STAGES OF CIVILIZATION PROCESS IN UKRAINE: FEATURES OF PERIODIZATION

In the article general features of civilizing approach are revealed; the main stages of Civilization process in Ukraine in its relation to the European Civilization process are shown.

The application of civilizing approach in Ukrainian studies requires the analysis of the features of civilizing process on the territory of Ukraine in the All-European context. This analysis, as it is about the process, "involves the simultaneous vision in stadial, poly-linear and socio-cultural discretionary aspects" [24, p. 5]. Therefore, special attention should be paid to the selection and characterization of the stages of civilizing process in Ukraine as a succession of stages of civilizing process and the clarification of their basic patterns [15].

At the inception of civilizations most communities were the centers of civilization synthesis, and a lot of the forms of their livelihoods had predominantly local origin. However, the local civilizing processes is not something self-contained and isolated, it develops through the political and economic interaction between communities, and therefore have a greater or lesser degree of interconnectivity. In the past the civilizing process occurred from the small local civilizations, such as ancient Egyptians, ancient Chinese or Old-Jews etc., to the sub-continental civilizations (in the Middle Ages they are: Europeans, Muslims, Hindu-Buddhists, Nomadic Central Asians, Far Eastern Inhabitants, several Africans, Mesoamericans, Andean civilizations). Since the 19th century the globalized civilization types were formed. According to the classification of UNESCO, in our time, there are six main types of civilization, embodying the diversity of world cultures: European and North American, Far Eastern, Arab-Muslim, Indian, Tropical African, Latin American [5].

The civilizing process as those we consider as regular changes in states and phenomenon of civilizations livelihood [4, 15]. One of the important means of this analysis there is the identification of the stages of civilization development.

The functional components of civilizing process are geo-cultural, socio-cultural, religious, political-legal, urbanization, geopolitical, industrial and economic, technical and technological, scientific and innovation, information, axiological and educational processes [4]. However, in some cases, exactly in Ukraine, the geopolitical process civilizing process could play more significant role than the others.

We understand the geopolitical process as regular action of states and other geopolitical actors within global or regional area during several centuries [9, p. 428]. It was structured into the geopolitical epochs, each of them is characterized by typical spatial correlation of political actors and centers of power while and by the measure and nature of their control within the considered area of geospatial ambitions and vectors of geopolitical activity. Each geopolitical epoch has its own balance of power, the structure of impact zones, and the specific political boundaries [21, p. 22].

We’ll systematize the main stage of civilizing process in Ukraine and note their relationship to the before selected geopolitical epochs as temporal-structural units of geopolitical process [18].

Under the over mentioned stages of the civilization process we understand chronologically limited conditions of livelihoods of varying lengths, each of them has its own characteristics. According to the principle of hierarchy of civilization process, a big stage can be divided into smaller ones. Therefore, to avoid confusion we use the same approach to the geochronology and divide temporal structures into eras, periods and epochs.

Each era is proposed to be called a big stage of global civilization, which corresponds with two most common levels of development – Pre-Civilization and Civilization. Chronological and territorial unit of civilization era is the civilization, which comes thought the several periods developed. Each of them is characterized by a special of socio-political system and cultural potential, which are germinated during the period, reached the highest level of development and exhausted. But the development of civilization is not certainly completed the disintegration, often we can talk about the transition to a new, more complicated cycle (at least this is obvious to most post-axial civilizations). Sometimes we can find transitional epochs between the periods, sometimes they are delineated by some significant events of general public importance.

European civilization has passed two major periods of development – Medieval and Modernity, and recently moved to the Postmodernity. Therefore, we consider them as the main periods or civilization cycles divided into sub-periods of formation, development, crisis and transition (relatively gradual) to the new development within in the next cycle. Thus each sub-period can also be seen as hierarchically lower cycle, and each new cycle is more complex and more intensive than the previous one. They, in turn, can be divided into smaller stages, which have different types of culture (cultural-historical epochs), economy (economic cycles: the rise – recession), politics (geopolitical epochs) and others, the boundaries of which are neighborly or overlapped with periods and sub-periods of civilization development. We are especially interesting in the same geopolitical epochs, although they are described only a single aspect of civilization, but it is not secondary to Ukraine.

There are some differences in the allocation of periods and sub-periods of the Ukrainian history and the European civilizing process. They are caused by different methodological approaches that used by researchers. In the context of civilization analysis the following steps of the Ukrainian past should be certainly conformed to the general stages of sub-continental civilization [15].

However, the Ukrainian civilizing process began long before the formation of European civilization. The early period of the civilizing process defined as "Neolithic Revolution" was the time of the establishment of productive economy. It was the process of radical restriction of the principles of social evolution, which led to the emergence of agriculture and the creation of artificial human bio-systems as well as the appearance of artificially organized society which developed in the environment organized by intelligence.
Late stone age advancing (Neolithization) on the territory of Ukraine took place beneath the influence of a similar process in Central Europe at the end of the 7th – in the 6th millennium BC, when Pre-Civilization Era started. Partially neolithization spread from the Balkan-Danube region, where the farmers and herders resided and the elements of such synthesis is to be observed in Kukretska culture extended in the South-Western Ukraine [11].

