverse Society: Challenges for Ukraine



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### I. FIRST REMARKS

The familiarization of the meaning of 'cultural security' as a phenomenon and as a term defining this phenomenon started according to the well-known researcher Erik Nemeth a century ago, when the phrase first appeared in 1916. 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. *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.*<sup>1</sup>

### II. WHY CULTURAL SECURITY IS ACTUAL TODAY

The actuality of cultural security in theoretical and practical senses I would like to tie up 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

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<sup>1</sup> Cultural Security: the Evolving Role of Culture in Politics, Economics, and Security. 13 April, 2013. at [http://culturalsecurity.blogspot.com/2013\\_04\\_01\\_archive.html](http://culturalsecurity.blogspot.com/2013_04_01_archive.html), 5 September 2017.

intensive interchange of ideas in process of continuous deepening direct and indirect contacts between peoples; 2) existence on the territory of one and the same country of numerous ethno-cultural communities; 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 cultural way of thinking under the pressure of other cultures following by weakening of traditions of own cultures and changing of attitudes of bearers of own ethnicity (ethnophors) towards their cultures; 3) violation of cultural rights of ethnophors of diverse traditions.

### III. THEORETICAL FRAMEWORK FOR ANALYSIS GENERAL STATEMENTS

**First.** I would like to look at the cultural security as a 'socio-cultural phenomenon'. The reasons for such an approach are the following: 1) the core of it the culture in its quite different manifestations is; 2) 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, as Elizabeth Barnett and Michele Casper, *encompasses the immediate physical surroundings, social relationships, and cultural milieus within which defined groups of people function and interact.*<sup>2</sup>

The phenomenon 'cultural security' originates: 1) spontaneously (without interference from outside, motivated by inherent desire for preservation of habitual milieu for a group or for an individual); 2) under the influence of outside forces (political, business etc.), interested in cultural development of a group, 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, that's why I inclined to analyze the phenomenon as socio-cultural construct.

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, its interactions of the components filling up these contents; the second one reproduces actually the structure

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<sup>2</sup> E. Barnett, M. Casper, 'A Definition of «Social Environment»', *American Journal of Public Health*, Vol. 91, no. 1 (2001), p. 465.

of the cultural security. The comprehension of the last is very important for 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)<sup>3</sup> which form the base for successful existing and development cultural aspects of vital activity of a group or a society.

**Second.** Basing oneself upon the previous considerations I make a conclusion that the most successful way for understanding 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 system as a constructed phenomenon (what for the cultural security system is constructed?), in other words, the question is about instrumental role of cultural security system. In my opinion in this case the broadened treatment of the notion 'cultural security' (as the notion '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).

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

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

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<sup>3</sup> P. Bourdieu, 'The Forms of Capital', in: J.E. Richardson (ed.), *Handbook of Theory of Research for the Sociology of Education*, Westport 1986, pp. 141–258.

## OPERATIONALIZATION OF THEORETICAL FRAMEWORK (HOW KEY TERMS CAN WORK)

How to put into work the proposed theoretical framework to come to understanding of the phenomenon of cultural security and to build the efficient system of cultural security? Here the operationalization of terms used in this investigation can help to find the way. The last can be understood as 'a process of defining the measurement of a phenomenon'.<sup>4</sup> In our case it means that the quality of cultural security system one can measure thanks understanding of subjects in which cultural security functions or is related to mentioned above. But before to start the discussion we have to clarify the key terms which build up the fundament of the investigation.

**Culture:** According to A. Kroeber und C. Kluckhohn there are 164 definitions of the term 'culture'<sup>5</sup> in a fact based on three traditional approaches – the classical French notion of culture is centered on the idea of creation, of the art work; 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. In my preferences of the definition of the notion 'culture' I go to the 1982 Mondiacult Conference in Mexico City and to 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.*<sup>6</sup> This remark is very important in the case of ethnically diverse societies.

In context of cultural security one has to keep in mind the availability of other approaches including into definition more elements addressing to language, aesthetics, education, religion,

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<sup>4</sup> 'Operationalization', in: *Wikipedia, the Free Encyclopaedia*, at <https://en.wikipedia.org/wiki/Operationalization>, 5 September 2017.

<sup>5</sup> J. Hyatt, H. Simons, 'Cultural Code – Who Holds the Key? The Concept and Conduct of Evaluation in Central and Eastern Europe', *Evaluation*, Vol. 5, no. 1 (1999), p. 25.

