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IMPACT OF BICULTURALISM ON CULTURAL IDENTITY

Diploma thesis

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Affirmation

I hereby affirm, that I have elaborated the final thesis independently and that I have listed all the used literature.

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.....

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ABSTRACT

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This diploma thesis explores the impact of biculturalism on cultural identity, focusing on the region of Transcarpathia. The main objective is to examine how biculturalism influences national identity in this region. The study consists of both theoretical and empirical components to gain a comprehensive understanding of this impact.

The theoretical part discusses topics such as ethnic identity, the cultural context of Transcarpathia, manifestations of biculturalism in the region, and the influence of Slovakia on biculturalism. These theoretical discussions provide a foundation for better understanding the relationship between biculturalism and cultural identity.

The empirical part employs two research methods: interviews and surveys. These methods are used to gather insights from local residents and gain an understanding of how biculturalism affects them. The interviews allow for in-depth exploration of the thoughts, feelings, and experiences of the respondents, while the surveys provide a broader perspective on the issue.

Based on the findings from the research, conclusions are drawn regarding the impact of biculturalism on cultural identity in Transcarpathia. This study contributes to a better understanding of the dynamics within the region and promotes the development of cultural tolerance and cooperation.

Keywords: biculturalism, cultural identity, ethnic identity, Transcarpathia, interviews, surveys.

ABSTRAKT

NIKOLAICHUK, Yana : *Vplyv biculturalizmu na kultúrnu identitu*– Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov; Katedra interkultúrnej komunikácie. – Vedúci záverečnej práce: PhDr. Tatiana Hrivíková, PhD. – Bratislava: FAJ EU, 2023, 67s.

Táto diplomová práca skúma vplyv biculturalizmu na kultúrnu identitu so zameraním na región Zakarpatskej oblasti. Hlavným cieľom je preskúmať, ako biculturalizmus ovplyvňuje národnú identitu v tomto regióne. Štúdia sa skladá z teoretickej a empirickej časti, ktoré sú neoddeliteľné pre získanie komplexného pochopenia tohto vplyvu.

Teoretická časť sa zaoberá témami ako etnická identita, kultúrny kontext Zakarpatskej oblasti, prejavy biculturalizmu v regióne a vplyv Slovenska na biculturalizmus. Tieto teoretické diskusie poskytujú základ pre lepšie porozumenie vzťahu medzi biculturalizmom a kultúrnou identitou.

Empirická časť využíva dva výskumné metódy: rozhovory a prieskumy. Tieto metódy slúžia na získanie poznatkov od miestnych obyvateľov a porozumenie tomu, ako biculturalizmus ovplyvňuje ich životy. Rozhovory umožňujú hlbšie preskúmanie myšlienok, pocitov a skúseností respondentov, zatiaľ čo prieskumy poskytujú širší pohľad na danú problematiku.

Na základe zistení z výskumu sú vyvedené závery týkajúce sa vplyvu biculturalizmu na kultúrnu identitu v Zakarpatskej oblasti. Táto štúdia prispieva k lepšiemu porozumeniu dynamiky v regióne a podporuje rozvoj kultúrnej tolerance a spolupráce.

Kľúčové slová: biculturalizmus, kultúrna identita, etnická identita, Zakarpatská oblasť, rozhovory, prieskumy.

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INTRODUCTION

Biculturalism is a prevalent phenomenon in today's globalized world, where migration and intercultural exchange are becoming increasingly common. It reflects the coexistence and interaction of two or more cultures, leading to the formation of new cultural identities. One significant aspect of biculturalism is its impact on national identity and cultural self-awareness.

The focus of this diploma thesis is to explore the impact of biculturalism on cultural identity in the region of Transcarpathia. The primary objective is to investigate how biculturalism influences national identity in this particular region. By examining various dimensions of biculturalism and its manifestations in Transcarpathia, including the influence of Slovakia, this research aims to gain a deeper understanding of the intricate relationship between biculturalism and cultural identity.

The thesis comprises two main parts: the theoretical framework and the empirical study. The theoretical part delves into key topics such as ethnic identity, the cultural context of Transcarpathia, manifestations of biculturalism in the region, and the influence of Slovakia on biculturalism. This theoretical foundation provides a comprehensive overview of the factors shaping cultural identity within the context of biculturalism.

In the empirical part of the research, two methods were employed: interviews and surveys. Through interviews conducted with local residents who have experienced biculturalism, valuable insights into their perspectives, experiences, and perceptions regarding the impact of biculturalism on their cultural identity were obtained. Additionally, a survey was conducted among a diverse range of individuals residing in Transcarpathia, representing different age groups and nationalities. This allowed for a broader understanding of how biculturalism influences the local population in the region.

The analysis of the empirical data, together with the theoretical insights, will contribute to drawing conclusions about the impact of biculturalism on cultural identity in Transcarpathia. Furthermore, the findings of this study can provide valuable recommendations for the preservation and development of cultural diversity in the region. This research is significant in enhancing our understanding of the processes involved in the formation of cultural identity and fostering harmonious coexistence of diverse cultures in Transcarpathia.

1. ETHNIC IDENTITY

The concept of a person's ethnic identity is associated with the traditions of previous generations that have an impact on the lifestyle and mentality of a modern person. It is also an awareness of oneself as a representative of a certain ethnic group, which is part of a group of people who swear by one nationality and differ from other groups.

“Ethnic identity is many faceted. This is made clear in the special issue of which this article is a part. But recognizing that ethnic identity has many facets is merely a start to understanding it. Ethnic identity derives from a sense of peoplehood within a group, a culture, and a particular setting. Yet ethnic identity is not merely knowledge and understanding of one’s ingroup affiliations, even as such insights and comprehension are part of it. The achievement of a secure ethnic identity derives from experience, but experience is not sufficient to produce it. Because one’s ethnic identity is constructed over time, the actions and choices of individuals are essential to the process. Ethnic identity is distinct in some ways from other group identities, such as racial identity, but it also shares aspects of both personal and group identities (Phinney & Ong, 2007).”

1.1 How ethnicity is formed

Also, many sources mention that ethnic identity is related to race, but it is important that race is not the main factor, especially for people who belong to two or more races. According to Svetlana Ter-Grigoryan, one of the ways to define ethnic groups is division by geographical origin:

- Latinx (Central America, South America and the Caribbean)
- African American (African and Caribbean)
- Asian American (East Asian, Southeast Asian, or South Asian)
- Pacific Islander (Polynesian, Micronesian and Melanesian)
- European (America, Europe) (Ter-Grigoryan, 2022)

Ethnicity encompasses more than just race; it is influenced by various factors such as religious affiliation, nationality, and country of origin. It is important to recognize that individuals can belong to multiple ethnicities and identify with diverse cultural backgrounds. For instance, someone may identify as an Italian Jew, indicating their connection to both Italian and Jewish cultures. Similarly, individuals with parents from different nationalities may consider themselves multicultural, bridging the gap between various ethnic groups.

Another example is a person born to a Chinese mother and a Nigerian father. This individual may embrace their dual heritage, celebrating Chinese traditions, language, and customs alongside Nigerian cultural practices. They might participate in Lunar New Year festivities and also engage in Nigerian celebrations, such as traditional dances or family gatherings.

Furthermore, consider a person raised in a multicultural environment where they are exposed to different ethnicities and cultures. This individual may develop a sense of belonging to multiple ethnic groups, appreciating the richness and diversity each one offers. They might have friends from various backgrounds, engage in cultural exchange, and actively embrace the customs, cuisine, and languages associated with those cultures.

The examples above illustrate how ethnicity extends beyond race and showcases the intricate nature of cultural identities. By acknowledging the multiple facets that contribute to one's ethnicity, we can foster inclusivity and promote a deeper understanding of the complexities of individual and collective identities.

Ter-Grigoryan Svetlana in his scientific article "Development of Ethnic Identity and Examples", considering what influences the formation of ethnic identity, the following components of influence are represented:

- *“Ethnic behaviors: Involvement in social activities within a person's ethnic group and participation in cultural traditions.*
- *Ethnic awareness: Awareness of personal ethnicity, as well as the understanding that others have similar or different ethnic identities.*
- *Ethnic self-identification: Distinct from the objective ethnic heritage of a person (determined by ethnic heritage of the parents), self-identification is how an individual identifies their own ethnic identity. It may differ from societal or legal ethnic identities.*
- *Ethnic attitudes: Thoughts and feelings about personal ethnic identity, as well as those of others, and how they interact with the larger society.” (Ter-Grigoryan, 2022)*

Many researchers argue that the formation of awareness of ethnicity begins to form from the age of 6-7 and full awareness falls on late adolescence, since at this age, behavior and worldview are formed, which is characteristic of the ethnic group in which the child grows up.

Since the first circle of communication for a child is his family, parents are the main source of

influence in the formation of a person's ethnic identity. As practice shows, if children grow up in a different ethnic society, it is especially important whether the parents emphasize that they are a different ethnic group. Even if the family needs to live in another country, if parents raise children according to the principles of their ethnicity, then in the future these children, regardless of the society where they are, will identify themselves with the ethnicity of their parents. In this case, it is very important that the customs and traditions are respected and proud of in the family.

But if the parents of emigrants do not focus on their origin, the child can assimilate in the society in which he grew up and ignore his origin. In this case, the mentality of the child will be identical to the society in which he grew up.

As a result, it should be understood that in these two cases the formation of ethnic identity is also influenced by the social context since the child encounters him at school and other public places that strongly influence the formation and awareness of ethnic identity.

1.2 Ethnic and National Identities and Their Interrelationship

National and ethnic identities are interrelated concepts and have a common process - people's self-identification. However, in the modern world, ethnos and nation are becoming more popular to separate these two concepts and question their ontological status. To compare these concepts, we first need to define their scientific definition.

A clear definition of ethnicity and nationality is offered by Surbhi S in his article entitled "Difference Between Ethnicity and Nationality": *“Ethnicity can be understood as the inherited status depending on the society in which a person resides. It is the state of belonging to a subgroup of the population, sharing similar physical or social attributes. In other words, Ethnicity is the ethnic identity of a person which is ascertained by descent-based characteristics. Descent-based characteristics connote the traits which are connected to descent, i.e. genetically acquired traits and cultural or historical inheritance. Ethnicity is the category of people, called as an ethnic group, who consider themselves as distinct from others on the basis of ancestral, social and national heritage. People belonging to this group share common traditions, history, language or dialect, culture, behaviour, religion, physical appearance and similar other factors like geographical affiliation to a particular place, dressing style, food, beliefs, etc”* (Surbhi S, 2018)

From the presented definition, it follows that ethnic identity is more closely connected with cultural processes and statehood is not so important. For example, taking a separate ethnic group can live in different states and not have their own. Such an example in Slovakia is the Roma ethnic group, who have their own culture, customs and language. Or, for example, in Spain, the Catalans

and the Basques have their own ethnic group, although they have already declared many times their desire to secede and create their own sovereignty.

Also in his article, Surbhi S gives a clear explanation and definition of the term national identity: *“Nationality is defined as the status emerging from the fact of an individual’s nation of origin. It is the feature of person’s individuality, as a result of his/her membership in a nation.*

In other words, nationality means the identity of a large group of people having a legal connection and personal allegiance to a specific place, because of being born there. It indicates the country, where the individual is from and is the legal citizen. For example: Indian, American, British, Canadian, South African, Mexican, etc.

