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ETHNIC PROCESSES IN BUKOVYNA IN XXI CENTURY (The problem ethnonyms „Ukrainian”, „Rusyn”)

Олександр Кожолянко. Етнічні процеси на Буковині на початку XXI ст. (до проблеми етнонімів „українці”, „русини”).

У статті досліджено етнополітичні процеси на Буковині. Розглядаються суспільні, політичні і науково-теоретичні аспекти русинства початку XXI ст. Науковий аналіз, здійснений у статті, показує, що „русини” – це українці, й етнологічних доказів існування русинства поза українською нацією та культурою немає.

Ключові слова: етнос, русинство, етнонім, мова, свідомість, культура.

Alexander Kojolianko. Processus ethniques en Bucovine XXI siècle (Le problème ethnonymes „ukrainiens”, les „Ruthènes”).

Cet article examine les processus ethno-politiques en Bucovine. Nous considérons le début des aspects sociaux, politiques, scientifiques et théoriques de. L'analyse scientifique faite dans l'article montre que les „Ruthènes” sont la preuve ukrainien, et il n'existe aucune preuve ethnographique de rusynism l'extérieur de la nation ukrainienne et de la culture là-bas.

Mots-clés: ethnicité, Rusynism ethnonyme, la langue, la conscience et de la culture.

Александр Кожолянко. Этнические процессы на Буковине в начале XXI века (к проблеме этнонимов „украинцы”, „русины”).

В статье исследовано этнополитические процессы в Буковине. Рассматриваются общественные, политические и научно-теоретические аспекты русинства начала XXI в. Научный анализ, проведенный в статье, показывает, что „русины” – это украинцы, и этнологических доказательств существования русинства вне украинской нации и культуры нет.

Ключевые слова: этнос, русинство, этноним, язык, сознание, культура.

Rusynism problem is relevant because a number of external and internal factors Ukrainian requiring scientific study and analysis.

First it should be noted that the ethnic Ukrainian history took place during a period of centuries complex processes that were related to both historical and geographical factors. In particular, the Carpathian mountains were a natural barrier of the normal communication between the Ukrainian, who lived on plains, and mountain terrains Pri-karpatskii, resulting in there and the stronger its specific features of the traditional culture, language and even mentality.

Significant role in shaping the specific features of culture and life of the Western

population played a political factors. For several centuries to the middle of the twentieth century. Western population were in various states (Austria, Hungary, Poland, Romania) and assimilation under the influence of prevailing in these countries gradually formed ethnic differences in culture that was the cause of the manifestation of alleged separate ethnic consciousness.

At a time when the main array Ukrainian consolidation took place and the formation of Ukrainian nation, separate groups of Ukrainian detained in its national development. According observed and preserving old ethnonim in these groups of Ukrainian – „Rusyn”.

Explore your use in northern Bukovina ethnonym „Ruthenians” from ancient times to the second decade of the twentieth century and the emergence of a new ethnonym „Ukrainian” with the approval of national and cultural movement in the province.

Different aspects of ethnic processes on Bukovyna at the beginning XXI of century is discussed on the pages of the present press and magazines. In the past by the question of the use certain to ethnonym „Ruthenian” and ethnonym „Ukrainian” occupied H. Herovsky, Г.Н. Kostelnyk, Y. Bulashev, E. Kinan and other.

By research of question of the use to ethnonym „Ruthenian” and ethnonym „Ukrainian” I. Burkut occupied on Bukovyna, A. Dobrjansky, P. Bryzkiy, H. Kojolianko, A. Kruglashev, N. Strelchuk, I. Hutkovska, I. Vorotniyk, V. Staryk, V. Pavliuk and other Swingeing majority of authors, not choosing words, unskillfully using ethnic terminology, not understanding a concept „ethnos” and his structure, from positions of former harmony of ideas and political favour, began to conduct a discussion round the ethnic processes of XXI of century in Ukraine. Therefore there was a requirement in sound the investigational uses of certain ethnonym in XIX – on XX century.