<sup>6</sup> J. Tardif, 'Intercultural Dialogues and Cultural Security', in: *GlobalPolicy.org*, at <https://www.globalpolicy.org/component/content/article/162/27588.html>, 2 September 2017.

attitudes and values, social organization.<sup>7</sup> I have chosen for my investigation the definition of UNESCO because of two reasons: 1) it includes the three approaches mentioned above; 2) it embraces the framework within which an individual can realize itself 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. I realize 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. In my opinion, these aspects are more investigated and they are intensively discussing in complex of international (interstate) relations.<sup>8</sup> My proposal is to argue more hidden agendas articulated below in the segment 'Focus of the Study'.

**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 for cultural matters, as well as a central question of international relations that must be addressed in present conditions.*<sup>9</sup>

**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

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<sup>7</sup> 'What Are Examples of Cultural Practices?', in: *References.com*, at <https://www.reference.com/word-view/examples-cultural-practices-73e2678d109dae01>, 2 September 2017.

<sup>8</sup> E. Nemeth, 'Cultural Security: The Evolving Role of Art in International Security', *Terrorism and Political Violence*, Vol. 19, no. 1 (2007); idem, *Evaluating the Power of Culture in International Affairs*. London 2015; Yu Xintian (ed.). *Cultural Impact on International Relations*, Washington 2002. *Chinese Philosophical Studies*, Vol. 20; A.W. Ziętek, *Bezpieczeństwo kulturowe w Europie*, Lublin 2013.

<sup>9</sup> J. Tardif, 'Intercultural Dialogues...'

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.<sup>10</sup> But if we are looking at the activities of research centers dealing with that or that 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 space in which art and culture influence foreign policy and security, interrelation of cultural property, diplomacy and international security.<sup>11</sup> Certainly, to present the phenomenon as a system we have to take into consideration all the nuances of its manifestations.

### STRUCTURE OF CULTURAL SECURITY

In my investigation I have proposed to see at the phenomenon as at socio-cultural construct with special emphasis on ethnic markers. In this sense cultural security will be presented at the same time as a structure which 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 model of cultural security in such a way (2007): cultural awareness, cultural safety, cultural security.<sup>12</sup> In this context, to my mind, it goes more about already accomplished structure. My proposal is to discuss this model in a broader sense so far 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. In any case, to reach the top of the model, properly cultural security, one has to secure the function 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 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 abili-*

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<sup>10</sup> A.W. Ziętek, *Bezpieczeństwo kulturowe...*

<sup>11</sup> 'Cultural Security – Interrelation of Culture and Security', at <http://culturalsecurity.net>, 5 September 2017.

<sup>12</sup> Australian Human Rights Commission, *Social Justice Report 2011. Aboriginal and Torres Strait Islander Social Justice Commissioner*, Sydney 2012.

*ty 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.*<sup>13</sup> It is a foundation wall of cultural security, building up of which begins to my mind with the understanding of the state of the cultural environment in which an individual or a group are living, its values, its quality and possibilities for its development.

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

The third component of the proposed structure **cultural security** is. 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 and other actors do for their preservation and development do.

#### IV. SUBJECTS RELATED TO THE FUNCTIONING OF CULTURAL SECURITY: CONTEXTUAL USING

**Cultural environment** I see as a key condition to speak about the functioning of cultural security and building its structure and defining ways of the future of cultural development of a group or society organized on the ethnic principles, or where these principles play significant role. Analyzing the role of cultural environment I prefer to use its following definition: *A cultural environment is a set of beliefs, practices, customs and behaviors that are found to be common (in my 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 culmination of many different aspects of culture that influence personal choices and behaviors.*<sup>14</sup>

<sup>13</sup> S. Quappe, G. Cantore, 'What Is Cultural Awareness, Anyway? How do I Built It?', at <http://www.culturocity.com/articles/whatis-cultural-awareness.htm>, 5 September 2017.

<sup>14</sup> 'What Is a Cultural Environment?', in: *References.com*, at <https://www.reference.com/>



**Cultural heritage** is one very important of many indices 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. Because of the focus of present investigation I do not go into detailed analysis of the role of each component of cultural heritage. The intangible objects ethnically marked are under the question and in further statements I contextualize (in Ukrainian case) the functions 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 turbulent situations under consideration will be.

**Cultural survival** is a state of continuing to conduct cultural activities in spite of difficult circumstances. As usual this phenomenon one connects with the indigenous peoples elsewhere, the history of which was the struggle for survival. Cultural component is in this struggle a very powerful one. 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 throughout.

**Cultural memory** as a domain of individual and collective experience takes a good important place in building up of the system of cultural security. Basing upon the researches of Jan Assmann, Paul Connerton, Astrid Erll, Pierre Nora, Susan Stewart, Richard Terdiman<sup>15</sup> and other authors I am choosing as the most suitable description of the cultural memory

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word-view/cultural-environment-8b07d454e1bf7c8ev, 2 September 2017.