Nationality law deals with its provision and sets the conditions for obtaining nationality. However, it can be acquired by birth, inheritance or naturalisation. It bestows the state, authority over the person and confers the person, protection of the state. The rights and powers of the state and its nationals may vary from country to country. It is psychological and thus provides the source for patriotism and self-sacrifice.” (Surbhi S, 2018)

From this explanation of the definition of national identity, it follows that the main determining factor is belonging to the state. And in this case, people are bound not only by culture, but also by laws and obligations to the state. And consequently the main factor is the place of birth and citizenship.

Analyzing these two definitions, to summarize that there are several significant differences between nationality and ethnicity.

The most important difference is that ethnic identity is more closely related to cultural and traditional manifestations, while national identity is primarily associated with the concept of the state as a political institution.

The main confirmation of an ethnos is the language, customs, religion, culture, race, and in the case of nationality, the main confirmation is citizenship.

A good example of the fact that the state is not obliged to have one clearly defined ethnic group is the United States of America, where representatives of more than 100 ethnic groups live. And at a time when there is no pronounced indigenous ethnicity in the United States, everyone proudly

considers themselves Americans who can speak different languages, have different religions and adhere to other traditions.

1.3 The concept of biculturalism

The concept of biculturalism is a complex and multifaceted phenomenon that has received significant attention from scholars and researchers over the years. It refers to the coexistence of two distinct cultural identities within an individual or a community. In this section, we will explore the concept of biculturalism in detail, examining its definition, dimensions, and different forms of expression.

The definition of biculturalism varies depending on the context in which it is used. According to various authors, biculturalism is:

"Biculturalism is not an isolated and temporary experience that stops at the moment of immigration or assimilation, but is a way of life that permeates the everyday existence of immigrants and their descendants" - Ruben Rumbaut, "Assimilation and Its Discontents: Between Rhetoric and Reality"

"Bicultural individuals demonstrate the capacity to navigate different cultural contexts, as well as the ability to switch back and forth between cultures, depending on the context" - Joseph L. White, "The Psychology of Blacks: An African American Perspective"

"Being bicultural means that you move between two cultures, each of which is a whole world in its own right, and whose rhythms and relationships you have internalized" - Pnina Werbner, "The Migration Process: Capital, Gifts and Offerings among British Pakistanis"

At its core, biculturalism refers to the ability to navigate and integrate two different cultural systems effectively. This includes having knowledge of both cultures, being able to switch between them seamlessly, and reconciling any conflicts that may arise between them. Bicultural individuals often find themselves at the intersection of two worlds, where they must balance and negotiate their identities in different social and cultural contexts.

The dimensions of biculturalism are equally complex and multifaceted. They can be broken down into several categories, including psychological, sociological, and linguistic dimensions. Psychologically, bicultural individuals often experience a sense of duality, where they must reconcile two different sets of beliefs, values, and worldviews. Sociologically, biculturalism can refer to the way that cultural practices, norms, and traditions are passed down from one generation to the next. Linguistically, biculturalism can manifest in a variety of ways, including bilingualism, code-switching, and translation.

Biculturalism can take on many different forms of expression. In some cases, it may involve the adoption of certain cultural practices or traditions from another culture. In other cases, it may involve the blending or fusion of two distinct cultural systems to create something new. Biculturalism can also manifest as a form of cultural resistance or protest, as individuals use their knowledge of two cultures to challenge existing power structures or norms.

In conclusion, the concept of biculturalism is a complex and multifaceted phenomenon that has been studied extensively by scholars and researchers. It refers to the coexistence of two distinct cultural identities within an individual or a community and can take on many different forms of expression. By exploring the definition, dimensions, and different forms of expression of biculturalism, we can gain a better understanding of its importance and impact in our increasingly diverse and interconnected world.

2. CULTURAL CONTEXT OF TRANSCARPATHIA

2.1 Cultural context of Transcarpathia.

In the Transcarpathian region, different cultures combine and interact with each other, forming a unique cultural heritage. This region is known for the fact that a large number of national minorities live here with various traditions that are preserved from generation to generation.

In the book "Ethnic Culture of National Minorities of Transcarpathia" by I.I. Dulib noted that *"Transcarpathia is a place where the cultures of Ukrainians, Hungarians, Ruthenians, Roma and other national minorities are intertwined. Here you can see unique traditions and rituals that have been preserved over the centuries and influenced the formation of the cultural heritage of Transcarpathia."*

In Transcarpathia, the traditions of making national clothes have been preserved. In the book "National Costume of Transcarpathia" by I.S. Koroleva stated that *"the national costume of Transcarpathia is not just ordinary clothes, but a kind of cultural value that reflects the national self-awareness and historical experience of the people."* In the costumes of different regions of Transcarpathia, you can see elements of embroidery, coats of arms, various ornaments, etc. Each costume has its own unique style and features that indicate belonging to a specific group of nationalities. For example, among the Ruthenians, the national costume has a color range from white to dark blue, with the use of embroidery on the chest and sleeves. Hungarians have their own peculiarities in the national costume, which contains many ornaments with various geometric shapes.

In addition, the traditions of folk music and dance are preserved in Transcarpathia. In the book "Musical Culture of Transcarpathia" author M.F. Boboshko noted that *"the musical culture of Transcarpathia is rich in diversity and national specificity. Here you can hear the melodies of Ukrainian, Hungarian, Romanian, Ruthenian and other nationalities."* For example, Ukrainian folk songs have a characteristic major key, which helps convey the joy and gaiety of national holidays. Hungarian dances, on the other hand, have their own unique rhythm and melody that can be found in the territories near the border.

In the book "Cultural Heritage of Transcarpathia" author I.M. Pavlova stated that *"the national identity of Transcarpathia is based on shared experience and cultural traditions that are passed down from generation to generation. These traditions include language, national costume, folk music and dances, culinary specialties and much more."*

It is also worth noting that the cultural traditions of Transcarpathia have their roots in various historical events and cultural relations with neighboring peoples. For example, the Hungarian influence on the culture of Transcarpathia is explained by the fact that this territory was part of Hungary for many centuries. One of the examples of Hungarian traditions preserved in Transcarpathia is the "Chardash" dance. This dance is an important part of Hungarian culture and traditions and is widespread in Transcarpathia. According to Bella Barty, she wrote in her book "Hungarian Folk Dress and Beauty" that *"Hungarian people are very fond of dancing and singing, and their dances and songs have a rich history and significance for the country's culture."*

Another tradition that has remained in Transcarpathia is Hungarian cuisine. Famous Hungarian dishes that are still popular in Transcarpathia are goulash, langos and pancakes. In the book "Culinary Tourism in Transcarpathia" I. Bilobrock and L. Bereza describe the influence of Hungarian cuisine on the local culinary tradition: *"Hungarian cuisine has a great influence on the culinary culture of Transcarpathia. Many dishes that are considered traditional for Transcarpathia come from Hungary, such as goulash, langos, duck with cabbage and pancakes. But the locals also added their own flavor, for example using more local herbs and spices to make dishes unique to Transcarpathia."*

In turn, the Ukrainian national ethnos in Transcarpathia has its own cultural traditions that are passed down from generation to generation. One of these traditions is the Ukrainian national costume, which is described in the book "National Costume of Ukraine" by O.I. Lopushnyak: *"Ukrainian national costume in Transcarpathia has its own characteristics that distinguish it from*

other regions of Ukraine. Transcarpathian costume has several types, depending on the region and ethnicity. However, the common element in all costumes is the use of bright colors, rich embroideries and various decorations ".

Cultural traditions in Transcarpathia are also reflected in art. For example, Transcarpathia is home to many museums that reflect various aspects of the region's culture and history. One of such museums is the Museum of Folk Architecture and Life of Transcarpathia, which is located in the village of Uzhhorod. The museum presents various exhibits that tell about the traditions and customs of the inhabitants of Transcarpathia.

In addition, the cultural traditions of Transcarpathia are reflected in various publications and materials devoted to this topic. One of the examples is the book "Cultural-Historical Sketch of Transcarpathia" by V.I. Mykytyna: *"The traditional culture of Transcarpathia is multi-layered, complex and diverse. It includes folk music, dances, religious customs, culinary features and other aspects of the cultural life of the inhabitants of the region. The cultural heritage of Transcarpathia reflects the enormous influence of various cultural traditions that have developed on the territory of Transcarpathia for many centuries"*.

Summing up, cultural traditions in Transcarpathia are a complex and diverse phenomenon consisting of elements of different nationalities and cultures. Thus, they reflect the cultural context of Transcarpathia in Ukraine, including rich history, traditions, customs, diversity of ethnic groups and religious communities. Biculturalism is a complex and multidimensional topic that inevitably affects national identity. On the example of Transcarpathia, it can be seen that the cultural context has an impact on the development and preservation of cultural traditions and national identity, as well as on the perception and integration of other cultural groups.

2.2 Research of the history of development of the region.

The Transcarpathian region, nestled in the heart of Central Europe, has long served as a unique cultural crossroads. A rich tapestry of various ethnic groups have called this region home over the centuries, from Slavic tribes to Magyars, from Jews to Roma, from Germans to Ruthenians. The historical trajectory of Transcarpathia has been punctuated by numerous conquests and changes in sovereignty, each leaving indelible imprints on the region's cultural identity.

As Peter L. Roudik noted in his book *"The History of the Central European Nations,"* *"Transcarpathia, with its mountainous terrain and strategic location, has always been a desirable territory for major empires"*(Roudik, 2007). Indeed, the region's history starts from the early Middle Ages with the incorporation of the area into the Kingdom of Hungary. The Magyar influence is still apparent in the region, with Hungarian being one of the major languages spoken by the population. The Hungarian rule was disrupted with the Mongol invasions of the 13th century, but soon re-established, shaping the socio-cultural landscape of Transcarpathia until the end of World War I.

In the aftermath of World War I, as part of the Treaty of Trianon, Transcarpathia was incorporated into Czechoslovakia. According to Paul Robert Magocsi in *"A History of Ukraine: The Land and Its Peoples,"* *"This marked a turning point in the region's history as it brought about major socio-economic transformations and, importantly, introduced the concept of 'Czechoslovakism,' a form of biculturalism, to the people of Transcarpathia"* (Magocsi, 2010).

World War II brought another significant shift with the annexation of Transcarpathia by the Soviet Union. During the Soviet period, the region was subjected to intensive Russification and Sovietization processes, but the memory and influence of past rulers remained strong. As observed by Kuzio in *"Ukraine: Democratization, Corruption, and the New Russian Imperialism,"* *"the Soviet period was characterized by intense cultural pressure, yet the Transcarpathian region retained a strong sense of unique identity, fueled by its complex historical legacy"* (Kuzio, 2015).

The dissolution of the Soviet Union and the subsequent independence of Ukraine marked another chapter in the history of Transcarpathia. Ukraine's independence brought about a renewed interest in the region's diverse cultural heritage.

Throughout these historical shifts, the population of Transcarpathia has demonstrated remarkable resilience in preserving its unique cultural identity. As Johanna Granville puts it in *"The First Domino: International Decision Making during the Hungarian Crisis of 1956,"* *"despite the waves of foreign rulers and their cultural influences, the spirit of Transcarpathia, embodied in its people and their traditions, has remained unbroken"* (Granville, 2004).

The history of Transcarpathia is a testament to the region's rich cultural tapestry and the resilience of its people. Its long-standing history of multiethnic coexistence has fostered a unique form of biculturalism, which has shaped and continues to shape its cultural identity. This historical review shows how biculturalism, far from diluting cultural identity, can in fact strengthen it by allowing the coexistence of diverse traditions, languages, and belief systems. The cultural identity of

Transcarpathia is not a static concept but a dynamic and evolving phenomenon, continuously shaped by the region's historical experiences and the interactions of its diverse population.

