

- individual relationship to Russia (Ukraine), including interpretation of the common historical past;
- relationship to the idea of Slavic unity, and to the division of the Russian Orthodox Church;
- social interaction associated with the use of the Ukrainian language, or one of the variants of the hybrid Russian-Ukrainian dialect ("surzhyk").

One should pay attention to the fact that the increase of the degree of "ukrainization", according to the model of the gradient, are not in general spatially correlated with the historical borders of the Hetmanate and Sloboda Ukraine, although in the long run tends to him. Perhaps here affects an ancient 'single Slavonic "nature of the population Severskaya land (Novgorod-Seversky, Chernigov).

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TERRITORIAL IDENTITY OF UKRAINIAN POPULATION: IMPACT ON SPATIAL TRANSFORMATIONS

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Abstract. *The regularities and factors of territorial identity of Ukraine's population formation and transformation are revealed at different hierarchical levels. The interdependence between development and transformation of the physical and mental space is investigated. Perception of territorial transformation is depicted through the prism of regional identity on certain historical-geographical cross-sections. The determination of spatial transformations by the territorial identity of the population is studied.*

Мельничук А.Л., Гнатюк О.М., Растворова М.О. Територіальна ідентичність населення України: вплив на просторові трансформації. *Закономірності і фактори територіальної ідентичності формування і трансформації населення України виявлено на різних ієрархічних рівнях. Досліджено взаємозалежність між розвитком і трансформацією фізичного і ментального простору. Сприйняття територіальних трансформацій відображено через призму регіональної ідентичності на певних історико-географічних зрізах. Досліджується визначення просторових трансформацій територіальної ідентичності населення.*

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Perception of residence place by its inhabitants reveals their understanding of habitat and prospects of its use [7]. Cognition and perception of the environment belongs to the sphere of geographical knowledge [6]. The investigation of personal geographies provides knowledge about the objective world and its transformations [10].

Study of regional identity as a factor that allows the individual to find his way and position in globalized world becomes crucial in geography [3; 4; 9]. Students of the Faculty of Geography of Taras Shevchenko National University of Kyiv have initiated and developed several projects in the course of socio-geographical research, dedicated to the territorial identity of Ukrainian population. Empirical data of the study were obtained by questioning in different regions of Ukraine.

We consider the following model of territorial identity hierarchical levels, especially marking out four macro levels: I. Local macro level: 1. Intra-local identity; 2. Local identity. II. Regional macro level: 3. Sub-regional identity; 4. Regional identity; 5. Sub-ethnic identity. III. National macro level: 6. National identity. IV. Supranational macro-level: 7. Macro-regional identity; 8. Global identity [1].

The previous findings indicate significant relationship between the different levels of territorial identification of Ukrainian population. Generally, regional identity strength is defined as attachment to the respondent's place of birth and residence. Among residents of Vinnytsia region 55.4% of people with lacking territorial identity declared the willing to leave Ukraine, while in the whole regional population this figure was only 40% [2].

The high level of local and regional consciousness itself usually correlates with the perception of European ideals and values. Respondents' geographical origin and the degree of their rootedness have a direct impact on the regional and local identity development and define belonging to European civilization. Native people love their city primarily as a small motherland, and agree to move to other places only following the dictates of heart. But newcomers love their city of residence for its convenience, transport accessibility, the ability to find employment. Regional identification in the younger generation is less developed than in the older one, but still strong enough. Young people tend to have increased strength of European self-identification [2].

Across Ukraine the highest local identity strength is observed in the western part (20 – 30% of respondents associate themselves with a settlement in which they live), and the lowest – in the eastern part (only 10 - 15%). The most significant sub-regional identity develops when the central place of the district has a rich historical and cultural heritage or functions as a significant resettlement center [1].

In the south-eastern part of Ukraine sub-regional identity is weakened in favor of the regional identity. Generally within Ukraine sub-ethnic level of identity is most developed within the historical provinces of Galicia, Volhynia and Podolia. In the rest of Ukraine this level strength appears weakened (the large majority of respondents are not able to correlate their place of residence with some historical-geographical region), and the identity of those who have developed it varies extremely [1].