<sup>15</sup> J. Assmann, *Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen*, München 2013; P. Connerton, *Bodily Practices. How Societies Remember*, Cambridge 1989; A. Erll, *Kollektives Gedächtnis und Erinnerungskulturen: Eine Einführung*, Stuttgart 2011; P. Nora *The Reasons for the Current Upsurge in Memory*, at <http://www.iwm.at/transit/transit-online/the-reasons-for-the-current-upsurge-in-memory>, 5 September 2017; R. Terdiman, 'Historicizing Memory', in: idem, *Present Past: Modernity and the Memory Crisis*. Ithaca, NY 1993; S. Stewart, 'Objects of Desire', in: *On Longing: Narratives of the Miniature, the Gigantic, the Souvenir, the Collection*, Baltimore–London 1993.



in given case which includes information bound with 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'.<sup>16</sup>

**Cultural practices:** there are several approaches to define the subject. I draw attention to two of them: 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<sup>17</sup>; 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.<sup>18</sup> To my mind one can combine the main elements of them to have an operationalized definition for our case (keep in mind – ethnicities in turbulent situations) 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 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 for everyone, to development of creative potential of a person and a group, to encouragement of positive developments of ethno-cultural diversity of a society. Cultural practices generally are close connected with traditions, customs and behavioral patterns; but 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 productive 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, re-*

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<sup>16</sup> R. Terdiman, 'Historicizing Memory...'

<sup>17</sup> 'What Are Examples...'

<sup>18</sup> 'Cultural Memory', in: *Wikipedia, the Free Encyclopaedia*, at [https://en.wikipedia.org/wiki/Cultural\\_memory](https://en.wikipedia.org/wiki/Cultural_memory), 5 September 2017.

*flecting quality of life, traditions and beliefs. It includes attendance at 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 at one point (active, creating and inspiring others) and be the audience at other times (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.<sup>19</sup>*

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

## V. MOBILIZERS OF BUILDING 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.** I stand for the following definition of the phenomenon: 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 model can be applied, for instance 'Kirkpatrick's Four-Level Training Evaluation Model'.<sup>20</sup>

<sup>19</sup> UNESCO Institute for Statistics, *The 2009 UNESCO Framework for Cultural Statistics (FCS)*, Montreal 2009.

<sup>20</sup> 'Kirkpatrick's Four-Level Training Evaluation Model. Analyzing Training Effectiveness', in: *Mindtools.com*, at <http://www.mindtools.com/pages/article/kirkpatrick.htm>, 5 September 2017.

**Cultural Management:** basing oneself upon the general definition of management (function of coordination of the efforts to accomplish goals and objectives by using available resources efficiently and effectively<sup>21</sup>, I propose to use 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 which 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.<sup>22</sup>

**Cultural competence**, as 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.<sup>23</sup> Such an approach is relevant to my case of study because 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, *psychological capacities are 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 egalitarian socio-economic and political context.*<sup>24</sup>

## VI. THE LITMUS PAPERS OF CULTURAL SECURITY SYSTEM

The analysis of cultural situations in different countries, in particular ethnically diverse, I can make the following statement: litmus papers of functioning of cultural security system the realization of cultural rights at indi-

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<sup>21</sup> 'Management', in: *Wikipedia, the Free Encyclopaedia*, at <https://en.wikipedia.org/wiki/Management>, 2 September 2017.

<sup>22</sup> 'Multicultural Education', in: *The Glossary of Education Reform*, at <http://edglossary.org/multicultural-education/>, 2 September 2017

<sup>23</sup> J. Green, *Cultural Awareness in the Human Services: A Multi-Ethnic Approach*, Boston 1998, p. 75.

<sup>24</sup> *Achieving Social Cohesion in a Multicultural Europe. Concepts, Situation and Developments*, Strasbourg 2006, p. 161.

vidual and group levels and condition for cultural development are.

Summing up numerous interpretations of the phenomenon and basing upon the above chosen definition of notion 'culture' the most relevant to this investigation, to my mind, the following presentation of **cultural rights** is: these are rights related to art, culture and way of thinking and behaving based on cultural traditions. In this broad interpretation 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.<sup>25</sup> I can add to this list the rights related to language, to intellectual property. 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 recognised 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 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, to my mind, is a dynamic process of changing the state of cultural situation in direction of accumulation of new cultural information, including virtual information.