One of the acmes of civilizing process on the territory of Ukraine in the Aeneolithic period was pre-civilization of Trypillia, existed from the 5th – to the 3rd mil. BC. By origin it had been associated with Lower Balkan Danube region and the Middle Eastern cultures [11] and reached a rather high level of development, but never became a part of the local civilization [10, p. 4–7].

The late stages of the Pre-Civilization Era on the territory of Ukraine consists of two periods and five geopolitical epochs – the Cimmerian, the Scythian-Antique, the Hellenistic-Sarmatian, the Gothic, the Hun’s (Fig. 1). In these epochs on the south of Pripyat’ in the forest and partially forest-steppe zones Pre-Slavs existed as an independent pre-civilization, and Steppe, which is the western part of the Great Eurasian Steppe (it is a part of giant natural communication corridor between East and West Eurasia), was the object of migration of the nomads from the Eastern regions, which formed there five pre-civilizations – the Cimmerian, the Scythian, the Sarmatian, the Gothic, the Huns [8]. It led to the dualism of geopolitical and civilizing processes in Ukraine. At that time the agricultural (mainly forest-steppe) folks sought for access to the Black Sea through the Steppe, which was occupied by the pastoralists and the nomads who tried to subordinate the forest-steppe areas. This dualism was characterized by interaction, rivalry and claims of the inhabitants of one region to control other, what eventually led to the formation of the phenomenon of the Great Border – the border between the settled and nomadic peoples and afterwards between the different civilizations – Christian European and Arab-Muslim.

Another component of the civilizing process was the inter-civilization interaction. The Scythians brought into the territories of Northern Black Sea in the second half of the 7th century BC some elements of high Middle Eastern cultures [1]. Along with the expansion of the Scythians in the second half the 7th – in the 5 century BC on the northern coast of the Black Sea the ancient colonies were formed by immigrants from Greece, and Hellenized Bosporus appeared in the 1st– the 2nd century under the sway of the Roman Empire. The territories of Northern Black Sea were in these times the frontier the Antic-Roman civilization. Therefore we can speak about the Hellenistic-Roman period of Pre-Civilization Era in the history of the territory of Ukraine. Ancient cities served as the economic and political intermediaries between metropolitan and the North Black Sea region and they were agents of the spread of European influence.

In the 1st mil. BC – the 5th century AD the process of pre-civilizing synthesis in Ukraine took place gradually and cyclically, depending on the waves of immigrants arrived in the steps of Asia. This led to a historically brief dominance on this territory and adjacent lands by tribal alliances and early-states formations that failed to grow in developed states because it was deteriorated under the blows of the new geopolitical actors. The leading political form were nomadic empire (Scythian, Hun) or military democracy (Gothic), in still wasn’t formed the developed state apparatus and the military raids and the collecting tribute played important role in the
economy. Social relations in pre- and early-state formation of these eras were patriarchal in nature, in this forms distinct tribal structures remained dominating.

The developing of civilization processes on the territory of Ukraine in the second half of the 1st millennium BC happened very slowly. Historians sometimes seek to limit the historical stages of the clear indications of the given dates. For example, the Middle Ages began 476, when the Western Roman Empire canceled, although already 409 in this country the barbaric kingdoms began to form. Moreover, Christianity – the basis of the future European civilization – emerged in the 1–2 century, and 313 it was proclaimed the state religion of the Roman Empire. That is, in fact, the transition to the Middle Ages lasted four and a half centuries.

While in Western Europe new centers of sub-continental civilization began to form, on the territory of Ukraine this process began only in the 8th century. In addition, more than a half a millennium (from the middle of the 3rd to the 8th century) the Great Migration process continued during the time of transition from the pre-civilization level to civilization’s one. He started with the migration of Goths and ended with the Slavs’ migration.

Since the mid of the 3rd century on the territory of Ukraine civilizations increased their influence – the proliferation of axial religions took place as well as some elements of Mediterranean culture. The Goths played their role in this process, after 341 it was due to the activity of a Gothic priest bishop Vuflia who spread Christianity in Arian interpretation and developed the Gothic alphabet and translated the Bible. In the 4th century the Union of the Gothic tribes turned into early-state political association, which reached its elevation under the King Ermanaric (350–375). However 375 this state was destroyed by the Huns (which launched a new geopolitical epoch), and the Goths were ousted from the Black Sea [23, p. 132-133].

The Huns, who dominated on the territory of Ukraine till 375–453, pushed the other tribes and cleared the paths of migration to the west and south for the Slavs. This contributed that the Pre-Ukrainians (Ants and Sklyavns) up the 6th century began to fight against Byzantium, and after the war of the 550–551 began to settle on her territory. The out-migration from the territories of Ukraine was directed to the northern Balkans which till the 680ies there were completely occupied by the Slaves [22]. It is unknown if the Ants or the Sklyavns were these early-state formation, but in an Ants epoch the Slavs took part directly on the Great Migration and joined to the European civilizing process.

