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Гоцалюк А. А. Святкова культура українців у другій половині ХХ – на початку ХХІ сторіччя в умовах сучасних глобалізаційних змін. *Вісник Національної академії керівних кадрів культури і мистецтв* : наук. журнал. 2022. № 3. С. 3–9.

HOLIDAY CULTURE OF THE UKRAINIANS IN THE SECOND HALF OF THE 20th – AT THE BEGINNING OF THE 21st CENTURY IN THE CONDITIONS OF MODERN GLOBALIZATION CHALLENGES

The purpose of the research is to study the peculiarities of Ukrainian festive culture in the second half of the 20th – at the beginning of the 21st century, taking into account the globalisation trends that are taking place in the world. **The methodological** basis of the research is general scientific methods of analysis: historicism, systematisation, comparison and generalisation of the investigated problem. **Scientific novelty:** a feature of the festive culture of Ukrainians in the modern period is the appeal to traditions and rituals, sociocultural identity, intangible heritage, as well as the borrowing of some elements of the celebration of events from other cultures. **Conclusions.** The category "holiday culture" is considered by researchers as a type of sociocultural activity that is carried out by a person in society on various occasions (events) in the form of a festive spectacle and is different from everyday life. Festive culture can be considered through the prism of a sociocultural approach, where the main form of interaction between people is a symbolically constructed action – the so-called "special event" (festival, performance, concert, celebrations, ceremonies). Today, festive culture is also a modernised understanding and reflection of rites, traditions, and customs, which can be presented as separate performances (events) or as parts of a large event. In the second half of the 20th century and at the beginning of the 21st century, quite noticeable processes of transformation took place in the holiday culture of the Hutsuls in Bukovina, connected with the Christmas and New Year holidays. In addition to the shortening of the holidays in time, there was a truncation of certain components of the holidays, in particular, the loss of full texts of the verbal formulas for summoning the storm, thunder to the Holy Supper, following various beliefs and omens. With the passage of time, the external form and nature of celebrating events (holidays) changes, but the idea and a number of dominant functions that correspond to the basic aspirations of people remain unchanged, namely to ensure well-being and happiness, which in the perception of contemporaries are associated with a professional career; wishes for good, health; predicting the future and influencing it; reference to the national calendar; respect for public holidays, folk art. The holding of annual nativity scenes led to the emergence of festival tourism. With the passage of time, the external form and nature of celebrating events (holidays) changes, but the idea and a number of dominant functions that correspond to the basic aspirations of people remain unchanged, namely to ensure well-being and happiness, which in the perception of contemporaries are associated with a professional career; wishes for good, health; predicting the future and influencing it; reference to the national calendar; respect for public holidays, folk art. The holding of annual nativity scenes (vertep) led to the emergence of festival tourism.

Keywords: holiday, holiday culture, festive spectacle, sociocultural approach, sociocultural identity, everyday life, tradition, custom and rite, intangible heritage, festival tourism, Bukovyna, Hutsul.

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Святкова культура українців у другій половині ХХ – на початку ХХІ сторіччя в умовах сучасних глобалізаційних змін

Метою дослідження є вивчення особливостей святкової культури українців в другій половині ХХ – на початку ХХІ сторіччя з урахуванням глобалізаційних тенденцій, що відбуваються у світі. **Методологічною основою** дослідження є загальнонаукові методи аналізу: історизму, систематизації, порівняння та узагальнення

досліджуваної проблеми. **Наукова новизна:** особливістю святкової культури українців сучасного періоду є звернення до традицій та обрядів, соціокультурної ідентичності, нематеріальної спадщини, а також запозичення деяких елементів святкування подій з інших культур. **Висновки.** Категорію «святкова культура» дослідники розглядають як різновид соціокультурної діяльності, яку людина здійснює в суспільстві з різних приводів (подій) у формі святкового видовища, відмінного від повсякденності. Святкову культуру можна розглядати через призму соціокультурного підходу, де основною формою взаємодії між людьми є символічно вибудоване дійство – так звана «спеціальна подія» (фестиваль, вистава, концерт, урочистості, церемонії). На сьогодні святкова культура є також осучасненим розумінням та відображенням обрядів, традицій і звичаїв, які можуть презентувати як окремі вистави (події), так і частини великого дійства. У другій половині ХХ та на початку ХХІ сторіч відбулися досить помітні трансформації у святковій культурі гуцулів на Буковині, пов'язаній з різдвяно-новорічними святами. Окрім скорочення свят у часовому відтинку, були усічені окремі компоненти свят, зокрема втрачено повні тексти словесних формул закликання бурі, грому до Святої вечері, наслідування різним віруванням і прикметам. З плином часу змінюється зовнішня форма й характер відзначення подій (свят), але незмінними залишаються ідея і низка домінуючих функцій, що відповідають корінним прагненням людей, а саме: забезпечити добробут і щастя, які в сприйнятті сучасників асоціюються з професійною кар'єрою; побажання добра, здоров'я; передбачення майбутнього та вплив на нього; звернення до народного календаря; повага до державних свят, народного мистецтва. Проведення щорічних вертепів зумовило появу фестивального туризму.