## VII. FOCUS OF THE STUDY

In the discussion I try to put attention to the changes which occur or may occur in various turbulent situations caused by war activities, ethnic conflicts, migration crises and decentralization processes – phenomena

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<sup>25</sup> J. Symonides (ed.), *Human Rights: Concept and Standards*, Burlington 2000, pp. 186–195.

which are actual for Ukrainian case.

Special accents will be made upon 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 ethnic marked. That's why the object of my investigation is what happens in turbulent situations with ethno-cultural heritage of various ethnic groups, how can be observed the cultural rights of ethnic minorities (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). By the way, I remind that this term is being 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 Employment Equity Act 1995 'visible minorities' are 'persons, other than Aboriginal people, who are non-Caucasian in race or non-white in color'.<sup>26</sup> Such accents arose from the situations in Ukraine of the last three 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 concurred to 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 conflictless living together in new regions, to guarantee contacts between divided parts of ethnic communities, to solve problems coming into being along the borders of our country.

### VIII. STATE-OF-THE-ART

In spite of the fact that the problem of cultural security from the beginning of 1990<sup>th</sup> 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 I'll base upon following sources, scientific literature

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<sup>26</sup> 'Employment Equity Act, 1995'; in: *Wikipedia, the Free Encyclopaedia*, at [en.wikipedia.org/wiki/employment\\_equity\\_\(Canada\)#Visible\\_Minority\\_Equity](https://en.wikipedia.org/wiki/employment_equity_(Canada)#Visible_Minority_Equity), 5 September 2017.

and publications:

a) **Sources:** International Covenant 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 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 those of such authors are to be mentioned: Janusz Symonides, Will Kymlicka, Annamani Laakonen which discuss 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, first of all in the sphere of international relations; Yu Xintian with colleagues try to analyze cultural impact on international relations; Volker Gransow moves cultural aspects of human security in the center of his attention; Jean Tardif writes about the role of intercultural dialogue in the cultural security; John Cotter develops the idea about 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 time many researchers (for instance, Vladimir Baboi, Susanne Keuchel) deal with the problem '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 active the models of multicultural education; Janina Dacyl involves into discourse management of cultural pluralism; Nicolai Petro discusses the cultural basis of European security with an accent on Ukrainian realities<sup>27</sup>;

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<sup>27</sup> N. Petro, 'The Cultural Basis of European Security. Analysis and Implication for Ukraine', *Sotsyal'naya ekonomika*, no. 1 (2009), pp. 35-41.

a very interesting problem of deculturalization in 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 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) I see the numerous informative communications from virtual space (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.

## IX. TURBULENT SITUATIONS IN UKRAINIAN DIMENSIONS

Because we are speaking about cultural security in ethnically diverse society I propose to remind *the ethnic composition of Ukrainian society*, as in the census of 2001: 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 (0,3%), Jews – 100 000 (0,2%), Armenians – 100 000 (0,2%), Greeks – 90 000 (0,2%), Tatars – 73 000 (0,2%), Gipsies (Romani) – 48 000 (0,1%), Azerbaijani – 45 000 (0,1%), Georgians – 35 000 (0,1%), Germans – 33 000 (0,1%), Gagausians – 32 000 (0,1%), Other – 177 000 (0,4%).

Concerning *turbulent situations* to my mind these are caused when 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:

1) **War activities.** 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) by Russia and including it as a part of Russian Federation. This fact caused a lot of problems for cultural development of ethnically diverse peoples living there. 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 when Ukraine got its independence.

The ethnic dynamics of Crimea according to censuses (beginning at 1926 when the nationality/ethnicity was fixed for the first time) was as a following: 713 800 – total, Russkiye (I propose to differentiate the notions Russians and Russkiye; the first are citizens of Russian Federation, the second are citizens of Ukraine of ethnic Russians descent<sup>28</sup>) – 42,2%, Crimean Tatars – 25,1%, Ukrainians – 10,9%, Germans – 6,1%, Jews – 5,5%, Greeks – 2,2%, Bulgarians – 1,6%, Armenians – 1,5%, Crimean Jews – 0,8%, Karaites – 0,6% (**1926**); 2 430 500 – total, Russkiye – 67,1%, Ukrainians – 25,8%, Crimean Tatars – 1,6%, Jews – 0,7%, Poles – 0,3%, Greeks – 0,1% (**1989**); 2 024 056 – total, Russkiye – 58,3%, Ukrainians – 24,3%, Crimean Tatars – 12,1%, Byelorussians – 1,4%, Tatars – 0,5%, Armenians – 0,4%, Jews, Poles, Moldavians, Azerbaijani – 0,2%, Uzbeks, Koreans, Greeks, Germans, Mordva, Bulgarians, Chuvashians, Gypsies, Gorgians, Mari – 0,1% and Karaites and Krymchaks – under 0,1% (**2001**); 1 891 465 – total, Rysskiye – 65,2%, Ukrainians – 16,0%, Crimean Tatars – 12,6%, Tatars – 2,3%, Byelorussians – 1,0%, Armenians – 0,5% (**2014**). The problem concerning cultural security defined above is the following: a part of Ukrainians, Crimean Tatars and representatives of other minorities of the peninsula were forced to leave their homes and they settled in