Various aspects of ethnic processes in Bukovina at the beginning of XXI century discussion on the pages of today's press. The vast majority of authors, not choosing words, awkward use ethnic terminology, without understanding the concept of „ethnic group” and its structure, with the former position of political unanimity and affection, began to debate about ethnic processes XXI century in Ukraine.

Ethnic processes beginning XXI century. Bukovina has three aspects: civil, political, scientific and theoretical. Civil aspect of the problem virtually discussion to Ukraine gained independence. But before they interpreted the law of Austria-Hungary and the Soviet Union.

In terms of building an independent and united Ukraine and open civil society in the spotlight ended up person, his rights and

freedoms, honour and dignity. Among the most important civil rights is the right to life and liberty, freedom of thought, receive and impart information, to free choice of residence within Ukraine, exit Ukraine and return home, to determine freely their ethnic origin, etc. They are all to some extent provided by the Constitution and laws of Ukraine, which are in conformity with the Universal Declaration of Human Rights, European Convention on Human Rights and other international acts. Unfortunately, now the civil and political rights in the pages of the press are considered small, often interpreted from the standpoint of narrow party and clan interests.

At the beginning of XXI century. Bukovina actively manifest the political aspects of ethnic processes. Special activity imperial and Russian-chauvinist forces which united with Communist and demonstrate after the 2010 presidential election, when the Parliament of Ukraine formed the majority of unconstitutional and Communists came to her, become a tool of big business and the mouthpiece of the Russian chauvinist forces.

In Bukovina the situation is complicated by the fact that this territory belong to the regions of Ukraine, where the combination of the geopolitical interests in Central and Eastern Europe and where to break the old Soviet communist regime had a strong party and Soviet

The ideologists of contemporary „political rusynizmu” the development of ethno-cultural communities (ethnic group or subethnos) Ukrainian people see the allocation of separate ethnos (nation) Rusyns. Further development of the political events they see in two directions. First – create a separate „Rusyn state” to include in its composition the Transcarpathian region of Ukraine and parts of the territories of nearby with Ukraine states: Romania, Slovakia, Hungary, Poland and even part of the Balkan Serbia (bachvansko-Sremska Vojvodina Ruthenians) where Ukrainian-Rusyns. Second – autonomous formation of Transcarpathian Rusyns and Bukovina Ukrainian-Rusniaks goes to the Russian

Federation. The last line strongly supported by political and scientific circles of Russia.

Bukovina territory was inhabited by people more than 100 thousand years ago. Evidence of this are numerous findings primitive flint tools and traces parking dwellings of early inhabitants period Bukovyna and nearby parts of Ukrainian territory.

There are several points of view regarding the formation of ethno-cultural communities on the territory of Ukraine, including the Bukovina. In particular, one of them indicates that the center of Indo-European culture (Aryan) as the ancestral home of the Slavs – a Danube. Here are a few millennia Trypilians there was a state Aratta, its boundaries as far west on the Danube and the Carpathians, and in the east – Dnipro¹. According to this view on the issue of ethnicity of the ancient population of Ukraine, the Slavs – direct descendants of the ancient world the state of Aratta – the country's farmers, who emerged from the vast Asia Minor to Eastern Anatolia Prydnipovya in 6200 BC The forest-steppe Aratta was the core of the formation of Indo-European peoples. The first self-Slavs – Oriyana, venety, Skolots, ruseny².

As the ethnic composition of Bukovina, then we have some data from the pre BC In written sources indicate that one of the ancient peoples who lived north of the Danube in the IX-VIII century. BC, were hety. Even before the emergence of the Scythians, they inhabited the land from the Dniester to Donu.³ Actually, hetske tribe that was located closer to the Dniester, was called Cimmerians or tarhitamy. In the middle of I millennium BC existed on the territory of Bukovina archaeological culture Slavic Ukrainian identity. Memories of the Slavs meet, particularly in the Gothic (Latin) historian Jordan „On the Origin of the Goths” (550 City). He writes: „Veneto divided into three parts: Veneto, Ants and sklaven, all of them now, for our sins, rage against us ...”⁴

Slavs in Bukovina evidenced by numerous archaeological finds in the basin of the Dniester and Prut (research led archaeologists A. Chernysh, B. Tymo-

shchuk, in the past two decades – S. Pivovarov, L. Michalina, I. Voznyy).