The highest strength of national identity has been evidenced in Kyiv metropolitan area and also in the western and central Ukraine. Ukrainian self-identification reaches its greatest values in the western and central Ukraine (60 - 80%) and is somewhat reduced in the eastern Ukraine and Transcarpathia (40 - 50%). A high level of knowledge about the origin of the State Emblem of Ukraine and about the author of the national anthem of Ukraine was observed in Kyiv (over 80% respondents gave the correct answer). About 50% of respondents from Kyiv indicated close personal identification with Eastern Europe, 55% - with Europe as a whole, 39% are proud of their European descent, 20% take pride in originating from Eastern Europe and 16% in originating in the former Soviet Union [1].

The next chart shows the relation between the force of historical-geographical background reflection in the minds of residents from Vinnytsia and Vinnytsia region on the one side, and local and national patriotism on the other side. Besides the lower level of knowledge about local geographic specificity shown by the respondents from countryside (so called “village effect”), a noticeable trend is the decline in both local and national patriotism levels with the decrease in the level of integration into the historical and cultural environment of person’s habitat.

Chart 2 shows the relationships between the local and national patriotism indices in Vinnytsia residents and students of Vinnytsia universities coming from Vinnytsia region. It is obvious that national patriotism tends to drop with the decrease of local patriotism.

Chart 3 shows the answers of Kyiv respondents to the question about how close they consider for themselves the city of Kyiv and Ukraine. Respondents were grouped by the strength of Kyiv identity, and for each group the average index of national identity was calculated. This chart once again demonstrates the positive impact of local identity on the national one.

Along with the actual physical space its reflexive image exists in people’s minds, i.e. mental, subjective space. Key, significant and unique characteristics of physical space are reflected in the mental space of the majority of the territorial community. Mental space is the pattern that the community seeks to realize in physical space. Also mental space serves as the controlling factor that determines the direction of physical space transformation, or leads to a particular ethical or aesthetic assessment of changes that occur in the physical space outside the will of the community [8]. During the designated dialectical interaction physical space becomes every time near to that ideal, and corresponds more and more to the mental values of territorial identity. As a result, territorial identity becomes further enhanced, and mental space appeared more structured. In practical terms this means that the territory functions as a basis for a sense of identity, and precisely because of these feelings territory could be transformed without losing its cultural specificity.

Based on the foregoing, the impact of territorial identity on spatial transformation should be looked for in both physical and mental space. Transformation of physical space is represented by the changes in the all aspects of society organization, namely economical, architectural and planning, infrastructural, functional. Transformation of the mental space can be described through the changes in place perception, perceptual landmarks, cultural standards, business relationships,

ethical and aesthetic values, social behavior, public cooperation and the institutionalization of social movements [7; 8].

The role of territorial identity in human space transformation is most visible at the local level. On this basis, the three most common historical-geographical cross-sections can be distinguished in terms of regional centers: 1. Transition from small township to the really urban form of existence (small town), or the rapid growth of newly established towns due to the benefits of demographic growth in the late 19th - early 20th century; 2. Accelerated urban industrialization and the predominance of the industrial sector as a city forming base (the decades of 1930-1990); 3. Search for harmonization with the social and environmental development.

Here are some examples of such transformations on cities Vinnytsia and Zaporizhia.

The most important result of historical and cultural complex "Zaporizhian Sich" construction and spatial expansion was the perceptual transformation of space, and not just a specific area where the complex was built, but a much larger territory. This transformation consists of:

- 1) Change of functional zoning (from residential to recreational);
- 2) Change of historical meaning of the territory – as man-made landscape it was actually created in 1920-1930 by Dnieper Hydroelectric Station builders, but now in the minds of the local community and tourists it is attributed much more to the early events of Cossack Age. Changing the image of the territory made possible its rapid and versatile development.

The phenomenon of mental space transformation through the change of physical space indicates the existence of such a relationship, where the phase of material changes is primary, and the phase of mental changes is secondary. This can happen in the case when successful concepts of territory are selected and invented. Such concepts should be the most bright and positive in terms of the perception of territory. At the same time, in the context of this example, the idea of transforming the physical image emerged from the goal of creating a mental image. We can assume that mentioned here historical and cultural complex would be popular among visitors even if it had been built in a different location on Khortytsia island (or even at the place of the former Zaporizhian Sich, for example, near Kodak rapids), but provided a good panoramic sight and transport accessibility. High probability of this hypothesis indicates that even in the case of physical transformation primacy perception remains based on the mental component.