The Middle Ages were divided into several sub-periods: early, high (or mature) and late Middle Ages. The chronological boundaries between them are the years about 950 or 1000 (the most common variant) and 1250, 1300 (the most common variant), 1320. During the Early Middle Ages, the centers of civilization synthesis covered almost all European nations, which were the early-state political associations and spread Christianity. In the High Middle Ages sub-period took the most characteristic of medieval civilization forms (feudalism, courtly ethics, scholastic, universities and others) spread. Late Middle Ages were the time of crisis and maturation of the new trends [30]. Let us consider if we can apply these chronology to the Ukrainian civilization process.

The formation of the Eastern-Slavic centers of the European civilization (Eastern European Early Middle Age) started in the late Khazar geopolitical epoch (630–882), when the South Eastern Europe dominated the Khazar Khanate, which paid tribute to the Pre-Ukrainian tribes northerners and clearings [23, p. 471–472]. In the 8th century the three Slavic early-state formation were formed, known from the Arabic sources as Kuyavia (land clearings around the main city of Kyiv), Artania (some researchers identified it with the territory as Ants’, Tmutarakan’, and others – as Chernigov’, Ryazan’), and Slavia (the Novgorod land). This civilizing process is consistent with the European process – within the 7th – 10th centuries the first states of Western and South Slavs and Scandinavians were formed and Christianized [6].

After the in-reign over the Polans (eastern) tribut by Varangian Prince Oleg (882) the Kyivan state was formed. Later this state became the leading civilization center in the Eastern Europe and the Black Sea region. As to the political system it was the early-state empire with the mobile princely (fellowship) Druzhina and merchants played an important role in his the socio-political structure.

The Christianity distributed among European folks helped to equalize the level of their political and cultural development. And its formal adoption by Rus 988 helped to its society remaining traditional to give a new civilization impulse. After it the foundations of the written culture of Rus was developed as well as the artistic images, architecture, first scientific and religious texts, chronicles and art works, the national law was codified, and the fundamentals of political systems was laid. As a result the stratified society was formed. The culture has become almost the same level as in Western countries. We can say therefore that the maturity of medieval Rus’ arose simultaneously with the whole Europe about 1016 with the approval at the throne of Kyiv by Yaroslav the Wise and the start of cultural revival in Rus’.

In socio-political meaning, it was the analogous one, and they were similar stages and trends – they both had escalated from early-state association in the territorial states in them codification’s system of law were created, the foundations of the feudal political system were laid as well as the periodic associations of states and theirs decay [17]. However, this frontier-situation caused, that the process of Christianization of Eastern Slavs (as well as the Scandinavian folks) was not preceded by the emergence of local state, as in the Roman-Germanic, but its formation began later, and similar to the West European civilizing process, feudalism were formed there not on the beginning of the sub-period but about 150-200 years later.

Kyivan State remained a part of the European civilization frontier adjoined to the Steppes, through fighting and contacting with the Khazars, Pechenegs, Pechenegs, Cumans, Torkils. For the country of frontier was characterized by more arcaic social relations – unlike to the Western Europe of that time were no feudalism, serfdom, Latin scholasticism, and in the political system by the features of early-state democracy dominated. On the other hand, in Rus’ some oriental influences were spread. Actually, Orthodox Christianity should be seen as oriental kind of Christianity, but a measure of this orientalization does not deny the belonging of the Orientals Orthodox countries to the European civilization: both directions of Christianity based on the same Scripture, moral system and very similar forms of church service, the differences existed mainly in the ceremonies and in the interpretation of religious doctrine. Later West Christianity differentiated to Catholicism and many varieties of Protestantism, but nobody speaks about existence of a separate Protestant civilization.

The belongings of the Kyivan State to the sub-continental European medieval civilization resulted in significant consequences. It led to the political recognition Rus’ by...
European countries, to the intensive political contacts between them, consolidated dynastic marriages Kyivan princes with the Western households, reign of Yaroslav the Wise and his descendants increased European geopolitical activity of Kyiv, spread the elements of European culture (philosophy, style of architecture, fine Arts) and the develop on the basis of the Greek alphabet Cyrillic.

Feudalism as a system of political hierarchy of European model began to form from the mid-11th century, when the princely retinue began to settle on the land, and the Kyivan state disintegrated into separate principalities [13]. After the death of Vladimir Monomakh’s successor Mstislav 1132 Kievian princes finally lost complete control over all Ruthenian lands, besides the Kyiv’s, and the separate Ruthenian principality actually became independent [3]. In geopolitical epoch of Ruthenian principalities (1132–1240) a two-tier hierarchy of feudalism formed: the Prince and nobles were guided the ethos by a similar to the European chivalry. However, it was not formal contractual relationships between them and the overlord, and estates of boyars were not classic West European Len being absolute hereditary property. Gradually the peasants lost their independence, although the full serfdom still didn’t exist. The cities, in contrast to the West, had no special legal status and self-government [13].

Thus, the content of the Mature Period of the Middle Ages in Rus’ was the rise of Christian culture, development of education, of urbanization, feudal relations and law.