Some modern Moldovan settlements in Bukovina occurred in XIV-XV centuries. Most are based on place of Slavic settlements, extinct during the Mongol-Tatar invasion of the XIII century. Moldavian chronicler of the seventeenth century Miron Costin wrote that in Chernivtsi, Khotyn and Iasi and Suceava partially tsynutah (counties) in the XIV-XVI centuries. „Russians living” (ie Ukrainian).⁵

In the late eighteenth and first half of the nineteenth century natural and mechanical population growth Bukovina determined by its socio-economic development and political situation, which happened as a result of occupation of the land of Austria. Was predominant ethnic Ukrainian element, ie the land of the indigenous population were Ukrainian. They are inhabitants of the territory between the Dniester-Suceava, Ukrainian-mountaineers Bukovina Carpathian range and some settlements in the northern part Bukovyny.⁶ According to the census of 1774, Ukrainian constituted 69% of the total population region.⁷

Ukrainian Bukovina population increased, of course, also due to immigration from Galicia, skirts and other neighboring areas.

The majority of Ukrainian migrant, arriving in Bukovina, immediately return to Orthodoxy, which spread in Bukovina in the time of entering the land of the Kievan Rus' and Galicia-Volyn principality, although elements of primitive beliefs have lived long enough in religion bukovyntsi⁸.

The ancestors of modern Ukrainian territory in the West just to the early twentieth century. called themselves the ethnonym „Rusyn”. The formation and development of the Ukrainian national movement in the late nineteenth century. and intensive etnoconsolidation processes in Ukraine in the first half of the twentieth century. This ethnonym disappeared, leaving only a small part of the Ukrainian Transcarpathian region of Ukraine (less than one percent of the population of this area).

Rusyns (Rusniaks) referred to themselves as to the early twentieth century.

Ukrainian population and Bukovyna, which in the twentieth century completely moved to a modern ethnonym – „Ukrainian” and the old term „Ruthenians” in our time not seen. In this regard, Bukovyna political scientist Ihor Burkut wrote: „When there is a consolidation of the nation, then replace the old ethnonym often comes a new ...”⁹.

Division state boundaries interfere with communication between the population of Central and Western Ukraine. The vast majority of the population in the nineteenth century on Ukrainian territory were farmers who lived mostly closed life in their towns and had communicated with the inhabitants of remote villages and cities. All this led to the formation of differences in culture and dialectisms Ukrainian.

Accordingly, at some differences and differences in cultural factors tend to play some political forces with a clear or hidden purpose.

According to Ukrainian experts (O. Mys-hanych, M. Tyvodar, I. Burkut et al.), The political „problem rusynizmu” artificially created for the future violation of the territorial integrity of Ukraine, the weakening of the internal unity of the Ukrainian nation, has become particularly acute in the 90 years of the twentieth century. and in the first decade of the XXI century actually after Ukraine gained independence.

The problem of political rusynizmu, the last-mentioned time, became the subject of discussions of politicians, public figures, journalists and scholars both in Ukraine and abroad – in Slovakia, Poland, Canada, Russia, Serbia, Moldova. Part discussant vhopylas revive the idea of „political Rusynism” Galician, Carpathian and Bukovyna Muscovophiles second half of the nineteenth century, which proclaimed the existence of a distinct Rusyn nation and asked to create their own state („Ruthenian State”) on the basis of the Transcarpathian region of Ukraine and adjacent areas of Slovakia, Romania, Hungary and Poland and Serbia. A number of scientists embarked on an objective coverage of Rusyn problem¹⁰.