Ключові слова: свято, святкова культура, святкове видовище, соціокультурний підхід, соціокультурна ідентичність, повсякденність, традиція, звичай та обряд, нематеріальна спадщина, фестивальний туризм, Буковина, гуцули.

Relevance of the research topic. A festive spectacle, a celebration is a special layer of events that are perceived as a special activity that leaves behind positive memories. This is the most common way of presenting any kind of service, an opportunity to immerse yourself in leisure activities. Nowadays, the industry of events, leisure and entertainment has become one of the important spheres of everyday life of society, with the help of which a person not only satisfies his spiritual needs, but also forms an idea about his own well-being and the level of development of his country.

In the cultural heritage of the peoples of the world, a special place belongs to calendar customs and ceremonies, national holidays. Scientific interest in traditional culture in order to preserve spiritual values, especially in the conditions of accelerated urbanization, leveling, unification, spread of «mass culture», is becoming more and more relevant. Preservation of the best traditions and spirituality of any ethnic group is not only a careful attitude to the origins of culture, but also concern for its development in the present and future of each nation [2, 1]. Therefore, event culture does not appear discontinuously with the traditions of a particular people.

Analysis of research and publications. The methodological basis for understanding the structural components of the Hutsul holiday culture of the second half of the 20th to the beginning of the 21st century became the works of prominent researchers, first of all V. Shukhevich, H. Khotkevich, V. Hnatyuk, K. Sosenko, I. Svetsytskyi, M. Pashkevich R. Kaindl, who considered Hutsul holidays in the context of the development of the culture of other European peoples, recorded the local specificity of rituals. L. Boyko [1], M. Pashkevycha [5] highlighted the

peculiarities of leisure culture. However, the transformations taking place in the socio-cultural activities of Ukrainians in the context of globalization challenges are not sufficiently studied through the prism of festive culture.

The purpose of the research is to study the peculiarities of the holiday culture of the of Ukrainians in the second half of the 20th – at the beginning of the 21st century in the conditions of modern globalization challenges.

Presenting main material. Today, the industry of holiday services (organization and holding of events of various levels and profiles, for example, festivals, music and sports events) is a multi-million dollar industry that is developing quite quickly. All over the world, the fast pace of growth of this field draws more and more attention of government bodies and potential investors to it. Traditionally, mass events represented the holding of various types of holidays of the social cycle and socially and culturally significant events for a certain circle of people. In the conditions of modern society, the technology of preparing and conducting mass events is changing significantly [5, 16].

Currently, society has an urgent need to think globally, that is, understanding international development trends, and act locally, because modern culture is created at the level of a settlement (cities, villages, towns). Today, it is possible to observe how, thanks to the efforts, activities and initiatives of people, the surrounding cultural space is changing, and new cultural practices are emerging. Modernized forms of special communications represent the digital, game and performance nature in the process of becoming the leading language of communications of the 21st century [1, 25].

The term «ecology of traditional culture» acquires a special moral and ethical sound, which means the need to preserve the ethnic cultural environment not only on the scale of one ethnic group, but also of all peoples. Folk calendar rites reflect the ethnic, socio-political, historical and cultural life of the people at various stages of development. They were and are an integral part of the cultural and everyday life of rural and urban residents. Folk rites are permeated by the idea of continuity of the family, ensuring happiness, productivity, well-being, unity of man with nature. The humanistic idea of affirming life is dominant in calendar winter rites, and it is precisely because of this that the great interest of young people in folk traditions, laughing and entertainment culture, and mythology is determined. The significant development of the event industry in the space of leisure in the context of the transition to a market economy is due to the increase in demand and the demand for a variety of services provided. In this area, not only the provision of services is actively developing, but also their management and the organization of their provision is done outside of their work and household duties without external pressure [4, 114].

