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**SCIENTIFIC HORIZON IN THE
CONTEXT OF SOCIAL CRISES**

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The image of Ukrainian ethnic culture through the context of novels of Maria Matios «Solodka Darusia», «Hardly Ever Otherwise»

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Abstract. In this article, we analyze the image of Ukrainian ethnic culture through the context of novels of Maria Matios "Solodka Darusia", "Hardly Ever Otherwise". The main goal is to discuss the reflection of Ukrainian ethnic culture in the works of Maria Matios. We aim to discuss the important role of providing identity for individual human beings, original model of the M. Matios world.

Keywords: *ethnic culture; ethnic renaissance; national identity; sacral; stereotypes.*

World civilization development actualizes number of issues related to the preservation of cultural diversity and cultural identity in the context of the expansion of global mass culture. Cultural globalization causes significant destruction and standardization of cultural space.

Whereas national revival is not a return to the forgotten authentic origins of ethnicity. Culture borrows and averages the traits of traditional folk culture. The category of «national identity» organically linked with the notion of national consciousness. We defined this category as the identification of an individual with a nation, its symbols, values, culture, history, state and legal institutions, political, economic and social interests. National identity definitely related to such concepts as "national consciousness", "national feelings", "national character", "mentality", "national images of the world", "national idea".

No wonder that tolerant attitude to someone else's culture manifests itself relief precisely when in a person own culture

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a person lives a conscious life. It happens if everyone perceives culture as something inherent from him. To sum up, when a person is able to look at his own culture as something existing outside of him.

Such scholars as Yu. Bromlei, E. Helner, S. Hrytsa, L. Humilov, K. Levi-Stross, E. Smit made a significant contribution to the study of theoretical and methodological aspects of ethno-cultural processes. Different aspects of national consciousness are researched by V. Andrushchenko, J. Armstrong, A. Bychko, G. Kasyanov, I. Kresin, V. Lisovy, D. Miller etc.

The most accurate definition of ethnoculture, in our opinion, belongs to Professor M. Stepiko, who characterizes ethnic culture as a specific paradigm of life-formation, which, accumulating in material and spiritual values, sign systems, certain knowledge, meaning, creative abilities and skills of the people, appears a special way of being ethnos for other communities of people (Stepiko, 2011).

We have chosen Maria Matios for our study as a modern author, who, in her words, positions herself as a writer of the national tradition. Her creativity considered actively in various aspects.

Some aspects of the creative evolution of the writer noted in the reviews of I. Andrusiak, Ye. Baran, A. Bohuslavska, Ya. Holoborodko, T. Dziuba, A. Dimarov, D. Drozdovskyi, P. Osadchuk, D. Pavlychko, I. Rymaruk, R. Semkiv, V. Sobol, T. Tebeshevska, S. Filonenko, B. Chervak, M. Yakubovska.

Among the researchers of the language of M. Matios's works are Z. Bakum (anthroponomy), N. Zavadzka (Mythological poetics of the space in the prose), Ya. Holoborodko (Bukovin ornamentation), N. Melnyk (semantics of codes), T. Myslyva (dialecticisms), I. Nasminchuk (peculiarities of individual style), N. Pyroha (phraseologisms), H. Pavlyshyn (reception of the novel "Solodka (Sweet Darusia)"). N. Svarych considered spiritual values in Matios novels, R. Kharchuk researched postmodern prose.

Ethnic and cultural factors are of particular importance in the formation and functioning of national identity. Acquisition of previous generations of the cultural community creates the basis upon which future generations of this community should rely on the process of national self-identification.

National culture as a system of certain material and spiritual values, a set of forms of life characteristic of a

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particular ethnic group, the people, is a kind of generator of life, an organizer of life chaos, where the national - is a structured, orderly system.

However, this aspect, such as the reflection of Ukrainian ethnic culture in the works of Maria Matios not considered, therefore our research is devoted to this topic.

Prose works of the author have gained great popularity "Sweet Darusia" (2004) and "Hardly Ever Otherwise" (2007), which belong to one trilogy.

M. Matios adheres to traditional Ukrainian values, which most contemporary Ukrainian writers consider either anachronistic or impossible (Kharchuk, 2008).

