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## **LANGUAGE AND CULTURE IN THE EUROPEAN INTEGRATION STRATEGY OF UKRAINE**

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The article analyzes the main problems of the Ukrainian language and culture development in the European integration strategy of our country. To outline the ways of overcoming those in a conceptual dimension the author addressed to the achievements of the foreign and Ukrainian researchers. The research proves that, despite the strengthening of globalization trends, the language and culture in the European integration strategy of Ukraine remain its main priorities. At the same time, there is an urgent need for the institutionalization of Ukraine's cultural diplomacy. Unfortunately, the slow development of cultural diplomacy is caused by the lack of financial and administrative resources, as well as systematic in the cultural initiatives and competent cultural policy formation in general. It is necessary to deepen the most professional vision of its development problems. In order to do this, it will be useful to address to the more successful European states institutionalization experience, to be interpreted in the light of the Ukrainian realities. Most of them have developed entire networks of cultural diplomacy institutions, aimed at cultural values development in a variety of social and cultural contexts. There are bright examples of such institutions as the British Council, the French Institute, the Czech Centre, the Polish Institute, the Goethe-Institute in Ukraine, with their activities contributing to the intercultural cooperation strengthening. A special attention is paid to the concept of multiculturalism in Western Europe. It is found that it required a political recognition of the minorities' special "life model" as an equitable model for the majority of the host party. The problem is that the "majority – minority" pair remained in the same positions as in the assimilation concept, with the difference only the minority been supported in its otherness, rather than assimilated to the majority. In reality, in spite of good intentions, multiculturalism, emphasizing the distinctive features of different communities, can lead to segregation, the creation of national and / or confessional districts, in which and in relation to which the same stereotypes and mutual prejudice will be maintained. The article shows that tolerance is not only a desirable state of social and

interstate communication, but also an indispensable condition for the preservation of peace on the planet.

**Key words:** language; culture; European integration; globalization; regionalization; Ukraine.

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### **Мова і культура в євроінтеграційній стратегії України**

Стаття аналізує основні проблеми розвитку української мови і культури в євроінтеграційній стратегії нашої держави. Прагнучи намітити шляхи її подолання в концептуальному вимірі автор звернулася до напрацювань зарубіжних і українських дослідників. Дослідження доводить, що мова і культура в євроінтеграційній стратегії України залишаються її головними пріоритетами, незважаючи на посилення глобалізаційних трендів. Водночас є гостра потреба інституціалізації культурної дипломатії України. Нажаль, повільний розвиток культурної дипломатії зумовлений нестачею фінансових та адміністративних ресурсів, системності у формуванні культурних ініціатив та грамотної культурної політики в цілому. Варто поглибити саме фахове бачення проблем її розвитку. Задля цього при нагоді стане досвід інституціалізації більш успішних європейських держав, який необхідно інтерпретувати з огляду на українські реалії. Більшість з них розробили цілі мережі інституцій культурної дипломатії, котрі мають на меті вироблення культурних цінностей у різноманітних соціокультурних контекстах. Яскравими прикладами таких інституцій є Британська Рада, Французький Інститут, Чеський центр, Польський Інститут, Гете-Інститут в Україні, чия діяльність сприяє зміцненню міжкультурної взаємодії. Особлива увага в статті приділена концепції мультикультуралізму, що склалася в Західній Європі. Виявлено, що вона вимагала політичного визнання особливої «життєвої моделі» меншин в якості рівноправної моделі більшості приймаючої сторони. Проблема полягає в тому, що пара «більшість-меншість» залишалася на тих же позиціях, що і в концепції асиміляції, з різницею лише, що меншість підтримувалася в своїй інакшості, а не асимілювалася до більшості. Незважаючи на благі наміри, в реальності мультикультуралізм, підкреслюючи відмінні риси різних спільнот, може призвести до сегрегації, створення національних та/або конфесійних районів, по відношенню до яких будуть зберігатися ті ж самі стереотипи та взаємні упередження. В статті показано, що толерантність є не просто бажаним станом суспільної та міждержавної комунікації, але й неодмінною умовою збереження миру на планеті.