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<sup>28</sup> Y. Mikhailova, 'Electronic Media and Popular Discourse on Russian Nationalism.' *Nationalities Papers*, Vol. 39 (2011); 'Opytuvannya dlya OON: ukrayintsi posytyvno stavlyat'sya do vymushenykh pereselentsiv (Infografika)', 10 June 2016, in: Texty.org.ua, at [http://texty.org.ua/pg/news/textynewseditor/read/68267/Opytuvanna\\_dla\\_OON\\_ukrajinci\\_posytyvno\\_stavlyatsa\\_do](http://texty.org.ua/pg/news/textynewseditor/read/68267/Opytuvanna_dla_OON_ukrajinci_posytyvno_stavlyatsa_do), 5 September 2017; V. Yevtukh, *Russkiye in Ukraine: Myths versus Realities or Vice Verse*, in: idem (ed.), *Ethnicity: Ukrainian Perspective. General Introduction*, Warszawa 2013, pp. 89–90.

new regions of the continental territories. The activities of organizations of ethnic communities in Crimea were violated: the part remained in the Crimea, they lost a part of sources of the cultural developments and got under the pressure of ideology of Russian values and norms (Russkiy Mir). The other part has to build up their activities under new conditions of occupation.

The similar situation is concerning the people of Eastern regions of Ukraine (the parts of Lugansk oblast' and the part of Donetsk oblast'). These territories are in the zone of war actions now. The ethnic composition of Lugansk oblast' according to the 2001 census consists of the representatives of 120 ethnicities, among the most numerous are: Ukrainians – 58,0%, Russkiye – 39%, Byelorussians, Tatars, Armenians, Moldavians, Azerbaijani, Jews, Gypsies, Poles, Georgians, Bulgarians, Germans – 0,1% (from 20,6 to 1,6 thousand). The ethnic composition of Donetsk oblast' is as following (as the census of 2001): representatives of 133 ethnicities – 10,0% of total population, Ukrainians – 56,9%, Russkiye – 38,2%, Greeks – 1,6%, Byelorussians – 0,9%, Tatars – 0,4%, Armenians – 0,3%, Jews – 0,2%, Azerbaijani – 0,2%, Georgians – 0,15%, Moldavians – 0,15%, Bulgarians, Germans, Poles, Gypsies – 0,1% (from 77,5 to 4,1 thousand).

Now it is difficult to define the ethnic composition in details because of forced migrations, but we can estimate the total number of 3,3–3,4 million living on the occupied territory of 15,8 thousand square kilometres.<sup>29</sup>

Among refugees (in Ukrainian terminology – inland displaced persons, IDP) the majority are from Donbas – over 1,5 million (99,0%); 23 thousand (1,0%) migrated from the Crimea (March, 2016). They chose following new areas of settlements; Donetsk oblast' – 42%, Lugansk oblast' – 14,8%, Kharkiv oblast' – 11,6%, Zaporizhzhya oblast' – 7,0%, Ivano-Frankivsk oblast' – 0,2%, Zakarpatska oblast' – 0,2%, Chernivtsi oblast' – 0,2%, Rivne oblast' – 0,2%, Ternopil oblast' – 0,1%.<sup>30</sup>

2) **Immigrants – new ethnicities** cause turbulent situations too. I See:

<sup>29</sup> O. Kramar, '«Spetszona» Ukrayiny. Sho my vtrachayemo na Donbasi? 12 veresnya 2014 r., in: *Tyzhden.ua*, at [tyzhden.ua/Politics/118905](http://tyzhden.ua/Politics/118905), 5 September 2017.