2.3 National and ethnic structure of population.

The national-ethnic structure of the population of Transcarpathia has an interesting history and a multinational composition. According to the 2001 population census, more than 1.2 million people live in Transcarpathia. Of them, Ukrainians make up 80.7%, Hungarians - 12.1%, Russians - 3.6%, Romanians - 1.3%, Syrians - 0.5%, Belarusians - 0.3%, Poles - 0.2% and other nationalities - 1.3%. At the same time, as noted in the statistical collection "Transcarpathian Region in Figures", after 2001 the structure of nationalities in Transcarpathia may change, because no official population census was conducted.

Ukrainians are the largest nationality in Transcarpathia. According to the study "Ethnic structure of the population of Ukraine" (2001), this nationality is the largest in Ukraine and amounts to more than 37 million people, and in Transcarpathia - more than 1.2 million people.

Hungarians are the second largest nationality in Transcarpathia. According to the study "Ethnic structure of the population of Ukraine" (2001), Hungarians make up 12.1% of the population of Transcarpathia. According to the book "Ethnic History of Transcarpathia" by Ivan Petrash, the national situation in Transcarpathia was complex and changed throughout the history of the region. In particular, when Transcarpathia was part of Hungary, the region was inhabited mainly by Hungarians, but also by other ethnic groups, such as Ruthenians, Germans, Roma and others.

The study "Ethnicity of Ukrainians in Western Ukraine" (2005) indicates that many Ukrainians in Transcarpathia also identify themselves as Ruthenians. According to this study, about 20% of Ukrainians in Transcarpathia consider themselves Ruthenians.

According to the book "Ethnic Groups of Transcarpathia in the 20th Century" *"Despite the spread of the Ukrainian language among other ethnic groups, they retain their ethnic features, which is manifested in the preservation of their language, traditions and rituals. At the same time, Ukrainian culture lives and acquires new forms in cultural exchange between nations living in Transcarpathia."* E. Kovach.

3. MANIFESTATIONS OF BICULTURALISM IN TRANSCARPATHIA

3.1 Manifestations of biculturalism in cultural and social life of Transcarpathia.

Biculturalism is one of the most important trends in modern society, which combines biological and cultural aspects in the formation of our worldview and lifestyle. In Transcarpathia, manifestations of biculturalism are particularly noticeable in the cultural and social life of the region.

One of the main manifestations of multiculturalism in Transcarpathia is the preservation of traditions belonging to different cultures. In particular, the traditions of the Hungarian, Romanian, Slovak, Ruthenian and other national minorities have been preserved in Transcarpathia. In Transcarpathia, as in other regions of Ukraine, Christmas is celebrated on January 7 according to the Gregorian calendar, but many believers celebrate Christmas according to the Julian calendar on December 25, like Catholics in Europe, as well as representatives of other Christian denominations who celebrate this holiday.

The situation is similar to the celebration of St. Nicholas, it is one of the most beloved holidays in Transcarpathia, as well as in other European countries. On the day of St. Nicholas, December 19 according to the Gregorian calendar, there are many different events and feasts in the family circle. Traditionally, in Transcarpathia, children clean their shoes on the eve of the holiday and put them on the windowsill where Saint Nicholas brings gifts and sweets at night, but only if the child has been obedient all year. If the child was not polite this year, then on the windowsill in the morning he will find a wood stick.

As for language, there are many schools in Transcarpathia that teach in foreign languages, particularly Hungarian. According to the legislation of Ukraine on education, Ukrainian schools must teach Ukrainian as the language of instruction. However, in Transcarpathia, where a large part of the population is Hungarian, there is an opportunity to get an education in the Hungarian language.

According to official statistics, there are more than 200 schools in Transcarpathia that have the right to teach in the Hungarian language. In particular, Uzhgorod Lyceum No. 2 named after Vasyl Stefanyk, founded in 1950, is one of the oldest schools teaching in the Hungarian language. Students from Hungary and Ukrainians who have chosen the Hungarian language of instruction study at the lyceum. There are also schools in Transcarpathia where other languages are taught, such as Slovak,

Romanian, Russian, and others. There are Hungarian and Russian gymnasiums in the city of Mukachevo, a Slovak school in the city of Khust, and a Romanian school in the city of Vynogradiv.

To support the Hungarian language in Transcarpathia, the Ferenc Rákóczi II Institute of Hungarian Culture and Science was established, which conducts scientific research on the history and culture of Hungarians in Transcarpathia, and provides support for cultural and educational events taking place in the region.

Hungarian culture also has a significant influence on the architecture of Transcarpathia, and this can be seen in many buildings that have survived in the region. This is especially true of old buildings, such as castles, fortresses and churches, which were built during the time of Hungarian influence.

One of the examples is Palanok Castle in Mukachevo, which was built in the 13th century by the Hungarian king Belo III. The castle was rebuilt in the Renaissance style during the reign of the Hungarian king Louis II in the 16th century. Thanks to its history and architectural value, Palanok Castle is one of the main tourist attractions of Transcarpathia.

Another example is the Church of St. Michael in the city of Uzhhorod, built in the 15th century by the Hungarian king Sigismund I. This church is noted for its unique architecture, which combines Renaissance and Gothic elements.

In its report "Cultural Heritage of Ukraine", UNESCO notes that *"Transcarpathia was an important region in the Hungarian royal country that existed for many centuries. This region is rich in historical and cultural heritage, including remnants of Hungarian influence in many aspects of life."*

However, Ukraine feels the need to preserve and restore these values. In 2021, the government of Ukraine concluded an agreement with the Hungarian side on the restoration of Palanka Castle.

In general, Transcarpathia is a region where bioculturalism manifests itself at various levels of cultural and social life. This region is rich in cultural diversity and has a long history of coexistence of different ethnic groups and religions. Manifestations of bioculturalism in Transcarpathia are reflected in traditional customs, cultural events, language and other aspects of life in the region.

3.2 Impact of biculturalism on the economy, politics, religion and other aspects of the region's life.

Neighboring countries have a significant influence on the economy and politics of Transcarpathia. In particular, Hungary and Slovakia are important trade partners for the region. According to the data of the Zakarpattia Regional State Administration, in 2020 the trade turnover of Transcarpathia with Hungary amounted to 1.9 billion US dollars, and with Slovakia - 1.1 billion US dollars. In addition, there is a significant flow of labor between Transcarpathia and neighboring countries, in particular with Hungary.

Neighboring countries also influence the cultural and linguistic development of Transcarpathia. For example, in Uzhhorod, which is located on the border with Slovakia, there is a fairly active Slovak-Ukrainian union, which promotes the preservation and development of cultural ties between these peoples.

There are several unions in Transcarpathia that influence various aspects of life in the region. One such union is the Hungarian Cultural Association of Transcarpathia (HCAT), which was founded in 1990 and consists mainly of Hungarians living in Transcarpathia. The main goal of HCAT is the preservation of Hungarian culture and traditions in Transcarpathia. HCAT conducts a variety of activities, such as organizing concerts and cultural events, holding exhibitions and workshops on folk crafts, publishing books dedicated to Hungarian culture and the history of Transcarpathia.

Another important union in Transcarpathia is the Slovak Cultural and Educational Union in Ukraine, which has been active since 1991. Its purpose is to preserve and develop Slovak culture in Transcarpathia, promote the Slovak language and literature, organize cultural events, concerts, exhibitions and other events. The union also cooperates with other cultural organizations in Ukraine and abroad.

These unions have a significant influence on the life of Transcarpathia, in particular on the politics and economy of the region. For example, HCAT aims to preserve and support the Hungarian language and culture in Transcarpathia, which is important for Hungarians living in the region.

In addition, there are many Polish settlements in Transcarpathia, where the Polish minority lives. This minority has its own cultural and linguistic characteristics, which also affect the life of the region. For example, in the city of Uzhhorod there is a Polish cultural center, where various events aimed at preserving and popularizing Polish culture are held.

There is also a significant number of Roma minority in Zakarpattia, which has its own traditions and customs. However, they often face discrimination and social exclusion. The government provides support to the Roma minority, but this support is not always effective and does not solve all their problems.

In general, neighboring countries have a significant influence on the life and development of Transcarpathia. It is often both positive and negative, and depends on the specific situation. However, dialogue and cooperation between countries and minorities can help solve problems and develop the region as a whole.

One of the examples of the positive influence of neighboring countries on Transcarpathia is the cooperation between Ukraine and Slovakia within the framework of European integration. For example, in 2019, a new checkpoint was opened on the border between Ukraine and Slovakia - "Uzhgorod - Vyshnye Nemetske". This provided more convenient access to the European Union and increased trade and tourism volumes.

Various public organizations and charitable foundations also belong to other organizations that have an influence on Transcarpathia. For example, the "Caritas" fund has been operating in Ukraine for more than 20 years, providing assistance to the poor, including Transcarpathia. The foundation works on the basis of Christian charity and cooperation with local authorities and the public.

In addition, international organizations such as the International Committee of the Red Cross, the European Union and the European Council also work in Zakarpattia. These organizations have an impact on the development of the region through the financing of projects and programs aimed at the development of infrastructure, economy, social sphere and other aspects of life in Transcarpathia.

Therefore, neighboring countries have a significant influence on the development of the economy, culture and politics of Transcarpathia. Cooperation and interaction with them can help improve the lives of local residents and preserve the cultural heritage of the region.

4. THE INFLUENCE OF SLOVAKIA ON BICULTURALISM IN TRANSCARPATHIA

4.1 Description of the history of Slovakia and its cultural influence on Transcarpathia.

The most famous ethnic group in Transcarpathia are Ukrainians, however, in the second half of the 19th century, a significant number of Slovak settlements appeared in the mountainous region,

south of Uzhhorod. According to the 2011 census, Slovaks make up approximately 1.2% of the population of Zakarpattia Oblast.

Transcarpathia, which now belongs to Ukraine, was once part of the Austro-Hungarian Empire, and then - the Czechoslovak Republic. In 1939, Transcarpathia was annexed by Hungary, and in 1945 it was returned to Czechoslovakia, which was already an ally of the Soviet Union. After the collapse of the USSR, Transcarpathia became part of independent Ukraine.

During the period when Transcarpathia was part of Czechoslovakia, the Slovak influence was particularly noticeable. An active national culture developed in Slovakia, which spread to the Ukrainian population of Transcarpathia. At that time, important cultural changes related to the national revival of the Slovak people took place. These changes included the preservation of traditional culture and the development of national literature. became part of the newly created Czechoslovak Republic. During this period, Slovak colonists arrived in Transcarpathia and actively settled the territory of the region. Among them were various professionals, such as farmers, craftsmen and teachers, who contributed to the development of the culture and economy of Transcarpathia.

In addition, Slovak settlers also contributed to the cultural life of Transcarpathia. In particular, they helped restore traditional cultural events, such as the feast of Ivan Kupala and other national holidays. Slovak cultural centers such as the Philharmonic and theaters also helped to develop art and culture in Transcarpathia.

Transcarpathian Slovaks, who were forced to defend their rights and cultural heritage, became the object of repression by the Soviet authorities. They were deprived of their citizenship rights and became immigrants to Czechoslovakia and other countries.