**Ключові слова:** мова; культура; європейська інтеграція; глобалізація; регіоналізація; Україна.

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### **Язык и культура в евроинтеграционной стратегии Украины**

Статья анализирует основные проблемы развития украинского языка и культуры в евроинтеграционной стратегии нашего государства. Стремясь наметить пути их преодоления в концептуальном измерении, автор обратилась к наработкам зарубежных и украинских исследователей. Исследование доказывает, что язык и культура в евроинтеграционной стратегии Украины остаются ее главными приоритетами, несмотря на усиление глобализационных трендов. В то же время существует острая необходимость в институционализации культурной дипломатии Украины. К сожалению, медленное развитие культурной дипломатии обусловлено нехваткой финансовых и административных ресурсов, отсутствием системности в формировании культурных инициатив и грамотной культурной политики в целом. Стоит углубить именно профессиональное видение проблем ее развития. Для этого при пригодится опыт институционализации более успешных европейских государств, который необходимо интерпретировать с учетом украинских реалий. Большинство этих стран разработали целые сети учреждений культурной дипломатии, цель деятельности которых заключается в создании культурных ценностей в различных социокультурных контекстах. Яркими примерами таких институтов являются Британский Совет, Французский Институт, Чешский центр, Польский Институт, Гете-Институт в Украине, чья деятельность способствует укреплению межкультурного взаимодействия. Особое внимание в статье уделено концепции «мультикультурализм», которое сложилось в Западной Европе. Выявлено, что она требовала политического признания особой «жизненной модели» меньшинств в качестве равноправного модели большинства принимающей стороны. Проблема заключается в том, что парный концепт «большинство-меньшинство» оставалось на тех же позициях, что и в концепции ассимиляции, с разницей лишь, что меньшинство поддерживалось в своей инаковости, а не ассимилировалось в большинство. Несмотря на благие намерения, в реальности мультикультурализм, который подчеркивает отличительные особенности различных сообществ, может привести к сегрегации, созданию национальных и /или конфессиональных районов, в отношении которых будут храниться те же стереотипы и взаимные предубеждения. В статье показано, что толерантность является не просто желательным состоянием общественной и межгосударственной коммуникации, но и является непременным условием сохранения мира на планете.

**Ключевые слова:** язык; культура; европейская интеграция; глобализация; регионализация; Украина.

## **Introduction**

Nowadays, the modern world witnesses the aggravation of the identity finding problem of both as individuals as entire ethnic groups. According to many researchers, language and culture phenomena are ontologically related. Indeed, a culture without language is dumb, and a language without culture is doomed to a rapid disappearance. It is very difficult for the national culture and its language to survive in the interweaving web of globalization and anti-globalization. The daily information pressure, an average person gets daily, does not make for the orientation and conscious choice of what a person really needs. In majority cases, we do not attach importance to the language used in our everyday life; meanwhile it is of fundamental importance. After all, language is a cultural affiliation marker that forms our identity. It is good to be a “citizen of the world”, but the native roots should also not be forgotten.

For a long time, Ukraine was not experiencing the globalization tendencies, being a part of the Soviet Union behind the “Iron Curtain”, but the situation has drastically been changed for the last 25 years. There is no doubt that “the global globalization structure covers more and more countries of the globe. It stimulates and shapes the social and cultural reflection of the world, reviving and updating the idea of the humanity unity and interdependence. At first glance, the world has always been the only one, but the awareness of this unity was not so large-scale. Ukraine is also engaged in this flow of the global metamorphoses, as the intermediate geopolitical position of Ukraine between the West and the East does not allow it to pass through these processes imperceptibly” (Terepyshchyi, 2016, p. 227–228).