<sup>30</sup> 'Kudy i chomu yidut' pereselentsi v Ukrayini', in: *Segodnya.ua*, at <http://ukr.segodnya.ua/ukraine/kuda-i-pochemu-edut-pereselency-v-ukraine-706440.html>, 5 September 2017.

the immigrants from Asia and Africa as 'new ethnicities'. For the understanding of the term 'new ethnicities', it is important to take into account three aspects: 1) association with the purely quantitative temporary dimension – short-term stay of the bearers of those ethnicities on the territory of Ukraine; 2) the quality parameters of the phenomenon (immigrants as a social community) – cultural elements, traditions, customs, the ability of the perception of otherness and functioning under the conditions of other ethnic environment, particularity of behavioral patterns; 3) from the pool of 'new ethnicities' in our case, immigrants from the territories of the former Soviet Union are excluded. The motivation of this step is the fact that in Ukraine there were traditional communities originated from Azerbaijan, Armenia, Turkmenistan, Uzbekistan (migration still continues today), and their ethnic status differs from the status of new immigrant communities, and, most importantly, they, as well as *vice versa* have a long experience of interaction with representatives of the titular ethnic community (Ukrainians) and representatives of other communities, which have become stable components of the ethnic structure of the Ukraine's population.

Thus, the history of stay of immigrants from Asian, Arab and African countries on the territory of Ukraine is not long enough and they comprise today a small proportion of its population. This applies to the immigrant status of immigrants from the mentioned regions. According to my estimates there are up to 300 thousand 'visible minorities' in our country (less than one percent of the population of Ukraine).

If you take into account only the quantitative parameters of the Asian, Arab and African immigration, you may get the impression that the latter is not a significant factor of Ukrainian social and cultural developments. In the future, it 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.

One has to keep in mind that the majority of immigrants settled before the war active on the territory of temporarily occupied Crimea, in regions where the conditions for their enterprise activities were favourable (Donetsk and Lugansk) and neighbouring regions (Dnipro, Kharkiv, Mykolayiv, Odessa, Zaporizhzhya)<sup>31</sup>:

Region	2007		2008		2009		January-August 2010	
	Arrived	Net increase	Arrived	Net increase	Arrived	Net increase	Arrived	Net increase
Odessa region	12 420	10 981	4852	3966	3793	2951	2338	1890
AR Crimea	4798	2421	4239	2535	3354	2132	2122	1473
Kyiv	3776	2170	3618	2055	3970	2716	2119	1395
Donetsk region	4698	902	3962	986	3118	709	1872	669
Kharkiv region	3563	1311	4018	1733	2490	523	988	427
Dnipropetrovsk region	1943	115	1789	476	1580	351	1295	623
Zaporizhzhya region	1535	243	1557	591	1482	602	851	443
Vinnitsya region	1299	506	1196	644	1376	790	707	403
Sevastopol agglomeration	1028	541	1054	682	772	453	554	400
Mykolayivska region	877	245	868	443	927	498	485	239
Other regions	10 570	-2597	10 128	768	10 055	1722	6692	3197
<b>Ukraine</b>	<b>46 507</b>	<b>16 838</b>	<b>37 281</b>	<b>14 879</b>	<b>32 917</b>	<b>13 447</b>	<b>20 024</b>	<b>10 520</b>

Today the new immigrants go mostly to the Western regions of Ukraine,

<sup>31</sup> P. Kazmierkiewicz, 'Neofitsiyni document «Integratsiya migrantiv v Ukrayini. Otsinka stanu ta potreb». Pidgotovleno dlya Byuro OCSE z demolratychnykh instytutiv ta prav lyudyny (BDIPL) (Varshava) (Unofficial Document «Integration of Immigrants in Ukraine. Estimation of the State and Needs». Prepared for Bureau OCSE of Democratic Institution and Human Rights (BDIPL) (Warszawa)', 2011, p. 25.

to Odesa, Kyiv and Center of the country where the climate for their entrepreneurial, social and cultural activities is more or less safety.

3) **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. The history of relations between ethnically diverse population of the regions and the politics of governments of the countries towards Ukrainians were not always single-valued.<sup>32</sup> 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 1990<sup>th</sup> 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. The intensive communications of Ukraine's ethnic communities with the ethnoses of the same name (first of all at the Western borders) impact specifically on their ties with Ukrainian culture – these ties are weakening.<sup>33</sup>

The preliminary examination of the impact of turbulent situations upon the cultural developments and possibilities of the building up of the system of cultural security in Ukraine that these questions are not in the center of attention here at different levels. And it means that the cultural aspects of vital activity of re-settlers and immigrants are losing their integrative role in their internal ties inside of their groups as well as link chain with the parts of the same group living in Donbas and the Crimea.