The Mongols destruction of Kyiv 1240 was a disaster for civilization in Ukraine. It led to the decline of Kyiv, devastation of Southern Kyiv region, of Eastern Podillya and Left Bank lands, and Moscovia formed on the North-East community of Rus’ lands, which political and social system had essential oriental features and which later became to claim the Kyiv-Rus’ legacy. This destruction led to the beginning of the Galicia-Volyn'-Horde epoch (1240–1363). Although generally feudal social system and a principality structure were preserved, in the West Rus’ principalities the signs of the crisis appeared as the political dependence on Horde, decay of urban life and the economy and a decrease in population in Sub-Dnieper Ukraine. So, the mature period of the Middle Ages in Ukraine was interrupted prematurely until the late Middle Ages.

In the Lithuanian-Polish-Tatar geopolitical epoch (1363–1569) the Ukrainian principalities lost gradually the remnants of its autonomy. On its territory two European states – the Polish Kingdom and the Grand Duchy of Lithuania began to dominate. However, in Ukraine the European influences had intensified wrought by the Polish cultural influence, spread of Polish and Lithuanian political system and church policies as well as the elements of European culture. Unlike progressive polarization and catholization in Ukrainian lands under Poland, in the Lithuanian Principality in second half of the 14th century the slavonization of Lithuanian elite and Orthodox Christianity was taken place, Rus’ language was recognized as official, the autonomy of Ukrainian principalities and his local customs and legal system remained unchanged [27].

In both countries the feudalism approximate to European version dominated (in Europe he already declined), dependence of peasants intensified, and in the 16th century the serfdom spread. The cities in the 13th century started getting Magdeburg rights (but it mostly concerned their Catholic population) [11, 13].

The military struggle for the Galicia-Volyn’ heritage 1340-87 between Poland, Lithuania and Hungary become a new factor of crisis, as well as the gathering of Ukrainian lands of Lithuania 1340–63, as well as Lithuanian-Ruthenian Civil Wars (1381–84, 1389–92). Ukrainian lands appeared under the alien government, what made civilizing process in Ukraine dependent on the policies of the occupiers. After 1387, when Poland finally annexed Galicia, the introducing Catholic orders begun. According to the Union of Krevo 1385 Lithuanian Prince Jagiello adopted Catholicism and became the King of Poland, it led to the beginning of the political and cultural re-orientation from Ruthenian to the Catholic religion and culture.

The establishment 1443 of the Crimean Khanate (since 1478 – depended on the Ottoman Empire) led to increased role of Ukraine as European civilization frontier. In the second half of 16th century the Cossacks became a new geopolitical actor in the most part of Ukrainian Upper Dnieper. They were a military-corporate community, similar to some other military communities of European-Asian part of the Great Border in 15–18 centuries, such as Don, Volga and Siberian Cossack, and well as Grenz infantry, Uskoks, Hajduks, Szekelys, Klepts. Cossacks assimilating some features of peasant and European noble traits – such as democracy, estates corporatism and honor code, but at the same time they absorbed many features of nomadic people such as mobility and some elements of their military strategy, as well as a number of features of the "sea nomads". The evidence if they were their sea voyages and military strategy on the sea, and Chaika (undecked flat boats) was invented by the Cossacks [16]. That is, the civilization process in Ukraine has undergone a new orientation. However, the Cossacks, without a doubt, was a typical frontier European community, and had a number of features of European marine communities like Dutch naval Geuzen, American pirates and corsairs, as well as – the North American pioneers and assimilators.

The completion of the Middle Ages on the territory of Ukraine is associated with a number of political events aimed at the ultimate elimination of political structures inherited from Rus’. 1452 Volyn principality was eliminated, 1471 – Kiev principality and Wilno privilege issued 1492 denied the right of princes’ relations with the other states and investiture, which soon led to the ultimate elimination of their autonomous rights [3]. Thus, the Late Middle Ages in Ukraine was characterized by the Mongol-Tatarian invasion, numerous wars, the decline of cultural life, and gradually lost by Ukrainian principalities tjeir independence. In the 16th century the European civilization did a transit into a new period of development – the Modernity. The modernization as the civilizing process is rather complex and multidimensional phenomenon. Under Modernity man understands the Post Middle Ages historical period in the development of European societies conducted with their evolution to capitalism, industrialization, secularization, rationalization, foundation of national states with their electoral institutions and forms of supervision [28, p. 444].

It is divided into three sub-periods:

- Early Modernity – 1500(1492) – 1789;
- Classic Modernity – 1789–1900, (in the scheme pof E. Hobsbaum it corinnpodes with the "long 19th century", 1789–1914, which is more reasonable;
- Late Modernity – 1900(1914)–1989 [29].

Modernization is a process of qualitative transformation of European civilization, characterized by the transition from traditional to modern societies. Early Modernity corresponds to the time of origin of bourgeois society and its work ethic, growing economic role and the struggle for political rights of the new modernization stratum – the "Third Estate", the formation
of early modern nations, it is characterized by the proliferation of manufacturing, the Reformation and Counter-Reformation, the spread of ideas of the Renaissance and Humanism as alternatives medieval Theo-centrism, the increase of rationalism in politics, the emergence the first centralized national states and rational bureaucracy, the emergence of modern science, the great geographical discoveries. This process originated in Western Europe in the late 15th and to the mid-16th century also concerned Poland and Ukraine.