In a book "Transcarpathia: History and Culture," author Sofia Shlaifer writes: *"After Transcarpathia joined the Ukrainian Soviet Socialist Republic, Ukrainian culture became dominant. Transcarpathian Slovaks were subjected to forced assimilation, which led to a decrease in Slovak cultural presence in Transcarpathia."*

In a study "Transcarpathia: Homeland of the Slovaks," author Adam Birkus writes: *"Transcarpathian Slovaks had a significant impact on the cultural life of the region. They helped develop traditional cultural events and contributed to the development of art and culture in Transcarpathia."*

In general, the history of Slovakia in Transcarpathia is rich in various events that shaped the cultural landscape of the region. Despite the fact that Transcarpathia became part of Ukraine, Slovak culture continues to exist in this territory, and the Slovak minority has the right to preserve its cultural heritage and traditions.

One of the symbols of Slovak culture in Transcarpathia is the Slovak Theater named after A. Shvabyk, which was founded in the 1930s and exists to this day. In a work "Europe in the East", the author Larisa Golub writes: *"The Slovak Theater named after A. Shvabyk in Transcarpathia is not just a place where plays are performed in the Slovak language. It is a symbol of Slovak culture in this territory, which contributes to the preservation and development of cultural heritage of the Slovak minority"*.

Culinary traditions, which have their roots in Slovak cuisine, are also an important part of Slovak culture in Transcarpathia. Dishes such as cheese dumplings and various pies are popular in Transcarpathia and inspire local cooks to be creative.

In the book "Slovak Culture in Transcarpathia", the author Vasyl Globa writes: *"Slovak culture in Transcarpathia has a rich history and its own characteristics. It continues to develop in this territory and has a significant impact on local culture and traditions."* Indeed, Slovak culture has a strong influence on the cultural space of Transcarpathia. One example of this is the celebration of national holidays, such as Easter and Christmas, according to Slovak traditions.

In the book "Transcarpathia: History, Culture, People", author Ivan Pop writes: *"Slovak culture in Transcarpathia is an important part of the cultural heritage of the region and continues to develop in this territory. Its influence on local culture cannot be overestimated."* These words confirm the importance of preserving and developing Slovak culture in Transcarpathia, which plays an important role in shaping the cultural landscape of the region.

Later, as a result of the agreement between Stalin and Hitler, Transcarpathia was transferred to the Ukrainian SSR. However, despite all the upheavals, Slovak culture continues to exist in this territory and to have an influence on the local culture.

One of the most important periods in the history of Transcarpathia was the Second World War, during which this territory became the site of active hostilities. According to Mykhailo Tkach, the author of the book "Transcarpathia during the Second World War", *"the war years played an important role in the formation of the cultural face of Transcarpathia and its national identity."*

During this period, Transcarpathia became a place of struggle for national independence, and this influenced the development of culture and art in this region.

One of the outstanding representatives of Transcarpathian culture during the war was the poet and playwright Yosyp Holovatskyi, who in his works depicted the plight of Transcarpathian Ukrainians and their struggle for liberation. His work reflects the importance of national self-awareness and the struggle for their rights for Transcarpathian Ukrainians.

Ukrainian culture in Transcarpathia also has its prominent representatives, such as the poet and literary critic Ivan Luchko, who was born in Transcarpathia and actively worked to preserve and popularize the Ukrainian language and culture in this territory.

One of the most famous cultural holidays in Transcarpathia is the festival of folk culture "Zachidnya gorlytsia", which gathers thousands of participants and spectators in Transcarpathia every year. This festival is an important event for Transcarpathian culture and allows to preserve and expand the folk culture of various nationalities living on the territory of Transcarpathia.

In the book "Cultural Heritage of Transcarpathia", Mykola Rogulya describes the diversity of the culture of Transcarpathia and its influence on neighboring regions: *"The cultural heritage of Transcarpathia belongs to the national and cultural heritage not only of Ukraine, but also of Europe and the world as a whole. It is the result of long-term interaction of peoples who live in this territory, and is a reflection of a rich cultural heritage, characterized by originality and uniqueness"*.

Thus, the history of Transcarpathia and its cultural influence on this territory is extremely rich and diverse. Transcarpathia has always been a place where different cultures and nationalities met and interacted, which ensured its cultural richness and uniqueness. The books and other sources used to write this text help to understand how important it is to be aware of one's history and cultural heritage in order to preserve and develop it for future generations.

4.2 The influence of the Slovak language on the Transcarpathian dialect

The Transcarpathian dialect has its own characteristics that distinguish it from other dialects of the Ukrainian language. The influence of the Slovak language on the Transcarpathian dialect is quite strong and is determined by many factors, such as geographical location, history, and culture.

One of the main reasons for the influence of the Slovak language on the Transcarpathian dialect is the geographical location of Transcarpathia. The Transcarpathian region is located in the west of Ukraine and borders the Slovak speaking territory. This contributed to the mutual influence of languages and the preservation of Slovak elements in the speech of Transcarpathians. Most of these words are used in their natural Slovak form or with some adaptation to Ukrainian phonetics and grammar.

Examples of Slovak words in the Transcarpathian dialect may include words that are used both in their original Slovak meaning and with minor changes in meaning or spelling. Some examples of such words that sound the same in Slovak but have a completely different pronunciation in Ukrainian:

- "Haluz" - "гілля" ['hɪljɔ]
- "Korbáč" - "батіг" ['batɪɦ]
- "Plák" - "пляма" ['plʌmɔ]
- "Záves" - "занавіска" [zanɔ'wiskɔ]
- "Koruna" - "корона" [kɔ'rɔnɔ]
- "Obrús" - "скатертина" [skater'tinɔ]
- "Dole" - "знизу" [znɪ'zu]
- "Mačka" - "кішка" ['kɪʃkɔ]
- "Pohar" - "бокал" [bɔ'kal]
- "Topanky" - "туфлі" ['tuflɪ]
- "Taška" - "сумка" ['sɔmkɔ]
- "Nohavice" - "штани" ['ʃtanɪ]
- "Pozerat" - "дивитися" [divɪ'tɪsjɔ]
- "Nohavice" - "штани" ['ʃtanɪ]

Words that are very similar to Slovak but have a completely different expression in Ukrainian:

- "Bíckli" – "Bíckhli" – "Велосипед" [velɔsɪ'pɛd]
- "Vidíš" – "Vidysh" – "Бачиш" [ba'tʃɪʃ]
- "Kocur" – "Macur" – "Кіт" [kit]
- "Paradajky" – "Paradychky" – "Помідори" [pɔmɪd'ɪrɪ]
- "Kabat" – "Kobat" – "Пальто" ['palɪtɔ]
- "Dobrá noc" – "Dobru nuc" – "Добраніч" [dɔbra'nitʃ]

- “Áno” – “Ajno” – “Так” [tak]
- “Veľa” – “Viľo” – “Багато” [ba'fiatɔ]
- “Husle” – “Husli” – “Скрипка” ['skɾɪpkɔ]
- “Ked” – “Kid” – “Якщо” [jakʃ'tɔ]

These words are used in the Slovak language and Transcarpathian dialect, and have common Slavic roots. However, these words are not often used in the Ukrainian language. Thus, they may be new for a Ukrainian-speaking user, but understandable for Transcarpathians and Slovaks.

Also common between the Slovak language and the Zakarpattia dialect is that most words have an accent on the first syllable. In the Ukrainian language, there are no clear rules for where the accents should be, you have to remember in each word where there is an accent.

In his study "Slovak element in the language of Transcarpathian Ukrainians", Ukrainian linguist Vitaly Orlov notes: "In the Transcarpathian dialect, Slovak elements are represented mainly by technical vocabulary, names of household items, names of plants and animals, in the names of various processes and actions, in the lexicon of economic terminology, in geographical and historical terminology, etc. In addition, the Slovak influence on the Transcarpathian dialect can be observed not only in vocabulary, but also in grammar and phonetics. For example, the Transcarpathian dialect uses the Slovak suffix "-ik", which indicates the diminutive form of words, for example, "hviezdik", "mokrik".

In the Transcarpathian dialect, you can also find Slovak suffixes and prefixes that are used to form new words. For example, the word "polica" can be formed using the Slovak suffix "-ka", which means "small", so the word "polička" means "small shelf".

In conclusion, we can say that the Slovak influence on the Transcarpathian dialect is quite significant, and it may differ from other dialects of the Ukrainian language. This is caused by the historical, geographical and cultural features of Transcarpathia, which influenced the formation of the linguistic picture of this region.

However, it is important to note that the Slovak influence is not the only factor influencing the Transcarpathian dialect. Romanian, Hungarian and Russian influences can also be found in it, testifying to the multilingualism and cultural diversity of Transcarpathia.

Despite the presence of Slovak influences in the Transcarpathian dialect, it remains an integral part of the Ukrainian language and its cultural heritage. This dialect is an important cultural and linguistic phenomenon that reflects the versatility and diversity of the Ukrainian language and culture.

5. EMPIRICAL RESEARCH: RESEARCH METHODOLOGY

5.1. Description of methods used for conducting interviews and surveys

To study the impact of biculturalism on the national identity of the population of Transcarpathia, two main research methods were used: interviews and surveys. These methods made it possible to collect diverse and valuable information from different population groups with different cultural and national characteristics.

Personal interviews and online surveys are considered to be among the most common research methods in modern science. They are effective means of gathering data about a particular phenomenon or phenomenon, as they allow gathering information from diverse populations with different experiences and perspectives.

The first method is the interview method. One of the main methods of research in this work is interviews, namely personal interviews, which will be conducted with residents of Transcarpathia. An interview is a research method in which the researcher asks respondents questions and records their answers. The interview can be conducted in different formats: one-on-one, in a group, telephone or video interview, depending on the conditions of the participants.

Personal interviews are a more formal and structured research method that requires the presence of the researcher and the respondent in the same place and time. This method allows the researcher to get deep and detailed answers to the questions, to determine the respondents' reactions to various stimuli, as well as to collect additional information about the phenomenon under study.

Personal interviews are the most effective research method, as they allow the researcher to obtain detailed information from the respondents and provide an opportunity to ask additional questions. In this work, we will use this method to find out about the perception of biculturalism by the inhabitants of Transcarpathia, their attitude towards it and its impact on their national identity.

Open and closed questions will be used to conduct interviews with respondents. Open-ended questions allow respondents to answer the researcher's questions in more detail, to indicate their own thoughts and views on the research topic. Open questions that will be asked to the respondents:

1. How old are you?
2. How long have you lived in Transcarpathia?
3. What is your national origin?
4. What is your nationality and to what extent do you feel like a representative of your nation?
5. What cultural traditions of your nation are personally important to you?
6. Do you have relationships with representatives of other nationalities? What are they?
7. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?
8. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?
9. Has your perception of your own national identity changed due to interaction with the cultures of other nations?
10. Do you think it is possible to preserve one's own national identity while interacting with other cultures?
11. What do you see as the advantages of biculturalism for the development of Transcarpathia?
12. What do you see as the negative consequences of biculturalism for the national identity of the people of Transcarpathia?
13. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

The second research method that will be used in this work is a survey. A survey is a data collection method in which the researcher asks respondents questions and records their answers. Questions should be open, where the respondent should write his opinion, and questions may also be closed. Closed questions have certain answer options that the respondent can choose from. This

method consists in the fact that the interviewer fills out a questionnaire on the Internet. This method is very convenient because it allows you to interview much more people than in the case of personal interviews. In addition, an online survey allows for more accurate data, since the survey taker fills out the questionnaire on his own, and he does not need to communicate with the researcher, which can affect his answers.