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<sup>32</sup> I. Monolatiy, *Osoblyvosti mizhetnichnykh vzayemyn u zakhidnoukrayins'komy regioni u Modernu dobu*, Ivano-Frankivsk 2007, pp. 161–182; A.J. Banks, *Multiculturalism's Five Dimensions*. Dr. James A. Banks on Multicultural Education, in: *Learner.org*, at <https://www.learner.org/workshops/socialstudies/pdf/session3/3.Multiculturalism.pdf>, 2 September 2017, pp. 13–14; V. Yevtukh, B.G. Gvosdets'ka, *Strukturuvannya identychnostey u pogranychnomy prostori Karpats'kogo region*, Kyiv 2015; *Zakarpattya v etnopolitychnomy vymiri*, Kyiv 2008, pp. 150–172.

<sup>33</sup> Y. Yevtukh, B.G. Gvosdets'ka, *Strukturuvannya...*

To my mind, turbulent situations stimulate, as Joel Spring<sup>34</sup>, deculturalization processes among re-settlers, 'visible minorities'.

## X. 'CULTURAL SECURITY DILEMMA'

In the relations between the different ethnic groups, including immigrants, 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*.<sup>35</sup> 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 are different by 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)<sup>36</sup> or ethno-social organism (ethnos).<sup>37</sup>

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, 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

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<sup>34</sup> J. Spring, *Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States (Sociocultural, Political, and Historical Studies in Education)*, London 2016.

<sup>35</sup> J. Cotter, 'Cultural Security Dilemmas and Ethnic Conflict in Georgia'. *The Journal of Conflict Studies*, Vol. 19, no. 1 (1999), at <https://journals.lib.unb.ca/index.php/jcs/article/view/4381/5061>, 5 September 2017.

<sup>36</sup> *Etnichnyi dovidnyk. U tryokh chastynakh. Ch. 1. Terminy ta ponyattya*, Kyiv 1997, p. 60.

<sup>37</sup> V. Yevtukh, 'Etnichnist', in: *Entzyklopedychnyi dovidnyk*, Kyiv 2012, pp. 135–136.

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.<sup>38</sup>

These differences, the situations when 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. Some times 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, limitation of access to entertainment establishments; extreme form of negative attitude is the use of force, attacks, murders. The existence of such cases confirmed special poll: in Kyiv, for example, 17% (34 persons) of those surveyed (and members of their families) suffered from the attacks, in Kharkiv – 16% (22 persons), in Odessa – 21% (29 persons).<sup>39</sup> Paying attention to the presence of xenophobic moods among a certain part of the Ukrainian population there is no reason to assert that such phenomena are widely spread in Ukraine. As, by the way, the fact that immigrants seriously affect the situation in Ukraine too: for example, according to human rights organizations, various kinds of crimes during the January-September 2011 committed only 0,01% foreigners, who were at that time in Ukraine.<sup>40</sup>

It's pity that the problems concerning cultural security and culture at all are not the subject of the worry of outside immigrants, mainly refugees (from Afghanistan, Azerbaijan, Chad, Russia, Somalia, Sudan, Syria, Uzbekistan, which were the object of a sociological survey in 2014). For them more actual are: 1) registration, at the place of their settlements; 2) job placement; 3) access to services in the sphere of healthcare; 4) access

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<sup>38</sup> Ibid. pp. 84–85.

<sup>39</sup> *Unheeded Voices – Issues of Immigration, Human Rights and Freedoms in Ukraine*. Kyiv 2008, pp. 71–72.

<sup>40</sup> 'Prava lyudyny v Ukrayini 2011. XXIV. Prava immigrantiv v Ukrayini. Dopovidi pravozakhysnykh organizatsiy', pp. 2–3, in: *Helsinki.org.ua*, at <http://helsinki.org.ua/index.php?id=1332336106>, 5 September 2017.



to education; 5) next – questions of humanitarian development.<sup>41</sup> It can be explained by the fact that first and of foremost the immigrants bother the problems of social security and social welfare. The same situation is in the milieu of inland immigrants from the Crimea and Eastern regions of Ukraine – Donetsk and Lugansk: as the 253 interviews in Kharkiv, these immigrants saw as the key problems: social payments and social services, housing and job placement, paraphernalia, registration at places of settlements, access to education, medical aid.<sup>42</sup>

One of the main difficulties and at the same time obstacles for new settlers their perception by the local population is. Special survey done by Kyiv International Institute of Sociology for United Nation (June 2016) stated that the attitudes of the majority of Ukrainian population towards re-settlers from Donbass and the Crimea are positive or neutral: 43% – positive, 47% – neutral, 6% – negative.<sup>43</sup> The data of sociological monitoring (2015) done by the Institute for Sociology of the National Academy of Sciences of Ukraine from 1992 shows that the situation is vague: as to re-settlers from Donbas the difference between the highest acceptable index and lowest acceptable index is not impressive (according the Bogardus scale) – 22,1% (as close relatives by marriage (i.e., as the legal spouse of a close relative) and 19,6% (would exclude from entry into my country) accordingly, although these people of the same ethnic origin are (mainly Ukrainians or Russkiye). The data for the Crimea are the following: 23,8% and 17,3%.<sup>44</sup>