The author's definition of the novel "Sweet Darusia" is a drama for three lives. The novel of Maria Matios consists of three parts, three mosaic paintings: "Darusia"- a daily drama, "Ivan Tsvichok"- the previous drama, "Mikhailo's chudo (miracle)"- the drama is the most important.

Maria Matios is able to touch the painful points of our Ukrainian history, transforming the historical truth into artistic. The realistic features are dominant. We find in our work the signs of the expressionist artistic system. This is psychologism in the disclosure of the inner world of heroes, laconicism, and the capacity of artistic expression.

The writer takes a kaleidoscopic reception - a quick change of emotionally saturated pictures. It emphasizes conflict between the personality and the totalitarian system, between the individual and the society. Events are expressed by emotions; the subtext of the work is deep, expressive dominance of dialogue of personages.

Dmitro Pavlychko notes, "This kind of Stefanic's laconicism, lexical wealth, taken from the Hutsul dialect of the village of Roztoki, where Maria Matios grew up, was not yet in our prose. Nevertheless, as it was, it was only under the pen of Pokutskian classics, but there the literary language and dialect were not so organically linked, as we see in the "Sweet Darusia" (Pavlychko, 2005).

Translator of this novel into English Michael M. Naydan calls her "one of the most prolific and major prose writers in Ukraine today" (Naydan, 2014).

According to the author's definition, "Hardly Ever Otherwise" is a family saga in short stories. Main motives are fratricide, forbidden, tragic love, God-fearing loyalty. They inspire reflections on the eternal, sin and atonement, love, and hatred.

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This is a story about the life stories of several Hutsul families (the Chevjuk, Kayvan, Barvarchuk) from the time of the Austro-Hungarian Empire, the First World War to the middle of the twentieth century. Maria Matios depicts the life paths of his heroes, as complex, contradictory psychological phenomenon, in which the autonomous lines of development intertwined: physiological, psychic, and social.

The rational-cognitive aspect of ethnic identification is the awareness of being a member of an ethnic community, finding out its place among ethnic groups, its position among ethnic relations. Person in this cognitive process is aware of some of own features, properties and qualities that repeated in the people of the respective group. However, it may be language, behavior, lifestyle features, traditions and customs, anthropological type, sometimes-religious beliefs, etc.

Whereas the regulation of ethno-cultural information carries out using stereotypes - original bricks, from which the whole culture of the ethnic group built. These are the established forms of ethnic behavior, their kind, its stamps, patterns, and to a certain extent, and samples elaborated by centuries-long experience of the people. Ethnic stereotypes formed under the influence of social and political conditions. Personal and collective experience of interethnic contacts, fixed in the society estimates of rice. All life of the ethnic group, especially regarding its components, such as behavior, communication, morals, manners, etiquette acquired through it.

In writings, we mark the image of traditional customs and ceremonies wedding. The author describes "old-world Gutsul custom": a toast-thankful husband, when he drinks, shaming his finger the bottom of the glass. If the young were chaste, then the wine does not pour out, if not, then the other way round. The decisive feature of the world's mythopoetic model in the writing is strong interweaving of pagan and Christian elements. This feature shows the colouring of the mythopothetic image of the world in M. Matios's prose.

It is worth noting that the people's poetic worldview is primarily peculiar animistic worldview. One of the defining features of national style of Ukrainians is the so-called anthesis - the roots of the earth and nature (Budnyi, Ilnytskyi, 2008). Bright examples of the manifestation of this aspect of the mythopoetic world viewis found in the novel "Sweet Darusia".

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Especially pronounced is the ritual of dressing by Darusia old pear, reflecting the peculiarity of its perception of nature. In the dressing of Darusia, the shirts and ribbons on the pear are visible phenomenon anthropomorphism - the transfer of people's own rice to the natural objects. This is the same as for to other natural objects. For example, Darusia's flower is compared with a baby. In a similar way Darusia's behavior is seen as manifestation of an animist outlook inherent the original man who is naturally treated as a living being and believed that everything is around her alive, and therefore feels and understands.

Pre-Christian cosmological, Slavic-pagan, Trypilsky-sun-worshipping ideas about the world, and "to this day" live in Carpathian Lemki and Hutsul villages tightly intertwined with deeply Christian outlook.