On the border of those centuries the ideas of the Renaissance spread, and Reformation achieved the territory of Ukraine in the mid-16th century [11, p. 157]. At the same time 1492 the Cossacks were officially mentioned for the first time, later they became the Ukrainian estate of modernization [27]. Proceeded from it and the Vilna privilege, we deliver the beginning of the Early Modernity in Ukraine to 1492.

In sub-period of the Classic Modernity the civilization process led to the "liberation from religion," especially to the break of ideological hegemony of Christianity, and as a consequence – to the full secularization of society and to the emergence of modern ideologies and to the dehumanization of social relations. Other features of Classic Modernity is the industrial revolution and industrialization, which led to the development and triumph of productive capitalism, numerous revolutionary movements, the formation of modern nations and creating of most of the European nations of the national states as well as the formation of modern electoral institutions.

In sub-period of the Late Modernity the European societies went through the crisis consisted of two world wars, establishing and defeating of authoritarian and totalitarian dictatorships in several countries in Central, Eastern and Southern Europe, spreading of the scientific and technological revolution, emerging of mass society, and at the same time seeking for return to humanism, to the criticism of the values of Modernity and at the beginning of the deconstruction of ideologies of Modernity. With 40–50-ies there are new social trends contributed to the transition to a Postmodernity, which beginning is conditionally considered to be 1991.

Periodization of the development of Ukraine in the age of Modernity coincides with some clarifications with the All-European ones. In generally, the process of creating of the modern Ukrainian nation took place simultaneously with the similar processes in Western Europe.

However, an essence of the Ukrainian modernization was the fact that most of the community kept the traditional way of life, slow and inconsistent responded to major economic and political changes. Moreover, Y. Hrytsak claims that Ukrainians retained their identity largely no as a result of modernization, but in contrary of it [5].

As a result of the Polish-Lithuanian union and the formation of their Commonwealth almost all Ukrainian lands appeared under the Polish authority what opened the new Polish-Cossack geopolitical epoch (1569–1648).

The Political system of the Polish–Lithuanian Commonwealth after 1573 finally ceased to be feudal in form of European political feudalism, but the Nobility (szlachta) completely dominated in the country and this privileged aristocratic stratum remained in the service of the state.

The large Polish magnates and szlachta began to capture in Ukraine communal and private lands. In response to the business expansion in early-bourgeois Europe, the population grew and the prices for food rose several times, they became entrepreneurs similar to the Western "Third Estate." However, this occurred at the expense of increasing the exploitation of the peasants who are legally and actually lost freedom, were attached to the land, lost their benefits and the opportunity to be free oneself as well as from natural rent and labour service. Thus, the development of capitalism in Western Europe led to the economic re-feudalization of Central and Eastern Europe [2, p. 220–225].

The resulting of social stratification among all estates of Ukrainians led to social instability and growing of a number of refugees who joined the ranks of the Cossacks and settled at the Zaporizhia Sich. It also contributed to catholicization of Ukrainian szlachta and closing of the Brest Union between Catholic and Orthodox churches in 1596.

This Union led to the peculiar process of the Orthodox Reformation. Reformation ideas formed in Europe, on Ukrainian territory assumed the character of confrontation between Catholicism and Orthodoxy, and reformed Orthodoxy became the ideology of national liberation struggle of Ukrainians and promoted the formation of early modern Ukrainian nation. At the end of the 16th century Ukrainian Orthodoxy permeated European Renaissance and Reformation as well as Counter-Reformation influences and fundamentally differed from Feudal-Byzantian Orthodoxy of previous epochs. In Ukraine it played similar mobilization and civilizing function as Protestantism played in the Central European ethnic groups [25].

To the other features of European Early Modernity belonged spreading among Ukrainian elite of new philosophical and natural-scientific ideas as well as social models aimed to the building of enlightened absolutist state and state-capitalism mode. In Ukraine the Churchly Fraternities (Bratstvos) performed the role similar to those which the European Protestant communities played including the fact that they were created for the purpose of civic organizations of the Orthodox urban population, of the Orthodox education and control of the Orthodox bishops. The activity of these fraternities elevated the importance of Orthodoxy and contributed to the development of individualism, like a Protestant, but reduced the role of the Orthodox bishops, which led to the Schism in the Eastern Christianity and became for some group of believersthe push to and to the other to the integration of the Ukrainian Orthodox Church with Russian Church.

These processes also led to the increasing of role of Zaporizhian Sich turned into a political power center claimed to express in the interest of Cossacks in the Polish–Lithuanian Commonwealth. Subsequent Cossack wars, that took place on the territory of Ukraine after 1591, evident this process.

The Cossacks also became sufficiently independent political actor and they waged the energetic military activity around the perimeter of the Black and Azov seas and in Moldavia, participated in military campaigns of the Polish–Lithuanian Commonwealth and other European countries. On the lands of their "liberties" Cossacks carried fortification, settler, economic and military activities, what intensified the process of elaboration of Steppe by the Ukrainians.

Numerous conflicts – national, religious and social – as well as the Cossack wars and military campaigns of Zaporizhian Cossacks made Ukraine an internally unstable region. As these regions were absorbed by Russian Empire it became the main principle of its imperial territorial growth [12]. It contributed to the gradual absorption of the most part of Ukraine by Muscovy – Russian Empire, what happened in the next Cossack-Russian geopolitical epoch (1648–1772/75).