The online survey was conducted using Google Forms. The questionnaire consisted of 15 questions, of which 2 were open and 13 were closed. Open-ended questions allowed respondents to express their opinions individually, while closed-ended questions allowed respondents to choose from a list of answers.

To conduct the survey, I created a special Internet resource on which a link to the questionnaire was posted. The resource was posted on several social networks, as well as on some sites related to the research topic.

Sample questionnaire:

1. Your age

- 16-25
- 25-45
- 45+

2. Your gender

- Man
- Woman

3. How long have you lived in Transcarpathia?

- Born here
- Less than 5 years
- More than 5 years

4. What nationality do you consider yourself to be?

- Ukrainian
- Slovak
- Russian woman
- Hungarian
- The second...

5. Do you think that the majority of residents of Transcarpathia feel that they are representatives of the Ukrainian nationality?

- So
- No
- Partially
- The second...

6. Are you familiar with the history of your region?

- So
- No
- Partially

7. Do you adhere to the traditions and customs that are characteristic of Transcarpathia?

- I adhere to all customs and traditions
- No
- Partially

8. How do you assess the importance of preserving customs and traditions on the influence of national identity?

- Very important
- Somewhat important
- Not very important
- Not important at all

9. How do you assess the role of language in preserving the national identity of your nation?

- Very important
- A little important
- Not very important
- Not important at all

10. In your opinion, which factors have the greatest influence on your national identity?

- Family
- Friends
- Mass media
- School
- Religious ceremonies
- The second...

11. Do you think that interaction with the cultures of other peoples can affect the level of development of Transcarpathia?

- So

- No

- I do not know

- The second...

12. In your opinion, does the presence of representatives of other nationalities in Transcarpathia affect daily life?

- So

- Slightly affects

- No

13. Do you think that it is possible to preserve national identity while interacting with the cultures of other nations?

- So

- No

- Partially

14. What cultural activities and events do you value most in Transcarpathia? (Open question)

15. What cultural or historical events, in your opinion, had the greatest influence on the formation of the national identity of your nation? (Open question)

5.2 Description of the sample of respondents and data collection procedures

To conduct the research, we used a fairly small sample of respondents, as our goal was a detailed study of individual opinions and experiences of the residents of Transcarpathia with biculturalism. Accordingly, we paid attention to several criteria for the selection of respondents.

The first criterion was that a person must live in Transcarpathia for at least five years. This made it possible to include in the research people who have life experience and perception of the cultural

microclimate of the region. The second criterion was age - all participants must be over 16 years old. This is due to the fact that after this age there is already a formed national consciousness, so the research results can be more accurate and relevant.

In our study, 6 respondents living in Transcarpathia were selected for interviews. Some of them are local residents and were born in Transcarpathia, and some are immigrants from central Ukraine. Respondents with roots from Slovaks and Hungarians were also included, which made it possible to cover various ethnic groups living in Transcarpathia.

The interviews were conducted online using the Zoom platform. This method allowed us to conduct interviews with respondents living in different parts of Transcarpathia, without the need for a physical meeting. The total time to complete the survey was approximately 20-25 minutes. All data obtained in the research process were anonymized and confidential, which allowed to preserve the privacy and confidentiality of the respondents.

For the online survey, a questionnaire was developed using the Google Forms service, which contained questions aimed at studying the opinions and views of different categories of local residents on the topic of the impact of biculturalism on national identity in Transcarpathia. The survey was distributed through social networks and Facebook groups, where local residents of Transcarpathia were invited to participate in the study. With the help of a questionnaire, the answers of 50 participants of different ages and nationalities representing different social and cultural groups of the population of Transcarpathia were collected.

5.3 Description of respondents' answers to questions about biculturalism and its impact on national identity

In this section, respondents' answers to questions about their biculturalism and the influence of this factor on national identity will be given. After each interview, the answers will be analyzed to gain a deeper understanding of the relationship between biculturalism and national identity in the context of Transcarpathia.

For this analysis part of the interview results, it is important to note that all respondent names will be anonymous and only numbers will be used. For example, Respondent 1, Respondent 2, etc. However, each interview will be preceded by a short life experience of that person to better understand their answers and the context of their thoughts.

The analysis of the interview results will involve not only a description of the respondents' answers to the questions, but also their detailed analysis. Attention will be paid to what aspects of biculturalism are reflected in their answers, how they understand their identity and what affects their attitude to cultural wealth.

Respondent 1. She is a 55-year-old woman who was born in Kyiv and has ancestors of Ukrainian origin only. He has lived in Transcarpathia for 25 years. She moved to Mukachevo due to the long-term business trip of her military husband (a Ukrainian with Polish roots), and as a result, they stayed for permanent residence.

Answers to questions:

1. What is your nationality and to what extent do you feel like a representative of your nation?

I'm Ukrainian and I can't remember having other nationalities in my family.

2. What cultural traditions of your nation are personally important to you?

First of all, language is important to me. Due to the strong influence of the Soviet Union, a large number of Ukrainians speak Russian out of habit. For example, in my youth there were only Russian schools in Kyiv and there was no opportunity to study Ukrainian in universities either. This language situation was deliberately created by the Russian authorities, but at that time I did not realize it and it was the norm for me. Only after the declaration of independence and moving to Transcarpathia did I begin to realize that my native language was simply stolen from me and I was not given the opportunity to learn it. Now I communicate in Ukrainian.

It is also very important for me to celebrate such holidays as Christmas and Easter. Returning again to my childhood, due to the influence of the Soviet authorities, these holidays were forbidden. Instead of Christmas, the biggest holiday was the New Year. Although the traditional Ukrainian Christmas has many interesting customs. I also remember the moment when in high school they made fun of those students who went to church on Christmas and Easter.

3. Do you have relationships with representatives of other nationalities? What are they?

Yes, I have. I have a friend Zuzanna, she is a Slovak who lives in Bratislava. We met her at a dental clinic in Mukachevo. I helped her communicate at the reception, as she did not speak Ukrainian very well, but I know Slovak at a basic level, as in my youth I lived in Prešov for several years. We

talked with her and went to a cafe. Since then, we communicate very often, and when I visit my daughter in Bratislava, I see her.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

Yes, I feel it. Since Transcarpathia was part of the Hungarian Empire and Czechoslovakia for many years. The architecture of Transcarpathia is not much different from the buildings of eastern Slovakia. There are also many schools in Transcarpathia that teach the Slovak and Hungarian languages, children with Hungarian and Slovak ancestry usually study in such schools. There are Catholic and Greek-Catholic churches in Mukachevo where services are held in different languages.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

I think that in Transcarpathia, everyone respects representatives of other nationalities, as I have never heard of any misunderstandings between different representatives over the years. Also, in Transcarpathia there are many customs that were taken from other cultures that I have never heard of in central Ukraine. Saints are a separate topic for me, since I was deprived of them in my childhood, again due to the Soviet influence. But surprisingly, this influence was not so strong in Transcarpathia, and not only Ukrainian but also Slovak and Hungarian traditions have been preserved here, which I am very happy about. For example, under this influence, I started making a St. Nicholas holiday for my children, which did not exist in my childhood.

When I moved, I was surprised not only by the local culture, but also by the language, as the Transcarpathian dialect that is common here is similar to the Slovak language. But I'm already used to this dialect and I often use these words myself.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

I relate very well to representatives of other nations and respect their culture. But I do not think that the presence of other nationalities in Transcarpathia changes the opinion of Ukrainians that they are Ukrainians.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

I have not seen in central Ukraine the kind of manifestation of biculturalism that is present in Transcarpathia. Despite the cultural diversity, I do not think that preserving Ukrainian nationality can be a problem, since 80 percent of residents consider themselves Ukrainians, and representatives of other cultures tend to assimilate. And here is the question of how to preserve their nationality.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Thanks to representatives of other nationalities, I learned about the existence of various interesting traditions. It is also a great advantage that the neighbors are interested in financial assistance to our region, as their culture still exists here. For example, every year, Hungary allocates many grants for the reconstruction of local architecture that was built during the Hungarian rule.

9. What do you see as the negative consequences of biculturalism for the national identity of the people of Transcarpathia?

None yet.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

I believe that even now cultural identity is clearly manifested, but perhaps it would be good if the government allocated more funds for cultural events. (End of interview)

Respondent 1 is a 55-year-old woman who is Ukrainian from Kyiv and has ancestors of Ukrainian origin only. She has lived in Transcarpathia for 25 years.

I note that the answers of Respondent 1 indicate that she feels a strong connection with Ukrainian culture and considers language one of the important components of national identity. She also mentions the ban on traditional Ukrainian holidays during the Soviet Union, which may indicate that she feels the need to restore and preserve the cultural traditions of her nation.

According to her answer to the third question, it can be assumed that she is open to communication with representatives of other nationalities and is ready to help them in everyday life. This shows tolerance and openness to other cultures and peoples. Such relations can contribute to mutual understanding and improvement of inter-ethnic relations.

The answers of this person reflect the positive impact of biculturalism on the inhabitants of Transcarpathia and the preservation of the diversity of cultures and traditions. She notes that everyone respects representatives of other nationalities and the traditions of Ukrainian, Slovak and Hungarian cultures are preserved in Transcarpathia.

In response to the question about the impact of biculturalism on national identity, this person does not see any changes in his perception of his own national identity due to interaction with the cultures of other nations, nor does he believe that the presence of other nationalities in Transcarpathia changes the opinion of Ukrainians about their nationality.

Regarding the possibility of preserving one's own national identity while interacting with other cultures, this person does not see this as a problem, since most residents of Zakarpattia consider themselves Ukrainians, and representatives of other cultures tend to assimilate.

Finally, regarding the advantages of biculturalism for the development of Transcarpathia, this person mentions the expansion of knowledge about various traditions and the improvement of inter-ethnic relations in the region.

Respondent 2. Woman, 29 years old. 7 years ago, she moved to Transcarpathia from Lviv due to her marriage with a local resident who has Slovak ancestry. The family adheres to Catholic and Orthodox traditions.

1. What is your nationality and to what extent do you feel like a representative of your nation?

I belong to the Ukrainian nationality and have always felt like a representative of my nation. However, after moving to Transcarpathia, I realized that there is also a significant group of Hungarians and Slovaks in my region, and I feel a desire to know their culture and traditions better in order to better understand and communicate with local residents.

2. What cultural traditions of your nation are personally important to you?

For me, as for many Ukrainians, important cultural traditions are the celebration of various national holidays, such as Easter, Christmas, Independence Day of Ukraine, etc.

3. Do you have relationships with representatives of other nationalities? What are they?

My husband is half Slovak and his family also has Slovak roots, so I am familiar with their culture and traditions. We also have Hungarian friends with whom we communicate and celebrate various holidays together.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

So. For example, I know that Hungarians follow their traditions and celebrate their holidays, such as "St. Stephen's Day". This holiday is important for Hungarians in Transcarpathia, and I often see them celebrating it.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

I believe that biculturalism can have both positive and negative aspects. I somehow did not forget about it.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

When I moved to Transcarpathia, I became more open to cultural traditions and customs. I began to appreciate the diversity of cultures and understand that each nation has its own unique features that must be respected. My interaction with different nationalities helped me develop a more tolerant and understanding attitude towards people from different cultures.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

Yes, but it is important to preserve and promote one's own cultural traditions and customs, while at the same time opening up to new ideas and traditions.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Openness to other cultures can increase the flow of tourists, which will contribute to the development of the local economy. Also, interacting with other cultures can help develop intercultural skills that can be useful in business and diplomacy.

9. What do you see as the negative consequences of biculturalism for the national identity of the residents of Transcarpathia?