## **Highlighting unsolved issues**

Therefore, the study of the preserving language and culture problem in the context of Ukraine’s ambitions concerning European integration is a matter of urgency. Not having a scientifically based strategy, we will neither become equal members of a Common European Home, nor preserve our own cultural identity, thus turning into an agrarian territory with a population of several million people.

## **The purpose and objectives of the article**

Realizing the scope of the task of language and culture study within the European integration strategy of Ukraine, the article aims to identify the main problems and outline ways of solving them in a conceptual dimension, with the present-day war situation our country faces taken into account.

## **Presenting the main material**

The modern world is characterized by a multi-vector combination of two important trends – globalization and anti-globalization (or regionalization). All countries of the world face their own problems, but modern Europe extremely experiences them. The migration crisis, “Brexit”, the Polish issue and other examples show a general trend that can be described as «Europe’s twilight» (according to

O. Spengler). Populists winning the elections, right-wing or radical left-wing politicians, taking place in several of the EU member-states, are threatening the all united Europe. As S. Terepyshchyi rightly points out that the Modern Era, especially in the European Union, is the place and time of the “guest” cultures advent on the host nation ones (Terepyshchyi, 2016, p. 168).

In these complicated circumstances, Europe raises a problem of preserving the language and, in particular, the host nations’ culture, suffering from the invasion of external forces. For example, there is information that “French Council of State has banned the Christmas manger installation in the Mediterranean city of Bezier municipality premises (Languedoc-Roussillon region)” (Vitovych, 2017). It is also known that in 2012, “the Kokkedal City Administration (near Copenhagen), through majority of voices decided not to spend money on a Christmas tree purchase. As The Copenhagen Post writes, five out of the nine city authority members were Muslims who did not see the need for the holiday expensive preparation. So, members of the Kokkedal Administration agreed they could not allow Christmas tree purchase at a cost 5 000–7 000 kronas (600–900 euros), despite the fact that it was ten times less the sum they had spent for Eid al-Adha (Sacrifice Feast), which marks the end of the Hajj, in particular, 60.000 kronas (8.000 Euros)” (The City Hall of the Danish city...).

The Western Europe concept of multiculturalism claimed for a minorities’ special “life model” political recognition as an equal model for the majority of the host party. The problem is that the “majority–minority” pair remained in the same positions as in the assimilation concept, with the difference only the minority been supported in its otherness, rather than assimilated to the majority. In reality, in spite of good intentions, multiculturalism, emphasizing the distinctive features of different communities, can lead to segregation, the creation of national and / or confessional districts, in which and in relation to which the same stereotypes and mutual prejudice will be maintained.

Tolerance is argued to be not only a desirable state of social and interstate communication, but also an indispensable condition for preserving of peace on the planet. The creation of what can be defined as a social reference point for cultural and social dynamics in the future is the most important thing for the researcher of the tolerance value in the process of globalization. In our opinion, more attention should be paid to the conceptualization of not only theoretical but also practical models of the international policy improvement, which will take into account both national and international processes of integration and disintegration, as well as the history of a particular country, its people and various social groups. While comprehending tolerance in cultural dynamics, it is necessary to substantiate the common cultural meanings of social activity. Only this interaction, which cannot be avoided in a globalized world, will occur in parallel with the processes of cultural convergence based on mutual respect for the values of another. What is happening in

the individual consciousness needs to be transmitted into the sphere of interstate relations; personal friendly relations should become the basis of intergovernmental politics. Such an approach should be a complex one and take into account the relationship at the level of a person, a group, an ethnic group, a state, a planetary society. The collective and personal aspects should form a social and cultural context, oriented not only to the past, but also to the present, and even more for the future.

As for Ukraine, the described problems have not yet fully affected us, but we have another «eternal» problem – the so-called «linguistic issue», been particularly actualized on the eve of the elections. O. Chervyakova emphasizes that the linguistic issue remains the subject of political debate and, most often, acts as an element of speculation both for political forces and for individual representatives of the civil society. One way or another, but the issue of the state language is a matter that belongs to the sphere of the state's national security. Therefore to approach the choice of language, to be given the status of the state one for Ukraine, must be careful and thorough, first of all taking into account the strategic priorities and geopolitical conditions of the Ukrainian statehood development (Chervyakova, 2017, p. 21).