In recent time one can observe the increasing tensions in inter-ethnic relations and growing of local anti-immigrant protests called NIMBY (Not In My Backyard). In the period 2011–2014 there were in Ukraine

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<sup>41</sup> O.A. Malynov's'ka, 'Integratsiya bizhentsiv v Ukrayini: problem ta shlyakhy yikh podolannya', *Mizhnarodnyi naukovi forum: sotsiologiya, psykhologiya, pedagogika, menedzhment*, Vol. 19–20 (2015), pp. 7–13.

<sup>42</sup> L.M. Khyzhnyak, A.I. Andryushenko, 'Informatsiyne zabezpechennya sotsial'no-go zakhystu vnutrishnyo peremishenykh osib: dosvid Ukrainy', *Mizhnarodnyi naukovi forum: sotsiologiya, psykhologiya, pedagogika, menedzhment*, Vol. 19–20 (2015), pp. 24–25.

<sup>43</sup> 'Opytuvannya dlya OON'...

<sup>44</sup> Dodatok: Tablyty monitorynhovogo opytuvannya «Ukrains'ke suspil'stvo – 2015», at [www.i-soc.com.ua/institute/el\\_library.php](http://www.i-soc.com.ua/institute/el_library.php), 5 September 2017.

24 protests against immigrants and refugees.<sup>45</sup>

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.<sup>46</sup> To my mind it means the catastrophic situation for the perspectives of maintenance the ethnically marked heritage, customs, traditions and their practising in every day life and all the more their development.

## XI. EFFICIENT CULTURAL SECURITY MANAGEMENT NEEDED

What is done and what may be done to secure cultural heritage, cultural thinking and to develop cultural activities in these turbulent situations? There are two levels of the problem: state level and civic (volunteer) level. I have to ascertain that on the both levels is done not so much until today. In the first case the special state organ – The Ministry of Problems of Temporary Occupied Territories and Inland Displaced Persons – is established (April, 2016). Among the tasks of the Ministry, int. al, one can find the realization of rights of IDP in all spheres of social life.

The initiatives of civic organizations are increasing: for instance, the program 'Donbas. Realities' twice a week is translated in TV under the slogan 'Can the art preserve a part of the life left on the occupied territory?'; the platform of modern culture 'Isolation' found in Donetsk 2010 organized informative exhibition in Palais de Tokyo (Paris, 2014) about the role of culture under the war activities.<sup>47</sup>

As E. Libanova, 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 second for those who decides to stay permanently in new areas of Ukraine, paying adequate attention to questions of socio-

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<sup>45</sup> A. Gladun, *Til'kynena moyemu podviryi: kolymistsevi gromady protestuyut' proty migrantiv*, at <http://socportal.info/2016/04/15/til-ki-ne-na-moyemu-podvir-yi-koli-mistsevi-gromadi-protestuyut-proti-migrantiv.html>, 5 September 2017.

<sup>46</sup> E.M. Libanova, *Vymusheni pereselentsi z Donbasu: Masshtaby ta vyklyky dlya Ukrainy*, at [www.idss.org.ua/.../2014\\_07\\_10Libanova.pptx](http://www.idss.org.ua/.../2014_07_10Libanova.pptx), 5 September 2017.

<sup>47</sup> 'Kul'tura i konflikt: ISOLYATSIYA v izgnaniyi (Culture and Conflict: ISOLATION in Exile)', in: *Izolyatsia. Platform for Cultural Initiatives*, at <http://izolyatsia.org/ru/project/palais-de-tokyo>, 5 September 2017.

humanitarian and cultural-educational character.<sup>48</sup> I formed the opinion that this proposal under Ukrainian realities is quite actual. Taking into account such a proposal one must build two types of cultural security: I propose to call them '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 base of intercultural education, cultural competences and relations with the communities in Donbas and the Crimea of the same ethnic origin).

## XII. IN LIEU OF CONCLUSION

Taking into account all mentioned circumstances and hard spadework can help to form conditions, which ensure the cultural development of enforced re-settlers, 'visible minorities', divided ethnic minorities and people living in multiethnic border 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 Ukraine 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 in turbulent situations Ukraine 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

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<sup>48</sup> E.M. Libanova, *Vymusheni pereselentsi...*

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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 in Ukraine.



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