Identity and localization of spatial transformation in the city of Vinnytsia. In the urban area a few loci of intensive transformations can be distinguished (in both physical and related mental space). Analysis of those loci shows that they are historical cores of Vinnytsia bearing unique cultural burden. Here are basic objects of reconstruction and restoration during 2007-2012:

1. Capital reconstruction of Kozytsky Square, historical mansions restoration on Hrushevsky Street, construction of the modern shopping and entertainment complex "Magicenter" instead of early abandoned industrial zone.
2. Reconstruction of Independence Square.
3. Reconstruction of Theatre Square and adjacent buildings, especially M. Sadowsky Music and Drama Theatre and former non-

classical secondary school, where famous Ukrainian writer M. Kotsiubynsky took examination for the title of public teacher (now the building of Commerce and Economics University). 4. Restoration works in the complex of historical sacral and fortification architecture, known as “Murals of Vinnytsia”. 5. Reconstruction of V. Stus square and installation of the monument to famous poet-dissident. 6. Restoration of other buildings in the center, including Vinnytsia Regional State Administration, Musical School, K. Tymiriazhev Regional Universal Scientific Library etc. 7. Reconstruction of the area around the monument to M. Kotsiubynsky near his memorial museum-estate. 8. Renewal of N. Pirogov Boulevard, including the area around the monument to M. Pirogov. 9. Reconstruction of the Southern Bug River embankment.

By restoring and preserving these objects, the city authorities wants to show, firstly, their respect to the feelings of community, and secondly, to create unique and attractive face of the city, which will serve as its brand for VIP-guests and ordinary tourists.

Obvious innovations (including a controversial decisions, such as “Magicenter” trade center location in the historical center of Vinnytsia) were seamlessly incorporated into the historic space and don’t look like extraneous objects. Moreover, those innovations provide historical space a new meaning, a new life. Designers and those who approved architectural solutions managed to find a compromise between the functional content of new objects and historical environment. By the way, objects of any functional purpose, located in those key points of mental space, automatically obtain status, image, and therefore high popularity.

Mental space of the city can be characterized in the terms of spatial structuring and hierarchy. This is also reflected in the transformation of physical space: most radical of them occurred just in the central part of the city. Mental representations of the center are cementing the image of identity. This cannot provide individually taken Kotsiubynsky and Pirogov museums, located on the semi-periphery and periphery of the city, respectively.

Thus, we can assume the balance between the perception of space and its physical organization. Space perception forms the essential part of the territorial identity, that itself has a significant impact on decisions regarding spatial transformations in the interests of society and the prevailing ideological mindsets of community.

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RUSSIA IN THE ETHNO-CULTURAL DIMENSION: THE SPATIAL SHIFTS AT THE END OF XX – BEGINNING OF XXI CENTURY

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Abstract. *Ethnic-cultural space of Russia is viewed through the prism of its regional structure. A brief description of the historically formed framework of ethnic settlement and its basic structural units is done. The main shifts in the configuration and network of the ethnic settlement in Russia in the second half of XX – in the beginning of XXI century are revealed based on statistical data of Soviet Union census of 1979 and 1989 and the Russian census in 2002 and 2010. A comparison of spatial configurations of ethnic, linguistic and dialect, religious, and regional-cultural differences in the Russian Federation is conducted. The phenomenon of cultural regionalism in Russia in the early XXI century is discussed.*

Стрелецький В.Н. Росія в етнокультурному вимірі: просторові зрушення наприкінці ХХ – початку ХХІ ст. Етнокультурний простір Росії розглядається через призму його регіональної структури. Дається коротка характеристика каркасу етнічного розселення, що історично склалося, та його основних структурних ланок. На основі обробки статистичних даних Всесоюзних переписів населення 1979 та 1989 років, та Всеросійських переписів населення 2002 та 2010 років виявлено найважливіші зрушення в конфігурації та мережі етнічного розселення в Росії протягом другої половини ХХ ст. – на початку ХХІ ст. Проводиться порівняння просторових конфігурацій етнічних, лінгво-діалектичних, конфесійних і регіонально-культурних відмінностей в Російській Федерації. Обговорюється феномен культурного регіоналізму в Росії на початку ХХІ століття.

The subject of this paper is a brief description and analysis of ethnic and cultural transformation processes within the space of Russian Federation at the end of the 20th – beginning of the 21st centuries.

The concrete topics of research are the following:

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