Back in 1991 p. already in a collapse of the Soviet Union, scientists of the Institute

of Ethnology and Anthropology of the USSR, for the sake by an empire and communist-Russian chauvinist forces began to argue that „Ruthenians – the notion of a kind with the Russians, Belarussians and Ukrainian” they are not part of it- some of these peoples.

The desire to find a theoretical basis for so beloved Moscow political Rusynism researchers led Moscow (Vasiliev et al.). To the theoretical absurdity. They have argued that ethnic groups exist only because their members are aware of their cultural affinity and contrast themselves to other similar groups. But conscious of their cultural and proximity and contrast themselves to others not only ethnic groups but also subethnos, local ethnic groups, residents of the village residents of the other, and within the village is faced opposition at farms and even streets.

In Bukovyna, for example, is sometimes acquired resistance even confrontational: the youth of the village joined in the fight with the young neighbor, invented various insulting names for residents of neighboring villages made barriers to marriage with people from other villages (villages were mostly endogenous); reluctantly passed through the village of strangers, ridiculed and kepkuvaly with customs, traditions and domestic family life of their neighbors. For example, in the village Toporivtsi, located in Bukovyna Prutska-Dniester interfluve, is still a negative attitude to the marriage of boys or girls of the village with other villages and regions¹¹. Materials ethnographic expedition Chernivtsi National University George Fedkovych 80-90s of the twentieth century. show a significant number of such confrontations and oppositions in Bukovyna between residents, mostly young people of neighboring towns.

Feeling weak argumentation evidence „Rusyn people” or „multinational people of Rus”, advocates the allocation of Rusyn-Ukrainian in a separate people or accession to the Russian people recently talking about mentality as a defining feature of ethnicity.

Not knowing the traditional folk culture Ruthenian Ukrainian, and especially folk culture of national and ethnic minorities, not wanting to waste effort on her studies, began

to talk about any special features of the mentality of the population of regions of Bukovina, Galicia, Transcarpathia repeated assertion: the national and social psychology bukovintsev and Galicians, that Rusyns were always loyal to the government, suffered even very inhumane regimes; Rusyns not yet destroyed any state; of Central European cultural and psychological mentality and others.

In presenting the thesis of „Central European mentality” supporters of Rusyn people believe that Rusyns should develop interest in their own local state. But supporters of the Rusyn people involved in respect to fixed when the state political or civic mentality tend to treat as ethnic.

The principles of ethnic conduct are inextricably linked with ethnic communities, ethnic groups, the people and their ethnic territory. We know that every nation has its own ethnic identity, which manifested ethnic traits of the people, it protects people from assimilation, stimulates the development of ethnic culture of rice. Ethnic consciousness is manifested both in public and at the individual level, the locking members of ethnic communities and the state of cultural unity.

Is it available in the Ruthenian Rusniaks (for ethnonyms nineteenth century.) Bukovina different from the defining features of Ukrainian spiritual, material culture and way of life that would be prompted to select them as a separate ethnic group?

RF Kaindl at work „Children's raids in the Eastern Carpathians” (1898) Indicates a common language, clothing, food, housing, customary ritual culture of the Ukrainian Carpathian Rusyns Prykarpattya.¹² Particular, describing the folk architecture of the Ruthenians of Bukovina, he wrote: „By its peasant resettlement estates Bukovina and Galicia are very similar. Dwelling house (hut) here, as there is largely made up of three parts: through the front door enters the house porch („mansions”), here comes right in the room „hyzhu” and left in the pantry. The latter may be absent, then the house has tworooms”¹³. Then he takes the description of construction and interior Rusyn house, compared to hut Ukrainian Carpathians, noting similarities in the structural types and methods of construction. As for

the name „Rusnak” RF Kaindl wrote: „ ... is justified, I expressed elsewhere that the name” Rusnak „is the only popular for the Ukrainian people. All Ukrainian in the lowlands and mountains, in Bukovina, Galicia and Hungary rusnakamy call themselves”¹⁴.

Thus, research and scientific analysis shows that the Ruthenians (Rusniaks) is a Ukrainian, find ethnological evidence Rusyn outside the Ukrainian nation and its culture is impossible.

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