All life of Hutsuls is permeated with faith in God, as evidenced often-used language designs with the "God". In the religious worldview of the characters, prose of M. Matios in the concept of God embodies world justice. In the novel "Sweet Darusia" one the idea is reflected in the statement. Therefore, blind faith in the exclusive justice of God is sometimes exposed doubt. In the novel "Sweet Darusia" Matronka, who is always fearful of God, a woman begins to doubt the justice of God.

However, it is extremely paradoxical and unexpected both for the mythological and therefore the religious outlook is postulated in the prose of M. Matios' idea of superiority of the ordinary man is not that of the Fate, even over God is in his own the power to change the lives of others. No wonder that the author often refers to the names of religious holidays the most beloved, Easter. The role of the messianic penetrates through religiosity of every bearer of Ukrainian identity. Religious Hutsuls exist, on the one hand, as an internal necessity to be close to God, on the other hand, as a clear opposition to the world of the devil, which is realized through non-religiosity (violation of the basic commandments: not to kill, not betray, etc.) of the Soviet-Russian-imperial.

Wrongness reflects the ideological system of character representations of M. Matios, in whose lives prohibitions play a decisive role, and their violation leads to fatal consequences. According to Dmitro Drozdovsky, the M. Matios's artistic works are "the world of accented personalities", which are often "Disobey, do not adhere to the laws of

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mythological, fairy-ritual world, and then there is a danger” (Drozdovsky, 2015).

Characters of works by M. Matios often deliberately or unknowingly violate the taboo, thus calling upon themselves and your family inevitable trouble. Violation of the ban is triggering the invisible mechanism of destruction calm. A similar situation is observed in the novel “Sweet Darusia”, where Timothy does not pay attention to the advice of a fellow villager, thus breaking the law ban that leads to misfortune.

Michael and Matronka Ilashchuk violate traditional norms. In the minds of the inhabitants of the village violation of the prohibition becomes the only possible explanation of the vicissitudes in life of Ilaschuk. In the happy measured life of Michael and Matronka, who, despite the whole world, endlessly love each other, unexpectedly breaking the trouble. Homeland explains drama of Matronka she didn't cover the head. Matronka use her braid to make a suicide. She should free spirit on her own, and then, according to the laws of mythological world perception, would eliminate misery. The loss of Darusia is explained because of silent of her mother about pregnancy.

Matios even explains what is a “molfaring”. As a component of culture, the rite can be determined by the fact that it generated the means of socialization of individuals. The process of reflection of the external world in perceptions and representations is performed in the rites. It was through the rite there was a process of information interaction, through which the knowledge transmitted. In the novel “Hardly Ever Otherwise”, the real - demonic - world is also presented as being harmoniously coexisting with the world of ordinary people and is an integral part of their lives. For example, Vasilina binds men in ability to Cyril himself. To help the pregnant daughter-in-law, which was in vain, Vasilina goes to the fortune-tellers and healers. Marinka is representing the world of “neprosty”. Marinka endowed with “sight”. So, women in the family saga “Almost never the other way round” is attributed to secret knowledge, a source of which is either supernatural abilities, or female intuition.

The world of the dead in contact with the world of living. M. Matios, in addition to the well-known mythological characteristics of the image of the soul (weightlessness, amorphous, white color, etc.), gives it even a smell. Another version of a peculiar author's artistic interpretation of the image of the soul. We find in the novel “Sweet Darusia”, which

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also coexists with the world of living and world of the deceased. Here the voice of the deceased is represented by the soul of the deceased. The folk-mythological layer of traditional culture focuses on the domination of ethnic stereotypes of behavior, unconscious attitudes, and religious beliefs. It arises in the phase of the rise of the ethnic group, so its main need is identification.

Sacral is one of the main concepts that society aspires to. On the specifics of sacred, which “does not constitute a special religious concept” drew attention to M. Novikova. In the interpretation of the researcher, “it is the essence of the world, its undamaged basis, its moment of the truth, the key to the cosmic, not everyday life of existence. Sacred is older than all religions and older than any ideology” (Novikova, 2005).