J. Goldblatt suggests considering a special event as «a unique moment of time marked by ceremony and ritual to meet specific needs» [10, 6], instead, D. Getz emphasizes the expediency of distinguishing a special event from the position of the organizer and the guest, accordingly, in the first case, a special event is «an event that does not happen often and goes beyond the normal programs or activities of the party that organizes it», and in the second – "the possibility of leisure, communication or cultural experience that goes beyond the usual range of choices or everyday experience" [11, 4]. Therefore, it is quite natural to perceive the modernized traditions and rituals of Bukovyna as a component of event culture.

The study of calendrical customs and rites of the winter cycle of the Hutsuls of the Carpathian region provides us with a great deal of information about the history of mountain people's worldviews, moral and ethical norms, folk art, music, folk choreography, singing, the theoretical understanding of which is one of the priority areas of cultural science. Since the folk culture of the Ukrainian Hutsul mountain sub-ethnicity has best preserved its local traditions of celebrating the New Year and Christmas holidays, it deserves special scientific interest. It is the winter holidays that are most solemnly celebrated in the Hutsul region, although other ethnographic groups live in the Carpathians, in particular the Boikas and partly the Lemkas. Holidays timed to the winter solstice in

the Hutsul region have stable traditional features that have absorbed the main features of social life, marked by the influence of the main pastoral economic and cultural type, reveal the communicative, aesthetic, moral and ethical functions of the customs and rites of the population in the conditions of the mountain landscape. As the researchers rightly note: Ritual is truly a unique and irreplaceable means of recording the achievements of the human community in establishing its coexistence: a form of social consciousness.

The study of the traditional and new in the holidays and customs of the winter cycle of the Hutsul folk calendar of the Carpathians is also relevant because it is connected with the problems of modernity: the preservation of ancestral memory, the study of the origins of the spirituality of the ethnic group in local diversity, the humanization of culture for the prospects of the development of the people and state

An important factor in the centuries-old existence of the ethnographic components of the holidays was the actual agricultural basis of the national calendar, on which various rites and rituals of religious, poetic and public life were held. In the structure of the traditions of the winter cycle of the folk calendar, the cult of ancestors occupies the most important place. Respect for the family, relatives who have gone beyond the eternal limit, is especially well preserved in the rituals of the Ukrainians of the Eastern Carpathians. Ancient traditions can be traced in the sacredness of the ritual dinner, in the syncretism of songs, music, dances, greetings, in the custom of caroling for all members of the family from the owner to the smallest child in the house, honoring ancestors, farewell dances under the house and in the apiary, etc. Hutsul customs of caroling and giving well preserved the ancient structure. It is worth noting that Hutsul carols contain unique material for the reconstruction of ancient pre-Christian customs.

Simultaneously with the preservation of the integrity of the structure of the rite, it is worth noting that during the 19th and 20th centuries, processes of transformation in folk rites gradually took place, which affected the reduction of certain fragments of the rite, the replacement and modernization of the texts of ritual poetry, the loss or change of the motivation of certain ritual folk holidays of the winter cycle in the Hutsul region, the appearance of innovations in the structure of rituals.

The Christian religion had a noticeable influence on the ancient traditions of caroling in the folk calendar. Historical fate developed in such a way that the Hutsuls of different parts of the Hutsul region belonged to two branches of the Christian

religion. In the Bukovina part of the population, there was mostly an Eastern Orthodox rite, and in Galicia and Transcarpathia – a Greek-Catholic (Uniate) rite. The Hutsul population of both parts was not interested in the difference between the churches, they did not really understand it, they recognized their affiliation to the «Russian» faith and adhered to their ancient customs. The intervention of the clergy in national holidays and ceremonies was reacted very sharply, therefore the clergy had to adapt the church rituals to the national ones to a large extent. Studying the traditional culture of the highlanders in the second half of the 20th century – at the beginning of the 21st century, it becomes obvious that the Hutsuls have always invested their understanding in the Christian faith. It was rather a mixture of ancient primitive beliefs, rituals and rites with Christian overlays much later in time. The activation of the process of the religious influence of the Christian Church accelerated in the 1930s, when priests with seminary education began to be sent to villages in the Carpathians, because before that the old priests, who came from the people and were poorly educated, were themselves supporters of ancient rites.

Over time, the processes of the influence of religious carol texts, the contamination of old carols with church carols, because the church made certain compromises with the peasants, can be clearly traced. At the same time, the peasants also began to study and, little by little, remake Christian carols in their own way. The beginning of caroling began in the 19th century. take place near the church, and not from the house of the master who led the band. Carolers are starting to be called not just "brothers", but "church brothers". In the 40s and 60s of the 20th century, the Hutsuls, having survived the horrors of the Second World War, began to hold on to the church more strongly during repressions.