In this context, T. Semyhinovska says that people have always spoken and still speak in different languages. Moreover, it is something deeper than just a means of communication. In fact, the language has formed and forms the world in which the speakers of this particular language live (Rusanivskyi, 2001, p. 48).

Indeed, in a situation the number of subjects of international communication having significantly increased, it is difficult to preserve its language and culture. Under such conditions, cultural diplomacy as an important foreign policy resource becomes one of the most dynamic areas of world politics. Although cultural diplomacy elements have been appealing to since the Ancient times, only the XX – early XXI century has become the time of the conscious state policy on cultural democracy formation, formed at the legislative level. The events that stirred modern Ukraine have attracted the attention of the international community to our state, thus putting responsibility in conducting a consistent and determined cultural policy that will enable Ukraine to form a positive image on the international arena. The policy of cultural diplomacy becomes one of the most effective manifestations of the state's external and internal political position.

Another modern Ukrainian scholar L. Zabolotska sticks to this point of view. According to her, the question of the language's role in state creation and its preservation has gained a special sound in the context of the present language situation of globalization that has spread in the last decade of the XX – especially at the beginning of the XXI century because of the world community international activity. Since nowadays the world witnesses the aggravation of two global trends: globalization (economy, trade, information, cultural processes, etc.) and the

renationalization of the world (the spiritual, national revival of peoples and nationalities, the creation of their new states), so Ukraine has to deal not only with common for all humanity XX–XXI centuries problems, but also with the problems inherited from the XVII–XIX centuries (the Ukraine's statelessness after the Treaty of Pereyaslav, 1654) (Zabolotska, 2012, p. 347).

Analyzing the current state of Ukrainian society and the language policy functioning, the researcher identifies three main characteristics (Zabolotska, 2012, p. 348):

- 1) Ukrainian-Russian bilingualism and diglossia;
- 2) co-existence of three regions (West, South and East, Centre and North) with different national and cultural, social and political traditions and, as a consequence, linguistic politics orientation, language and speech priorities and habits in a single Ukrainian space;
- 3) the formal character of state language policy, the absence of a real high social status of the Ukrainian language.

A well-known linguist V. Rusanivskyi states that the Soviet period consists of two different national and political orientation periods: a short one (1922–1930) when the Ukrainianization (a policy of increasing the usage and facilitating the development of the Ukrainian language and promoting other elements of Ukrainian culture) was conducted, and a long one (1930–1990) marked by the attitude towards the Ukrainian language and culture as a minority ones (Rusanivskyi, 2001).

We support the thought of I. Ozminska that solidarity of a society must form the national consciousness of each individual and, above all, the country citizens mass awareness of them belonging to a single language and cultural space. Therefore, in a unitary state the spread of one state language is the key to its political stability. Our Ukrainian linguistic situation makes it obvious that the Ukrainian language can fully be developed only in Ukraine (Ozminska, 2014, p. 204).

Analyzing the language policy of Ukraine and the EU as an instrument for the communicative space of the European Union development, N. Pelahesha thinks that first of all it is necessary (Pelahesha, 201, p. 38):

– to determine the overcoming of the language barrier between Ukraine and the European Union as one of the priorities of the state language policy, it should be stated in the Concept of the State Language Policy of Ukraine and the Association Agreement with the EU;

– to initiate negotiations with the European Commission on the functioning of the Ukrainian language at the level of the EU institutions given the need of overcoming the linguistic isolation of Ukraine from the EU when entering the Association Agreement;

– to found a European documentation translation centre, since none of the working languages or official languages of the EU is distributed in such a way as

to satisfy the needs of Ukrainian society related to European integration, in order to provide Ukrainian citizens with information on events within the EU and the accession of the state to the European communicative space,;