Civilizing process in Ukraine after the Bogdan Khmelnitsky uprising reached its new level – the serfdom was abolished and some Cossacks (especially Zaporizhian ones) started
to be transform into bourgeois estate, the development of education as well as high development Ukrainian culture began. And Ukraine weakened politically as a result of civil war known as the Ruin (1658–1686).

In this epoch the process of De-Europeization of Ukrainians, especially its elite, began. In Ukraine, the basic principles of Oriental social system of Russia began to spread. It was characterized by limitation of personal rights and property rights, lack of autonomous corporate associations, the complete obedience to the state and unlimited power of the Tsar of all social groups, including the "servitor nobility" (leading estate in Empire). Gradually the Ukrainian self-governance and the legal system was abolished.

The Russians began to settle in Ukraine, the Ukrainians were russificated, serfdom was restored (second wave of re-feudalization), agriculture worked on the Russian market increasingly. Direct trade relations between Ukraine and Europe were limited. Ukrainian Church became the part of Russian Moscow Patriarchate (1686) and started to return to Feudal-Byzantian Orthodoxy form in its Russian version.

So, sub-period of Early Modernity was characterized by the emergence of Ukrainian Cossacks, transformation them into independent social estate, creating of there state, and then becoming appearing in dependence on Muscovy – the Russian Empire, the emergence of the elements of bourgeois society, the rise of national culture and, ultimately, the loss of political autonomy and cultural independence. That rise was aborted the rise of national culture and, ultimately, the loss of political autonomy and cultural independence. That rise was aborted the rise of national culture and, ultimately, the loss of political autonomy and cultural independence. That rise was aborted the rise of national culture and, ultimately, the loss of political autonomy and cultural independence. That rise was aborted the rise of national culture and, ultimately, the loss of political autonomy and cultural independence.

The processes of De-Europeization intensified especially in the Russian-Austrian geopolitical epoch (1772/75–1917). After the elimination of the autonomy of Zaporizhian Sich (1775) and the inclusion of new territories of Ukraine to the Russian Empire (1793, 1795), former Ukrainian szlachta and starshyna (Cossacks officership) became the Russian nobility status and mostly went under russification. The most Cossacks were turned into a regular army. As a result, in recent decades the 18th century in Ukraine, as in Western Europe, the sub-period of Early Modernity ended and Classic Modernity began.

If in the Early Modernity Cossacks and szlachta were leading Ukrainian modernization strations, after it the Ukrainian intelligentsia began to play this role. In the late 18th century in romanticism spreaded in Ukraine, and (since mid-70th) came from the szlachta and Cossack starshyna begun to research Ukrainian cultural life. Throughout the 19th century the cultural elevation of Ukrainians took place accompanied with the spread of European science and European culture, although in the Russian Empire a lot of Ukrainian intellectuals were forced to work in the context of the Russian culture.

The formation of the modern Ukrainian nation, as well as other statelessness nations of modern Europe began with the end 18 century. In the late 19 – early 20 century (when an ideology of Ukrainian nationalism came into being, the idea of national independence was formulated and the first Ukrainian parties originated) the political stage of the Ukrainian national movement started.

The economic and technological modernization of society was changed, but compare to Western Europe it lagged significantly, since it was occurred in the conditions of the merchant-aristocratic and state capitalism, the domination in it the primitive accumulation of capitals, and the development of raw materials and semi-finished colonial industry. Milestones of it were the industrial revolution (1830–40-ies), the abolition of serfdom (1848 – in Austria, 1861 – in Russia), and industrialization (late 1870-ies). It should be also noted that in the development of capitalism not Ukrainians played the leading role, but the Russians, the Poles, the Austrians and the Jews. The most part of Ukrainian community remained traditionalist, mostly of peasants’ social origins.

The political component of the civilizing process in Russia generally developed in non-European autocratic context where arbitrary and closed decision-making system, exclamation of parliament and etc. prevailed. The development of Galicia coincided with European civilization trends to a greater extent because it was ruled by Austria since 1772.

So the Classic Modernity sub-period in Ukraine was inherent beginning of a formation of the modern Ukrainian nation in the absence of a national state, the development of capitalism took place with numerous vestiges of feudalism and carried alien ethnic elements, but the Ukrainian culture occurred its rise of and the Ukrainian nationalism evolved in his European form, and ideas of independence of Ukraine were spread. However, the Ukrainians remained slightly modernized, mostly peasant in their social structure with a little stratum of nationally conscious intelligentsia.

Sub-period of the Late Modernity in Ukraine, as in Western Europe, started with the beginning of the First World War. At the beginning of this sub-period because of the war and the Second Russian Revolution (1917–18) [19] a systemic crisis of modern societies started. In Ukraine this was expressed primarily by the victory of Bolshevism, creation of a totalitarian state, long-time economic crisis, removal of the masses from political life, forcible secularization of society, spiritual and moral crisis.