The spread of carols from Christian collections that are distributed in churches has intensified today, it has an increasingly negative effect on the preservation of ancient pre-Christian carols.

In Ukraine, the ritual ceremony has been best preserved to our time precisely in the Carpathian region, which is a vivid manifestation of the development of event culture based on traditions. In the ritual masking of Ukrainians, there are two historical layers: folk and church. The disguised characters of performances on January 13 have in their groups those who were formed before Christianity ("Goat", "Malanka", "Grandfather") and those who arose during the time of Christianity and demonstrate their kinship with the circle of

legends about Herod, Jesus, Angels, etc. It is worth noting that the very custom of dressing up on holidays has its roots in ancient times and is known to many peoples of the world.

At the beginning of the 20th century In some villages of the Carpathians, among the participants of the tours there were groups with the following characters: "tsars", "kings". In the 80s of the 20th century. new characters such as "policeman", "traffic officer", "paramedic" and others appear among the participants of "Malanka".

The historical events that accompanied the war and post-war period were reflected in the Ukrainian Christmas carols of the highlanders. These include the appearance of rebel songs, carols with patriotic content. The formation of Soviet power in the Carpathians, as well as in the western lands of Ukraine in general, was also accompanied by the unification of the socio-economic structure of the region. Forced population migrations, resettlement and mixing of people had a certain impact on culture.

Changes in the rituals of the inhabitants of the Carpathian region and the erosion of the sacred burden in the rites of Christmas, Malanka, Epiphany usually occurred also under the pressure of changes in the way of life of a person, under the influence of accelerated urbanization and socio-economic factors, which is typical for most peoples of the world.

In the 20th century ritual actions are often simplified, lose their primary meaning, because a large part of ritual actions, carols are connected with the peasant's economic activity and correspond to close, harmonious relations between man and nature. Under the pressure of propaganda about rites as religious relics and under socio-economic changes, the old system of calendar rites to a certain extent lost its integrity, disintegrated into separate fragments. However, such components of Ukrainian winter holidays as caroling, singing, New Year's grain sprinkling, Christmas Eve meals and beliefs related to Christmas, hopes for a better fate and well-being, remained the most stable.

In the 1960s, anti-religious propaganda began to be accompanied by the mass introduction of Soviet rituals. The characters of Santa Claus and Snow Maiden appear in the Carpathians, foreign to traditional culture. Through schools and clubs, newly created Soviet carols and philanthropies were spread, which propagandists passed off as updated old rituals filled with new meaning.

The growth of national consciousness also occurred through such an important component as the celebration of national holidays and rituals. Here, too, the fate of politicization, literary and

authorial samples of new carols at the challenge of time was not without. In the new donations, "The New Year is coming, the old one is running away... Because the New Year is better. It will bring us happiness, it will bring us destiny, and freedom for Ukrain", the people hoped for the restoration of statehood in the same way that the highlanders traditionally hoped for profits from farming in the new year.

After the declaration of independence of Ukraine (1991), the persecution and prohibition of traditional holidays of Ukrainians became a thing of the past. Along with the revival of traditions, further processes of transformation in the way of life of national holidays are taking place. In general, the primary spirit of the cult of the family, the family, the economy, the cult of ancestors, honoring guests and family is slowly returning to the celebration of Christmas.

Under the influence of the city, a revival of spectacular forms of celebration is taking place in the rural environment. This is a staged and theatrical action – Vertep. Since the second half of the 1990s, various folklore festivals have become popular. Folkloric collectives, which were created by public youth organizations mainly during the years of independence, take part in them. In particular, in 1999, more than 60 collectives from neighboring regions took part in the festival «Christmas meetings, carols, nativity scenes and fun» in Snyatin. Now almost every year such festivals of carolers and Vertep bands are held in many cities of the Carpathian region with the aim of attracting tourists. The content of carols and Christmas carols is also being updated due to the call of time, many of them are dedicated to the independence of Ukraine. At the same time, some folklore groups adhere exclusively to ancient Old World carols without Christian layering.

Thus, the process of contamination and innovation in carol texts is caused by completely objective circumstances – the desacralization of ritual symbols, which is an integral characteristic of the modern information society.

In the early 1990s, the holiday of Nicholas the Wonderworker (December 19) was restored in the Carpathian region. In modern conditions, the replacement of Santa Claus with St. Nicholas is observed in some places. When St. Nicholas was traditionally an invisible substance, now he often appears in the same role as Santa Claus with gifts in a bag [3, 10].