Ukrainians love music and dance. Maria Matios also does not overlook it in their writings. In the novel “Sweet Dariusia” (drama previous), we watch the wedding dance “Hora Mare”. Human cultural space is the result of the spiritual development of a person. It is the result of the spiritual work of the people and grows out of the existing cult, faith, tradition. Culture as this result is created by means of a human factor and is inseparable from it.

The traditional proverbs and sayings used in the work are quite traditional. The universe of M. Matios reveals the features of the national model of the world and represents the specifics of the people’s worldview. However, the writer artistically modifies national archetypes and images, creating an author’s original picture of the world, full of characters. In general, an appeal to folklore is a characteristic feature of M. Matios’ prose, the writer, who, according to Y. Goloborodko, “not only reveals freezes, raises files of folk memory, but also restores colour and the mental concentration of popular consciousness” (Goloborodko, 2008). One of them folk motifs that the writer is actively using is fabulous the motive of the prohibition-violation associated with this property of the people consciousness as superstition, which is a manifestation of the mythological outlook.

Probability in the perception of the world, numerous severe prohibitions, and regulations, designed to streamline life, is a specific feature of Hutsul worldview, ethno-regional uniqueness of which is reproduced in the prose of M. Matios. “Demonic, superstitious, forbidden and unbridled,

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which is inherent in any to which Hutsul” (Matios, 2011).

Consequently, the problem of self-awareness, self-identity is dominant for the writer’s work as a representative of the Eighties. This problem violated at the level of the ethnic group, and of the individual. Novels of the writer are revealing several previously taboo topics. Among them, according to Nasminchuk, there is history and heroic past of Ukraine, national as an obligatory component of the universal, religion and spirituality, individual-human as opposed to the collective-mass, erotic as the identical aesthetic category of beauty (Nasminchuk, 2009).

Typically, general loyalty to a tradition underlies the acceptance of the norms. Creation of a national myth associated with a combination of different elements (traditional, tested) in a new context. Certain traits – language, moral code, customs – can play the important role of providing identity for individual human beings. Their role is independent of their use in nationalistic or similar contexts and derives from their general anthropological relevance. Ethno-nation incorporates and protects that trait, the nation-state protects the ethno-nation. It grounds the value of the ethno-nation upon individual needs.

In the new millennium, the prose of the Eighties continues to affirm the fruitfulness and promise of such a discourse that would organically combine traditional and avant-garde style styles. I shall assume that M. Mathios belongs to the writers who mythologize the Ukrainian national. In her work uses the axiom that literature is the conservation of time and man. Ethnocentrism is the basis for the formation of a nation. It expressed on language, folk traditions, which are commonplace in Western Ukrainian lands.

In the process of creating the artistic universe, Maria Matios, mimicking the national model of the world, artistically modifies national images and archetypes. She creates the original picture of the world, filling it with symbols, decoding of which contributes to a deeper understanding of the creative work of the writer. M. Matios forms her own conceptual sphere from such fundamental concepts as God, homeland, morality, life, death, sin, atonement, memory. The conceptual dominant is the nation, and Bukovina acts as the brightest manifestation of the image of the fatherland in the texts of the writer.

Unlike the rest of Ukrainian postmodern writers, which “declare the secular world’s image of a non-religious man”,

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Maria Matios “embroidering” and “catching” his landscape, “while remaining at the same time ideologically homo religiosus (religious man)” (Nabytovych, 2008).

A characteristic feature of Maria Matios’s prose is the appeal to the national folklore. With such a property of popular consciousness as superstition, connected with a fabulous motive of prohibition-violation. Yaroslav Goloborodko calls her the main features of her work, that Matios is the writer with the tradition of folk memory, in the stories of which presented dramatic fate of nation (Goloborodko, 2008).

The language of M. Matios is a combination of modern Ukrainian with dialectal words, phrases, syntactic constructions. In our opinion, the use of such a linguistic format realized by the author’s national nature. The fundamental feature of the nation is the national language. It structures the worldview of the ethnic group, a unique picture of the world, unique forms of thinking and behavior of the speakers (Budny, Ilnytskyi, 2008).

Consequently, ethnic culture is a complex set of processes and connections that ensure the existence of ethnos in space and time, its development and stability as an individual organism. It is clearly structured, and each of its elements is responsible for a separate piece of information in the ethnos system. The body of ethnic culture is flexible and able to adapt to their own needs.

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