In the Ukrainian-Polish-Soviet geopolitical epoch (1917–1954) the Ukrainian statehood was restored 1917 in the form of the Ukrainian People’s Republic (UPR), which early 1918 declared the independence of the state, its political model was the European parliamentary democracy, geopolitically it was oriented on European countries. 1919 the Ukrainian soviet social republic was created, as a Russian response to the UPR, from which the modern Ukrainian state emerged.

However, the victory of Bolshevism led to increasing of alienation of Ukraine from Europe. In 1920-ies the Soviet Ukrainization process took place, at the same time it was the period of the national recovery in Western Ukraine, where the Ukrainian nationalism in 1929 was institutionalized as a political party, and which was developed in the European authoritarian and totalitarian context of that time. The 1930-ies was the times of increasing of modernization of the Ukrainian nation.

The Soviet period of the Ukrainian history since 1929 should be considered as the third wave of re-feudalization [20] and the second (and most powerful) wave of De-Europeization. Its main features were the abolition of private property and market relations, total governmentisation and ideologization of society, destruction of business ethic, forced liquidation of a smallest Ukrainian bourgeoisie, destroying of significant part of the Ukrainian peasantry (which passed through three hunger periods, one of which was The Holodomor, and was re-enslaved in kolkhozes in 1929–32), repressions and destroy of the intelligentsia, a significant limitation of Ukrainian autonomy and the centralization of political control to Moscow, ban the political parties and the elimination of the parliamentary system, the destruction of Ukrainian churches, the unilateral development of spirituality in the context of proletarian culture and vulgar materialism. But there were at the same time the years of industrialization, the development
of natural and exact sciences, and the modernization of traditional Ukrainian society.

The political system of the USSR were the totalitarian despotism, which was controlled by a closed caste of nomenclature and party functionaries with the dominating enclosed and arbitrary decision-making system. Geopolitically the USSR was a conglomerate of regions with different-civilized orientation, created through the unification of ideology of "proletarian internationalism" on the basis of such out-civilized elements as atheism, cosmopolitism, materialism. Based on these points, there was an attempt to create the Soviet "civilization." These trends continued in the Soviet geopolitical epoch (1954–1991), for which the inertial development within De-Europeanized on many criterions the Soviet quasi-civilization was typical.

But Ukraine did not become completely De-Europeanized. In the Latter-Day of the Ukrainian geopolitical epoch, which started 1991, European identity began to revive. However, the important problem is to overcome inheritance from the past eras the geopolitical dualism. The Ukrainian state emerged as an integrative education, collected from different regions. At the same time, Russia is trying to identify itself as a separate Eurasian civilization and to attach Ukraine to it. So in Ukraine the idea of civilization split is spread. Eastern and Southern regions of Ukraine have been mastered by Russia for the first time. Therefore some representatives of the political elite and scientist-theorists are trying to identify them as Eurasian civilization, while the center and West of Ukraine – to as European. However, in reality this "split", as it seems, is a political rather than civilizational. On the one hand, the Central and especially Western regions are oriented to nationalism, interpreted in the European context, on the other, here there took place largely widespread religious fundamentalism with its priority over the secular religious morality. However, this is contrary to the principles of latter-day European development. At the same time, the Eastern and Southern regions culturally and politically are oriented to Russia, but there is also strong human rights movement, that actually complies with European principles.

Sub-period of the Late Modernity in Ukraine was characterized by a system crisis of civilization associated with intensification of De-Europeanization, spreading of totalitarianism, economic and demographic catastrophes, and unilateral development of culture. On the other hand, it was a period of intensive modernization of the Ukrainians, completing of the formation of the Ukrainian nation, as well as the formation of the Ukrainian SSR, which after the collapse of the Soviet Union was evolved to latter-day independent Ukrainian state.

The Latter-Day Ukrainian geopolitical epoch corresponds with the transition to the Postmodern period of European civilization process. He started in the whole Europe with dismantling 1989–91 of totalitarian regimes and the establishing of open society. Its main feature is the formation of information society based upon the rejection of the emphasis on the economic efficiency, the bureaucrat structures of authority, scientific rationalism, that were characteristic of Modernity, it is transition to a more humanist society, where more space is the autonomy, the diversity and the self-expression of personality obtained. Increasingly in such society information becomes the main factor of social control, management and innovation, the organizers of industrial production, management and cultural development becomes those groups who control her and shape her flows [26, p. 179–185]. However, in Ukraine the influence of factors of Modernity retains, including the national elite remains largely beneath the influence of the old Soviet methods of management and social control. An increasingly important role plays such factor of Early Modernity as excessive role in society of religion which restored after the collapse of Bolshevism. Some elements of the post-modernization are to be seen, but they come from "bottom" rather than from "above." The main problems stayed actual for the Ukrainian society during last 20 years, this is the transition from socialism to capitalism (the development from pre-capitalism to capitalism) and from the statelessness to the state-existence.

Both problems are inherent rather the Early Modernity than Postmodernity. On the other hand, there are elements of postmodernization in the society, in particular – the development of information technology and the increasing role in the management of information. The struggle for democracy, for decentralization and humanization of society, for de-monopolization of the economy (which is divided between oligarchic clans), as well as economic reforms remain actual.