It is clear that with the change in the way of life, the influence of the city, the components of Western mass culture, mass media, the ceremonial rituals of the New Year-Christmas cycle are simplified, some actions receive new motivation,

or live as an unmotivated tradition – "This is what our grandfathers and great-grandfathers did, but why do we already we don't know, or God knows him".

In our opinion, some damage to the preservation of authentic forms of the holiday is caused by amateur attempts at creative reworkings, processing of old carols, carols, which are often of low artistic quality and which are passed off as original examples of folk art. A negative role is played by the vacuum of knowledge of folk culture among modern workers of culture, education, and holiday organizers.

Event is increasingly becoming a form of self-organization and self-expression of various social subjects, first of all, authorities, businesses, public organizations. Increasingly, mass events are becoming a form of expression of their shared interests, a form of social partnership and self-organization of civil society [8, 28]. Self-regulation of culture is a complex dynamic process that is carried out directly by the subjects of activity in the field of culture without outside intervention [9, 124]. All segments of the event sphere are actively growing. The desire of people all over the world to celebrate events of various levels and profiles is driving the growing importance of this industry. In addition to the traditional segments, which represent different directions of private events (weddings, anniversaries), business events have been developing rapidly in the last two decades. Corporate parties and team-building, intra-organizational event marketing have taken strong positions in the budgets of organizations around the world. Researchers also note the growth of event marketing as a tool for promoting goods, services and brands [6, 48].

A variety of culture, a way to immerse yourself in the atmosphere of a holiday, fun, interesting entertainment, similar to a carnival. Carnivalization of modern culture is a sign of today's informational, post-industrial age. Thanks to carnivalization in the environment of street subcultures, there is a focus on spectacle, bright theatricality and creative potential is formed, because the culture marked by carnival has the potential for its further development (after the carnival, a new cycle unfolds). Festivals contribute to the development of non-institutional culture, thereby developing the democratic principles of self-organization of civil society. Self-regulation offers new approaches to influence subjects of socio-cultural activity, which can be no less effective and do not require approval through the use of the institutional mechanism of the state [7, 51]. The development of street cultures and festivals, which take place as their indispensable

components, shows that street culture is increasingly spreading in Ukrainian cities and gaining supporters, becoming part of the popular culture of Ukraine, which is created by non-professional participants and subcultures without censorship and established official formats.

Museums of Kolomyia perform not only the clichéd function of storing antiquities and archives, as happens in most museums of small domestic cities. They are direct participants in the cultural and artistic life of the city and popularizers of regional ethnic identity. Acting either as an architectural symbol (Pysanka Museum), as a treasury of national heritage (Hutsul region and Pokuttya Museum), or as a memory of the multi-ethnic coexistence of citizens (City History Museum), where the modern problem of multiculturalism is actualized, these museums create a positive association with the city in paradigm of event culture of the Pokut region.

Conclusions. The category «holiday culture» is considered by researchers as a type of socio-cultural activity that is carried out by a person in society on various occasions (events) in the form of a holiday spectacle and is different from everyday life. Holiday culture can be considered through the prism of a sociocultural approach, where the main form of interaction between people is a symbolically built action – the so-called «special event» (festival, performance, concert, celebrations, ceremonies). Today, holiday culture is also a modernized understanding and reflection of rites, traditions, and customs, which can be presented as separate performances (events) or as parts of a large event.

A feature of the holiday culture of the modern period is the appeal to traditions and rituals, socio-cultural identity, intangible heritage, as well as the borrowing of some elements of the celebration of events from other cultures.. At the same time, the all-Ukrainian essence of the winter calendar holidays in the Carpathians is also expressive.

In the process of development, under the influence of migrations, interference of the church in Hutsul national holidays, later atheistic propaganda, ideological pressure and prohibitions of traditional culture, urbanization and processes of globalization, certain changes took place in the celebration of holidays and in the performance of ritual songs. The images of Jesus Christ and the Mother of God, transformed and mystified by the popular imagination, filled secular texts of folk carols and carols. In the second half of the 20th century and at the beginning of the 21st century, quite noticeable processes of transformation took

place in the event culture of the Hutsuls, connected with the Christmas and New Year holidays. In addition to the shortening of the holidays in time, there was a truncation of certain components of the holidays, in particular, the loss of full texts of the verbal formulas for summoning the storm, thunder to the Holy Supper, following various beliefs and omens. Over time, the external form and nature of the celebration changes. The holding of annual nativity scenes (vertep) led to the emergence of festival tourism.

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