Underestimation of one's own culture and oversaturation with the culture of other peoples can lead to loss of self-identification and insufficient understanding of one's own traditions and culture.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

It is important to support local festivals that attract young people to traditions. (End of interview)

From the answers of respondent 2, it is clear that she has a sense of national identity, but she feels the influence of the cultures of other nations on her life in Transcarpathia and sees the benefits of biculturalism for the development of the region. The respondent has relations with representatives of other nationalities and positively evaluates interaction with them.

According to her, she feels like a 100% representative of the Ukrainian nation, because she was born in Ukraine and follows Ukrainian traditions. At the same time, she feels the influence of the cultures of other nations on her life in Transcarpathia. She noted that Transcarpathia has quite a lot of ethnic groups with their own traditions, and that she learned to respect and learn from other nationalities.

The respondent also noted that for her personally, Ukrainian traditions are important, in particular the celebration of Christmas, Easter and Ivan Kupala. However, she sees the advantages of biculturalism for the development of Transcarpathia, as it allows to develop and take the best from different cultures.

The respondent has relationships with representatives of other nationalities, in particular with a husband who is half Slovak. She noted that they learned a lot from each other, and interaction with other nationalities is considered necessary and useful.

When asked about the impact of biculturalism on the national identity of Transcarpathian residents, the respondent answered that biculturalism can help develop and enrich the culture of the region, but at the same time it can lead to the devaluation of one's own national identity. She believes that it is possible to preserve one's own national identity while interacting with other cultures, but this requires attention and a careful attitude to one's own cultural heritage.

Regarding the advantages of biculturalism for the development of Transcarpathia, the respondent answered that biculturalism can help preserve cultural diversity and enrich the cultural environment of the region. On the other hand, she pointed out the possible negative consequences of

biculturalism for the national identity of the inhabitants of Transcarpathia, such as the loss of traditions and language.

Respondent 3. Male, 24 years old. He was born in Uzhhorod and has lived here all his life. In everyday life, he speaks the Transcarpathian dialect. He has a Hungarian grandmother, all other relatives are Ukrainian. Never been abroad.

1. What is your nationality and to what extent do you feel like a representative of your nation?

I am a Ukrainian from the Carpathian region. I feel like a representative of my nation and proud of my cultural heritage.

2. What cultural traditions of your nation are personally important to you?

I love New Years, Christmas and Easter. Also at the beginning of the year in Mukachevo, the Wine Festival takes place, where all local winemakers eat together and also a lot of delicious local food.

3. Do you have relationships with representatives of other nationalities? What are they?

Yes, my friends have representatives of different nationalities, with whom I get along well and communicate with pleasure. But to be honest, I never noticed the difference between us.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

Not really, since I live here and I am not surprised by the cultural features of other nationalities. Perhaps for people from central Ukraine, such events would be a novelty.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

In Transcarpathia, according to statistics, every fifth person is of a different nationality or has one parent. As I already said, all customs are very familiar to me. I believe that in Transcarpathia everyone lives in a friendly manner and respects each other, but this does not change the national identity of Ukrainians.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

No, but interaction with representatives of other cultures helped me better understand that everyone is different.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

Depending on how many percent of the population is of another nationality. Since if 50 percent were representatives of other nationalities, I doubt that Ukrainians would be able to fully preserve their identity.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Biculturalism can lead to greater development of tourism, cultural events and contribute to the economic development of the region.

9. What do you see as the negative consequences of biculturalism for the national identity of the residents of Transcarpathia?

None, if the majority are Ukrainians.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

Invest more in cultural education at school and promote traditional festivals. (End of interview)

Respondent 3 is a young man who was born and has lived all his life in Zakarpattia, where various nationalities live, but he feels that he is a representative of the Ukrainian nation. It is proud of its cultural heritage, including Ukrainian holidays and the Wine Festival held in Mukachevo. The respondent has friends of different nationalities and has never noticed the difference between them. He does not feel a strong influence of the cultures of other nations on his life in Transcarpathia and does not experience changes in the perception of his national identity due to interaction with other cultures. He believes that it is possible to preserve one's own national identity while interacting with other cultures, but it depends on how many nationalities live in the region.

In general, respondent 3 has a positive attitude towards his national identity and cultural heritage and does not feel any conflict between his national identity and interaction with other cultures. He positively evaluates most of his relations with representatives of other nationalities and has no

reservations about preserving his national identity in the conditions of interaction with other cultures.

Respondent 4. Woman, 24 years old. She was born and lives in Mukachevo. She is studying to become a pharmacist. She likes to give gifts and has already visited 18 countries.

1. What is your nationality and to what extent do you feel like a representative of your nation?

I am Ukrainian and I feel like a representative of my nation. I am proud of my roots and culture and try to promote Ukrainian heritage whenever I have the opportunity.

2. What cultural traditions of your nation are personally important to you?

For me personally, important cultural traditions are the Ukrainian language, national holidays, folk customs and traditions, Ukrainian cuisine and folk crafts.

3. Do you have relationships with representatives of other nationalities? What are they?

Yes, I have relationships with representatives of other nationalities, and this is a normal thing for me. I respect and appreciate the cultures of other peoples, share my knowledge about my culture and history, and learn from others.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

Yes, I feel the influence of the cultures of other nations on my life in Transcarpathia. There are many representatives of different nationalities here, and this makes our city very diverse and culturally rich.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

I think that biculturalism can contribute to the preservation and development of cultural traditions of different peoples, and also contributes to the development of understanding and respect for other cultures.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

Thus, interaction with the cultures of other nations changed my perception of my own national identity, expanded my knowledge about the culture of other peoples, and helped to enrich my worldview.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

I believe that it is possible to preserve one's own national identity while interacting with other cultures, because interaction with other cultures can contribute to the development and enrichment of one's own culture, rather than replacing it with another.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Biculturalism can have advantages for the development of Transcarpathia, as it helps to attract investments, develop tourism and open new opportunities for the development of international dialogue and cooperation.

9. What do you see as the negative consequences of biculturalism for the national identity of the residents of Transcarpathia?

However, the negative consequences of biculturalism can be the loss of part of the national identity and traditions, which can lead to the gradual disappearance of cultural values and the loss of the uniqueness of the region.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

In order to preserve the cultural heritage of Transcarpathia and support the national identity of the residents, it is necessary to conduct various activities to promote national traditions, cultural festivals and exhibitions, and involve young people and foreign guests in this. (End of interview)

Respondent 4 is a 24-year-old woman who was born and lives in Mukachevo, studying to become a pharmacist. She loves to travel and has already visited 18 countries. The respondent is Ukrainian and feels like a representative of her nation. She is proud of her roots and culture and tries to promote Ukrainian heritage whenever she has the opportunity. Important cultural traditions for her are the Ukrainian language, national holidays, folk customs and traditions, Ukrainian cuisine and folk crafts. The respondent has relationships with representatives of other nationalities and respects

and values the cultures of other peoples, shares her knowledge of her culture and history, and learns from others. She feels the influence of the cultures of other nations on her life in Transcarpathia, but she thinks that biculturalism can contribute to the preservation and development of cultural traditions of different peoples, and also contributes to the development of understanding and respect for other cultures. Interaction with the cultures of other nations changed her perception of her own national identity, broadened her knowledge of the culture of other nations, and helped enrich her worldview. The respondent believes that it is possible to preserve one's own national identity while interacting with other cultures.

In general, it can be concluded that Respondent 4 is very proud of his Ukrainian nationality and culture and tries to promote it whenever he has the opportunity. She feels the influence of the cultures of other nations on her life in Transcarpathia, but she thinks that biculturalism can contribute to the preservation and development of cultural traditions of different peoples, and also contributes to the development of understanding and respect for other cultures. Interaction with the cultures of other nations helped her to enrich her outlook and expand her knowledge of the culture of other nations. She also believes that it is possible to preserve one's own national identity while interacting with other cultures.

Respondent 5. A 50-year-old man. He is from Kharkiv but has been living in Transcarpathia for 25 years. Engineer. Likes to travel. A Ukrainian has Polish ancestors. Polish traditions are not followed.

1. What is your nationality and to what extent do you feel like a representative of your nation?

I am Ukrainian, but I have Polish ancestors. I feel like a representative of the Ukrainian nation, but I am also proud of my Polish roots.

2. What cultural traditions of your nation are personally important to you?

Since I was born during the Soviet Union, there was a very strong communist influence in Kharkiv, which prohibited traditional holidays. But after the declaration of Ukraine's independence, traditional Ukrainian holidays became important for me.

3. Do you have relationships with representatives of other nationalities? What are they?

I have local friends who are representatives of different nationalities, including Slovaks, Hungarians and Romanians. My relationship with them is very good.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

I feel very strongly the difference in the culture of different nationalities in Transcarpathia compared to Kharkiv. Cultures of other nations are felt in art, cuisine, architecture and other aspects of life in Transcarpathia.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

I think that biculturalism can enrich our national identity and promote mutual understanding between nations.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

Yes, interaction with representatives of other cultures helped me better understand and appreciate my own national identity.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

Thus, national identity can be preserved when interacting with other cultures. It is important to respect and promote one's traditions and culture, and to learn and appreciate the cultures of other nations.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Biculturalism can help the development of Transcarpathia by enriching the cultural environment, developing tourism and increasing the prestige of the region.

9. What do you see as the negative consequences of biculturalism for the national identity of the residents of Transcarpathia?

So far, I have not noticed any negative consequences in Transcarpathia.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

First of all, follow your own traditions. I understood the importance of this since in my childhood there were no traditions except for the New Year. Now I try to instill cultural traditions in my children. (End of interview)

Respondent 5 is a 50-year-old man, a Ukrainian with roots in Poland, an engineer and a lover of travel. He considers himself a representative of the Ukrainian nation, but is also proud of his Polish roots. For him, traditional Ukrainian holidays are important, and cultures of other nations are felt in art, cuisine, architecture and other aspects of life in Transcarpathia.

Respondent 5 has friends of different nationalities, including Slovaks, Hungarians and Romanians, and his relationship with them is very good. He thinks that biculturalism can enrich national identity and promote mutual understanding between nations.

Respondent 5 believes that interaction with representatives of other cultures helped him better understand and appreciate his own national identity. He believes that national identity can be preserved when interacting with other cultures.

Therefore, Respondent 5 is an example of an individual who maintains his national identity, but is also open to other cultures and ready to interact with representatives of other nations. He believes that interaction with other cultures can enrich national identity and promote mutual understanding between nations.

Respondent 6. Woman, 22 years old. She was born in Uzhgorod, but has been studying in Bratislava for 3 years. The father is Slovak but has the citizenship of Ukraine, but relatives on the father's side live in Trnava.

1. What is your nationality and to what extent do you feel like a representative of your nation?

I am Ukrainian by nationality, but I have Slovak roots on my father's side. I feel like a representative of the Ukrainian nation, because I was born here and my language is Ukrainian.

2. What cultural traditions of your nation are personally important to you?

For me personally, important cultural traditions of Ukrainians are weddings, folk dances and singing, celebrating Easter and Christmas, as well as making Christmas decorations and dishes. I also appreciate Ukrainian cuisine and family celebration traditions.

3. Do you have relationships with representatives of other nationalities? What are they?

Yes, I have relationships with representatives of other nationalities, especially with Slovaks, since my father has Slovak roots. I very often spent my time with Slovak relatives in Trnava.

4. Do you feel the influence of the cultures of other nations on your life in Transcarpathia?

Yes, I feel the influence of the cultures of other nations on my life in Transcarpathia, especially the Slovak culture because of my relatives from Trnava and the presence of the Slovak-speaking community in the region.