- to initiate the opening of the directions of specialists training for work in the European Union institutions and European integration structures on the basis of the country's linguistic educational establishments;

- to initiate state programs aimed at increasing the communicative capacity of the Ukrainian citizens;

- to introduce a system of administrative measures aimed at increasing the teaching and lecturing courses in English in the country's educational institutions in accordance with the international trend of education internationalization in order to promote the Ukrainian education attractiveness and further more active participation of Ukraine in the Bologna process;

- to amend to the National Education Development Doctrine, determining the compulsory study of at least two foreign languages. On the example of the EU member-states to declare the study of foreign languages in Ukraine of a political priority;

- within Agreement on Association between Ukraine and the EU to achieve the access of the Ukrainian youth to the EU programs in the field of education, including linguistic, since the experience of such programs opening for applicant countries already exists in the European Union.

We also agree with the conclusion made by the Ukrainian researcher L. Zabolotska that Ukrainian language preservation and development is the basis for the Ukrainian nation security, thus the state's protective actions are to be directed towards the Ukrainian nation protection, as a person is a concrete historical and national and cultural individuality. Only when globalization becomes useful for large and small ethnic groups, peoples, nations and states, one can look for the world's linguistic diversity, to be preserved as a result of renationalization – a full and comprehensive development of each nation, state (economic, ecological, social, etc.). The laws of global integration require from Ukraine a clear definition of the Ukrainian way of development and a strategic choice both in the economic and spiritual spheres, especially when solving the language issue (Zabolotska, 2012, p. 350).

Rozumna O. distinguishes the following features of the cultural diplomacy institutions functioning:

- comprehensive state support;
- subordination to foreign affairs departments;
- popularization of language and provision of services for its study;
- retransmission of the European values;
- compliance with the cultural needs of the host country;



- establishing long-term relationships and developing productive partnerships;
- support of modern culture and art;
- network structure;
- support of literary projects and book publishing (Rozumna, 2016, p. 7–12).

First of all, the successful functioning of cultural diplomacy institutions demands a full support of the state, for which cultural diplomacy being a mechanism of a successful foreign policy line implementation. For example, the above-mentioned Goethe-Institute is not a governmental institution, funded by the German government. This is perfectly illustrated by the fact that for the European countries, the question of cultural promotion to be of a national level issue and priority. The government coordinates the work of cultural institutions and organizes their financing at the expense of the state budget.

Cultural Diplomacy in European Cultural Institutions aims at solving the most acute issues of our time, focusing on the social challenges of the actual culture. Their activities contribute to the implementation of large-scale artistic collaborative projects. For example, the French Institute and the British Council are actively involved in promoting their national cinema by cooperating with Ukrainian cultural centres by organizing cinema premieres and specific projects such as “The British Theatre in Cinema”.

### **Conclusion**

The analysis showed that despite the strengthening of globalization trends language and culture remain the main priorities within the European integration strategy of Ukraine. At the same time, there is an urgent need for the institutionalization of Ukraine's cultural diplomacy. Unfortunately, a lack of financial and administrative resources, systemic formation of cultural initiatives and existence of a competent cultural policy cause the slow development of cultural diplomacy in general. It is necessary to deepen the most professional vision of its development problems. In order to do this, it is worth addressing the more successful European states' experience of institutionalization, to be adapted in the light of Ukrainian realities. Most of them have developed entire networks of cultural diplomacy institutions, aimed at developing cultural values in a variety of social and cultural contexts. Bright examples of such institutions are the British Council, the French Institute, the Czech Centre, the Polish Institute, the Goethe-Institute in Ukraine, with activities contributing to the strengthening of intercultural cooperation.

Prospects for further researches are the conceptualization of the contemporary Ukrainian cultural diplomacy values, the protection of the Ukrainian language and culture, and the development of real measures towards its implementation at the legislative level.

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