Thus, the Ukrainian civilizing process went through several stages: Pre-Civilization Era (late VII millennium BC – 7 century), at the end of it – the Hellenistic-Roman and the Migration periods, and Civilization Era (with 8th century). The last era developed within the European civilization and corresponded with big periods of its – Middle Ages (Early, Mature and Late sub-periods), Modernity (Early, Classic and Late sub-periods) and Postmodernity (see Fig. 1). Mature period of the Middle Ages was interrupted artificially by the Mongol-Tatar invasion, and the period of Classical Modernity began with the inclusion of the territory of Ukraine to the foreign countries. Mature period of the Middle Ages was interrupted artificially by the Mongol-Tatar invasion, and the period of Classical Modernity began with the inclusion of the territory of Ukraine to the foreign countries. The beginning of the most sub-periods corresponds to the beginning of Ukrainian geopolitical epochs.

Regeneration of European identity of Ukrainians associates with the Latter-Day Ukrainian geopolitical epoch and spreading the elements of Postmodernity in society.


The problems of self-identification and features of development of collective (national and European) identity of citizens of Ukraine during 1991–2011 are analyzed in this article. The results of the empirical research of self-identification of citizens of Ukraine after the Berry method are analyzed. The problem of the integrative approach is discussed.

We know that globalization has crucial influence on the spiritual realm of any society, distorting the traditional system of values and transforming collective identity. Under these conditions, particularly acute and urgent is the problem of nation-building and the completion of the formation of a common identity of citizens of Ukraine. In this regard, there is an urgent need for in-depth study of the dynamics of the collective identity of citizens of Ukraine since independence. Today one of the most important collective identities for citizens of Ukraine is the national and European identity.

The phenomenon of collective identity has long attracted the attention of many researchers and widely debated in diverse social and humanitarian discourses. In foreign science, this phenomenon has been studied mainly in the framework of social and cultural anthropology and psychology from different theoretical and methodological positions (E. Durkheim, Z. Freud, E. Erikson, K. Jung, M. Barrett, S. Baumann, D. Kohn, W. Connor, B. Luqman, G. Lyubbe, J. Marcia, J. Matteson, M. Mead, S. Moscovici, E. Smith, S. Stryker, G. Tedzhetel, J. Turner, J. Habermas, Huntington, C. Taylor, V. Heslot et al.). Theoretical analysis of different conceptual approaches to the study of collective identity suggests that identity is a result of the identification process, which is often considered as a process of assimilation, identification (or your group) with someone or something. Identification considered as the most important mechanism of socialization and education ethnicizing personality that manifests itself in making the individual a certain social role in the realization of his own group membership and so on. Thus, identity — is a dynamic structure that develops throughout life, its development is nonlinear and uneven, can be played in the progressive and regressive in direction to overcome the crisis of identity and so on. Identification — this process is included in holistic livelihoods entity closely associated with cognitive, emotional, value-semantic and behavioral areas of personality, owing to its needs, motives, goals and attitudes, mediated by language, regulatory, emblematic, symbolic, figurative, axiological systems culture [4, c. 61-63]. The second half of the 1980s increased the interest of scientists from around the issue of national identity. But published articles and collections (see labor E. Galkina, N. Ivanova, N. Korj, L. Naumenko, M. Obushnyj, T. Stefanenko et al.) and held theoretical and empirical studies P. Gnatenko and V. Pavlenko (see labor E. Galkina, N. Ivanova, N. Korj, L. Naumenko, M. Obushnyj, T. Stefanenko et al.) and held theoretical and empirical studies P. Gnatenko and V. Pavlenko [6] M. Ryabchuk [9], Y. Hrytsak [7, p. 188-197], S. Savoskul [10] M. Shulga [13] and many other scientists did not exhaust the problem of collective identity citizens of Ukraine.

Thus, the collective identity of the citizens of Ukraine studied in domestic social sciences and humanities mainly in the historical and political aspects, without a comprehensive, interdisciplinary analysis of empirical studies, constructive use of which is possible in the framework of an integrative approach. Specifically, the project "Social Identity and loyalty" (1994-1999 years), the head of which was the famous Ukrainian historian Yaroslav Hrytsak [7, p. 188-197], the researchers tried to "take into account the maximum number of different identities" [7, p. 189], but they have not considered any supra-ethnic (eg Slavic) or continental or planetary identity. "Soviet identity" for some reason they called national [7, p. 190], suggesting incomprehensible formula "Soviet" [7, p. 192], and the Ukrainian and Russian identity was not considered in the ethnic sense. This could be avoided if the investigators used an integrative approach that involves consideration of methodological principles and categorical apparatus ethnic philosophy, ethnic psychology, Ethnopolitology and ethnoscience.

It is known that the study of integration processes in the area of research was initiated by Plato, Aristotle, G. Hegel, I. Kant, H. Spencer, A. Einstein and others. In the 80-90 years of the twentieth century B. Kidron, E. Markarian, M. Kagan, N. Depenchuk, A. Ursul and other scientists deepened the concept of "academic integration" [12], highlighting its various forms — the "hardening" (the rise of a new scientific discipline based on combining the two sciences) and "cross" (the formation of a new research direction based on the interaction of several science) to a higher form of integrativity,