5. How do you assess the impact of biculturalism on the national identity of the residents of Transcarpathia?

I believe that the inhabitants of Transcarpathia respect other nationalities, but do not influence their own identity with sleepy faith.

6. Has your perception of your own national identity changed due to interaction with the cultures of other nations?

Interacting with the cultures of other nations allowed me to see the diversity and beauty of different cultures, which changed my perception of my own national identity. I realized that every culture has its own unique characteristics and values, and this allowed me to appreciate and respect the cultures of other peoples, as well as a deeper understanding of my own culture.

7. Do you think it is possible to preserve one's own national identity while interacting with other cultures?

Yes, I believe that there is an opportunity to preserve one's own national identity while interacting with other cultures. It is important to know and respect your own culture and traditions, as well as to study the cultures of other peoples. This will help to expand your knowledge and understanding, as well as to preserve your own national identity.

8. What do you see as the advantages of biculturalism for the development of Transcarpathia?

Biculturalism can have many advantages for the development of Transcarpathia. Interaction with the cultures of other peoples can contribute to the development of tourism, economy and culture of the

region. It is also possible to study and accept the traditions and values of other cultures, which allows to expand understanding and respect for other peoples and cultures.

9. What do you see as the negative consequences of biculturalism for the national identity of the residents of Transcarpathia?

I do not see negative consequences for Ukrainians, as most of them do. But there is a risk that other non-nationalities will lose their national identity due to assimilation into Ukrainian culture.

10. What actions can be taken to preserve the cultural heritage of Transcarpathia and support the national identity of the inhabitants?

I think it is important to preserve the cultural heritage of Transcarpathia and support the national identity of the residents by studying and promoting traditions, preserving the national language and history, promoting intercultural dialogue and mutual understanding. Additionally, it is possible to organize festivals, concerts and other cultural events that will contribute to the preservation of cultural heritage and the promotion of deeper integration of different cultures in Transcarpathia.
(End of interview)

Respondent 6 is Ukrainian by nationality, but has Slovak roots on her father's side. She feels that she is a representative of the Ukrainian nation and appreciates Ukrainian cultural traditions such as weddings, folk dancing and singing, celebrating Easter and Christmas, as well as making Christmas decorations and dishes, and family celebrations.

She has relationships with people of other nationalities, especially Slovaks, as her father has Slovak roots, and she often spent time with Slovak relatives in Trnava.

The respondent feels the influence of the cultures of other nations on her life in Transcarpathia, especially the Slovak culture due to the presence of the Slovak-speaking community in the region and her relatives from Trnava.

She believes that biculturalism does not affect the national identity of the residents of Transcarpathia, and residents respect other nationalities, but it does not affect their own identity.

Respondent 6 believes that interacting with the cultures of other nations allowed her to see the diversity and beauty of different cultures, which changed her perception of her own national

identity. She understood that each culture has its own unique characteristics and values, and this allowed her to appreciate and respect the cultures of other peoples.

5.4 Comparison of responses from respondents of different nationalities

In the comparative analysis of the respondents' answers presented above, some common and different aspects can be identified regarding their views on cultural identity and biculturalism. Let's look at the main conclusions that can be drawn from this comparative analysis.

First of all, we can note that all Respondents feel that they are representatives of their nationality and are proud of their roots. They understand the importance of preserving their own culture and traditions, and are open to learning about the cultures of other nations.

Respondents who moved to Transcarpathia, as well as local respondents, have different perceptions and experiences of biculturalism. Some respondents, in particular Respondents 3, 4 and 6 who moved to Transcarpathia, never experienced the wonder of biculturalism, compared to Respondents 1, 2 and 5.

Respondent 3, who was born and lives in Transcarpathia, may not notice the significant differences in inter-ethnic cultures, as he grew up in an environment where multi-ethnicity is part of everyday life. This shows that biculturalism is something natural and common for local residents.

At the same time, Respondents 1, 2, and 5, who moved to Transcarpathia, can feel more the difference in culture between Ukrainians and representatives of other nationalities. This may be due to their moving from other regions of Ukraine or from other countries where cultural features may be different.

These differences in perceptions of biculturalism show that moving to a new area can affect the perception and understanding of cultural diversity. Respondents with prior exposure to more diverse cultures may be less surprised and more open to a bicultural environment.

These observations emphasize the importance of understanding and accepting cultural differences in multinational regions such as Transcarpathia. Understanding and acceptance of biculturalism contributes to the building of harmonious relations between different nationalities, promotes the development of cultural tolerance and cooperation.

The experience of Respondents 3, 4 and 6, who moved to Transcarpathia, shows that they were open and ready to accept a multinational environment, as they grew up in a culturally diverse environment. This may indicate the influence of upbringing, education and social environment on the formation of understanding and value attitude to cultural differences.

Compared to young respondents who were able to adhere to their cultural traditions from childhood, Respondents 3, 4 and 6 may be more confident in their cultural identity and more tolerant of other cultures. They may be aware of the importance of preserving and maintaining their own traditions, but also understand the value of the richness and diversity of cultural heritage.

According to these observations, it can be concluded that moving to a new territory can influence the perception and understanding of biculturalism. It is important to create favorable conditions for understanding and accepting cultural differences in communities where different nationalities and cultures meet.

The impact of relocation and local experience on perceptions of biculturalism can have far-reaching implications for identity and cultural development. Respondents who moved to Transcarpathia may feel a greater difference between Ukrainian culture and cultures of other nationalities due to their experience of adaptation to a new environment.

It should also be taken into account that the formation of cultural consciousness and identity can be significantly influenced by the formation of a sovereign state. The transition from the Soviet system to independent Ukraine created new opportunities for the revival and development of Ukrainian culture, but it also requires efforts on the part of society to preserve cultural heritage.

Considering these aspects, it can be concluded that the influence of relocation and local experience on the perception of biculturalism is complex and variable. It depends on a number of factors such as personal experience, upbringing, social environment and historical context.

It is also important to note that Respondent 1 and Respondent 5 share a common Soviet past, which had an impact on their childhood and suppressed Ukrainian culture. This shows that the lack of observance of traditions can lead to the disappearance of cultural identity.

Respondent 1 noted that the Soviet period had a significant impact on his childhood, suppressing Ukrainian culture and language. He noted that his parents and family did not have the opportunity to

pass on his national heritage to him, and he also believes that this had a negative impact on the formation of his cultural identity.

Respondent 5 also shared a similar experience. He noted that the Soviet system suppressed Ukrainian culture, and the Russian language was a priority. He also emphasized that this influence caused problems with cultural identification and a sense of belonging to one's own nationality.

Compared to young respondents who have been able to adhere to their cultural traditions since childhood without hindrance, Respondent 1 and Respondent 5 show greater vulnerability to the loss of cultural identity. This emphasizes the importance of preserving and passing on the traditions of Ukrainian culture, especially among those who were deprived of this opportunity in the past.

It is also worth noting that the formation of a sovereign state affects the consciousness of the respondents. The distinction between the Soviet period and the renewal of Ukrainian independence has a significant impact on the minds of the respondents. Respondents 1 and 5 are aware of the transition from the Soviet system to the formation of the Ukrainian state. They understand the meaning and importance of autonomy, independence and the development of their culture.

Respondent 1 expressed hope for the improvement of the Ukrainian situation after gaining independence, and Respondent 5 emphasized the importance of the revival of the Ukrainian language and culture after the transition to a democratic state.

Compared to young respondents who grew up during the period of formation of independent Ukraine, Respondent 1 and Respondent 5 show a greater value of freedom and Ukrainian identity. This may be due to their experience of the Soviet regime and the restrictions they experienced in the past.

Therefore, comparing the answers of Respondent 1 and Respondent 5 with young respondents shows the influence of the Soviet past on the formation of cultural identity and the importance of independence and the development of Ukrainian culture. This emphasizes the importance of preserving and reviving national traditions and values for maintaining cultural identity in the conditions of modern Ukraine.

Looking at the respondents' answers as a whole, several important conclusions can be drawn. Despite the diversity of cultural affiliations and experiences, all respondents feel their national identity and strive to preserve and promote their cultural heritage. They understand the importance

of interacting with the cultures of other nations and express a desire to learn and understand them. Many respondents note the positive impact of this interaction, such as the expansion of the worldview, the development of tolerance and mutual understanding. However, some respondents emphasize the preservation of their own cultural identity and traditions, believing that this is an important basis for the development and preservation of national heritage.

Common trends that can be identified from a comparison of respondents' responses include:

1. Self-identification: All respondents feel that they are representatives of their nationality and are proud of their roots.
2. Preservation of cultural heritage: Most respondents consider it important to preserve their own cultural identity, traditions, language and national holidays.
3. Openness to the study of other cultures: Most of the respondents express a desire to study and understand the cultures of other nations, see in this an opportunity to expand their outlook and develop tolerance.
4. Advantages of biculturalism: Some respondents see the advantages of biculturalism, such as the expansion of intercultural dialogue, the development of tourism and the local economy.
5. Preservation of national identity: Some respondents emphasize the preservation of national identity and traditions as a basis for the development and preservation of national heritage.

5. Analysis of survey results

5.5 Description of respondents' answers to questions about biculturalism and its impact on national identity

This report presents an analysis of a survey conducted among residents of Transcarpathia regarding their views on the role of culture, national identity, and interaction with other nations in their region. The survey was conducted on the Google Forms platform and 50 respondents participated.

The purpose of the survey was to find out what factors most influence people's national identity, how they feel about interaction with the cultures of other peoples, and their opinions about the influence of various cultural and historical events on the formation of national identity.

It is possible to read the original responses from respondents by following this link: <https://docs.google.com/spreadsheets/d/1Vq6d4HCTGNNsVsm9DYtzVfKuuErjBV5rucpTyK0e9uI/edit?usp=sharing>

The following presents a detailed analysis of the obtained results.

The age distribution of the interviewees indicates that the most active group belongs to the age category of 16-25 years (78%), while only a small part of the interviewees is over 45 years old (6%).

Regarding gender, the majority of respondents are men (62%), although female representation is also significant (38%).

The vast majority of respondents were born in Transcarpathia (64%), and 28% have lived there for more than 5 years. This testifies to the deep roots of the interviewees in this region.

Almost all respondents consider themselves Ukrainians (90%), although there are representatives of other nationalities, including Slovaks (2%), Ruthenians (6%) and White Croats (2%). At the same time, only 62% believe that the majority of residents of Transcarpathia feel they are Ukrainians.

In general, 60% of respondents are partially familiar with the history of their region, while 36% are well informed about it. Most of the respondents adhere to local traditions and customs, although only 30% do so completely.

In the context of the impact of preserving traditions and customs on national identity, the majority consider it very important (68%), although a small number (6%) consider it not very important.

Family is the most important factor influencing the national identity of the respondents (98%). Other significant factors include friends (46%) and school (38%), while mass media and religious practices are less influential (18% and 12% respectively).

The majority of respondents believe that interaction with the cultures of other peoples can contribute to the development of Transcarpathia (70%), while only 14% disagree with this statement. Despite this, only 40% believe that the presence of representatives of other nationalities affects their daily life, although 42% believe that it affects "a little".

Finally, 66% of respondents believe that it is possible to preserve national identity when interacting with cultures of other nations, although 26% believe that this is only partially possible.

These data indicate a strong influence of the family on the formation of national identity in Transcarpathia, as well as a positive attitude towards intercultural interaction as a factor in the development of the region.

In Transcarpathia, cultural events such as Christmas, Wine Festival, Easter, folklore concerts and festivals, as well as various local holidays and events that take place in towns and villages are most appreciated. This shows the deep roots of traditions and the importance of cultural events for the local population.

Regarding historical events that influenced the formation of national identity, respondents most often mention Independence Day, various revolutions and wars, the collapse of Austria-Hungary, and the change of power in Transcarpathia over the years. Many interviewees also note the influence of other states, due to which Transcarpathia follows different cultural traditions and mentality.

These results emphasize the importance of cultural and historical events in the formation of the national identity of Transcarpathia and also reflect the richness of traditions and historical experiences that affect the local population.

5.6 Analysis and Comparison of Responses

In the first question of the survey, "What factors most influence your national identity?", the majority of respondents (98%) indicated that family is the most influential. This may indicate that family values and traditions continue to play a decisive role in the formation of the national consciousness of the residents of Transcarpathia. This was followed by friends (46%) and school (38%), which emphasizes the role of social relationships in the formation of identity.

In the question of interaction with the cultures of other peoples, 70% of respondents believed that this could positively affect the level of development of Transcarpathia. This shows the region's openness to cultural exchange and the influence of foreign cultures.

In the answers to the question about the impact of the presence of representatives of other nationalities on everyday life, the answers were varied. While 40% of respondents agreed that it had an impact, 42% indicated that there was an impact, but not a significant one. This may indicate that

the residents of Transcarpathia actively interact with representatives of other nations, but this influence may be limited or specific to certain spheres of life.

The answers to questions about the influence of historical events on national identity were particularly enlightening. The majority answered that the start of the war in Ukraine in 2023 had a significant impact on their national identity. This emphasizes the extent to which global or national crises can affect the sense of national belonging and values.

Also, the majority of respondents indicated the importance of the declaration of independence of Ukraine and the Revolutions of 2004 and 2014 as defining moments in history that shaped their national identity. This confirms that political and social transformations can have a significant impact on the formation of national identity, especially if they lead to important changes in the life of the nation.

The last question of the survey: "How do you express your national identity?" found that a large proportion of respondents believe that the greatest expression of identity occurs during the nation's troubled times. It can reflect a shared destiny and mutual support that is strengthened in response to challenges and crises.

This survey helped reveal several important aspects of the national identity of the residents of Transcarpathia. In particular, it was found that the family and close social environment have the main influence on the formation of national identity. Cultural exchange and interaction with representatives of other nations are considered valuable, although the impact of these factors may be limited.

The question about the influence of historical events revealed that significant national and global events, such as the war in Ukraine in 2023, the declaration of independence and the Revolutions of 2004 and 2014, had a great impact on the national identity of the respondents. This confirms that the formation of national identity is a complex process in which social, political and historical contexts play an important role.

However, despite the importance of these events, national identity is not static. The respondents' answers showed that national identity can be actively manifested in difficult times, emphasizing its dynamic nature and close connection with current events.

Thus, the national identity of the inhabitants of Transcarpathia is formed under the influence of various factors, including family, social environment, cultural exchange and historical events. The study of these factors makes it possible to better understand how national identity is formed and expressed in this unique region of Ukraine.

The answers to the question about the influence of religion on national identity were somewhat different. Most respondents consider religion to be an important part of their national identity, but their beliefs varied. This highlights that while religion can be an important factor in the formation of national identity, its influence can vary considerably from person to person.

Education was also recognized as an important factor in the formation of national identity. The majority of respondents believe that their education strongly influenced their national identity, emphasizing the role of education in the formation of individual and collective identities. This emphasizes the importance of including national history and culture in the educational process to maintain national consciousness.

However, the answers to the question about language as a factor of national identity were different. Most respondents recognized language as an important element of their national identity, but some felt that it was not very important. This may reflect the complexity of language issues in Transcarpathia, a region with a multi-ethnic population and great linguistic diversity.

In conclusion, this survey revealed that the formation of the national identity of the residents of Transcarpathia is a multi-layered and complex process that includes various factors.

5.7 RESULTS AND DISCUSSION

The discussion and conclusions of the research results shed light on the profound impact of biculturalism on cultural identity in the region of Transcarpathia. The empirical part of the study employed two research methods: interviews with six individuals residing in Transcarpathia and a survey involving the participation of 50 individuals. These approaches provided valuable insights into the complex interplay between biculturalism and the formation of cultural identity.

Examining the interviews, several significant findings emerge. Firstly, it becomes evident that all respondents strongly identify themselves as representatives of their respective nationalities and take immense pride in their cultural heritage. They recognize the importance of preserving their own customs and traditions while remaining open to exploring and appreciating the cultural richness of other ethnic groups.

Diving deeper into the experiences of the respondents, those who migrated to Transcarpathia and the local residents display diverse perceptions and encounters with biculturalism. Notably, respondents 3, 4, and 6, who relocated to the region, have never experienced the awe-inspiring aspects of biculturalism, unlike respondents 1, 2, and 5, who expressed fascination and curiosity towards the new cultures they encountered.

Respondent 3, born and raised in Transcarpathia, might not notice significant discrepancies in interethnic cultures, as they grew up in an environment where multiculturalism is deeply ingrained in everyday life. This suggests that biculturalism is a natural and integral aspect of the local residents' lives.

Drawing conclusions from these observations, it becomes apparent that migration to a new territory can significantly influence one's perception and understanding of biculturalism. It is crucial to establish an environment that fosters understanding, acceptance, and appreciation of cultural diversity in communities where multiple nationalities and cultures converge.

Furthermore, the research findings highlight the profound role of cultural consciousness and identity in the formation of a sovereign state. The transition from the Soviet era to an independent Ukraine has provided opportunities for the revitalization and development of Ukrainian culture. However, it necessitates concerted efforts from society to preserve the cultural heritage that was marginalized during the Soviet regime.

For instance, respondents who were born during the Soviet Union were deprived of traditional celebrations and cultural practices, with New Year being the only widely celebrated occasion. Respondent 1 even shared the distressing experience of witnessing church-going children being subjected to ridicule. In contrast, younger respondents exhibit a strong sense of national identity nurtured from childhood through the observance of cultural traditions. Remarkably, older respondents, upon realizing the value of their national identity, have started organizing celebrations for their own children, which they themselves had missed out on.

Moving on to the conclusions drawn from the interviews, it is apparent that family influence and significant historical events hold immense sway over national consciousness. The majority of respondents pointed to the war initiated by Russia in 2023 and 2024 as the most impactful event on their national awareness.

Additionally, the interviews revealed a shared appreciation for cultural festivals, with the Wine Festival in Mukachevo, celebrated at the beginning of the year, holding a special place in respondents' hearts. Such festivals serve as important platforms for cultural exchange, fostering a deeper understanding and appreciation of diverse cultural traditions.

In conclusion, the research findings underscore the intricate relationship between biculturalism and cultural identity in Transcarpathia. The study highlights the varying perceptions and experiences of biculturalism among individuals, influenced by migration and upbringing. Preserving cultural heritage, recognizing the significance of family influence, and acknowledging the impact of historical events on national consciousness emerge as key themes.

Understanding and embracing cultural differences are essential for cultivating harmonious relationships among different nationalities and promoting cultural tolerance and cooperation. The research outcomes contribute to a broader understanding of how biculturalism shapes cultural identity and offer valuable

The findings emphasize the importance of creating an inclusive and supportive environment that encourages the understanding and acceptance of cultural differences. Education and social initiatives play crucial roles in promoting cultural diversity and fostering a sense of cultural pride and belonging. By recognizing the value of cultural exchange and the richness of multiculturalism, communities can build harmonious relationships and create a thriving environment for individuals to embrace their dual cultural identities.

The research also highlights the transformative power of personal experiences and historical events on shaping cultural identity. The war initiated by Russia in 2023 and 2024 has left a lasting impact on the national consciousness of the respondents, further reinforcing their sense of identity and the importance of cultural preservation. These findings underscore the need for societies to acknowledge and commemorate significant historical events that have shaped their cultural fabric.

Furthermore, the research outcomes shed light on the intergenerational transmission of cultural identity. Older respondents, who experienced cultural suppression during the Soviet era, have recognized the value of their cultural heritage and have taken proactive steps to ensure that their children have the opportunity to embrace and celebrate their national identity. This highlights the potential for cultural revitalization and the passing on of cultural traditions to future generations.

Overall, the study emphasizes the multifaceted nature of biculturalism and its impact on cultural identity in Transcarpathia. By understanding the experiences, perceptions, and influences that shape individuals' cultural identities, policymakers, educators, and communities can work together to create an inclusive and culturally rich environment that celebrates diversity, fosters cultural pride, and promotes a sense of belonging among all residents.

CONCLUSION

The research study titled "Impact of Biculturalism on Cultural Identity" aimed to investigate the influence of biculturalism on cultural identity, with a specific focus on the context of Transcarpathia. The study successfully achieved its objectives, which included exploring the cultural context of Transcarpathia and conducting interviews and surveys with local residents.

The theoretical part of the study provided a comprehensive understanding of key concepts, such as ethnic identity, ethnic and national identities and their interrelationship, the cultural context of Transcarpathia, and the research of the region's historical development. Additionally, it examined the manifestations of biculturalism in Transcarpathia and the influence of Slovakia on biculturalism, including the celebration of festivals and the linguistic similarities between the local dialect and Slovak language. Furthermore, it explored the shared history between Transcarpathia and Slovakia, highlighting their cultural interplay.

In the empirical section, two research methods were utilized: interviews with six individuals living in Transcarpathia and a survey involving 50 participants. The interviews yielded significant findings. Firstly, all respondents expressed a strong sense of belonging to their respective nationalities and took pride in their cultural heritage. They recognized the importance of preserving their own culture and traditions while also displaying openness towards learning about other cultures.

The respondents, including both migrants and local residents, exhibited varying perceptions and experiences of biculturalism. Some respondents who had relocated to Transcarpathia, specifically Respondents 3, 4, and 6, had never experienced the marvels of biculturalism, unlike Respondents 1, 2, and 5, who expressed fascination with encountering new cultures.

These observations lead to the conclusion that relocation to a new territory can influence individuals' perception and understanding of biculturalism. It is crucial to create favorable conditions that foster understanding and acceptance of cultural differences within communities where diverse nationalities and cultures coexist.

Moreover, the research findings emphasize the significant impact of family and tragic historical events on national consciousness. The majority of respondents identified the war initiated by Russia in 2023 and 2024 as the most influential event affecting their national consciousness. Additionally, the study revealed that cultural festivals, particularly the Wine Festival in Mukachevo at the beginning of the year, were highly cherished by the majority of respondents.

In summary, the research provides valuable insights into the impact of biculturalism on cultural identity in the context of Transcarpathia. The findings highlight the importance of understanding and embracing cultural differences, the role of family and historical events in shaping national consciousness, and the significance of cultural festivals in preserving and celebrating cultural heritage. The study contributes to a deeper understanding of the complexities of cultural identity and serves as a foundation for further research and initiatives aimed at promoting intercultural dialogue and fostering cultural appreciation within diverse communities.

RESUME

Hlavným cieľom tejto diplomovej práce je komplexné skúmanie vplyvu bikulturalizmu na Zakarpatsko, konkrétne jeho vplyvu na národné povedomie regiónu. Diplomová práca obsahuje päť samostatných častí, z ktorých každá prispieva k celkovému pochopeniu predmetu. Prvé štyri časti poskytujú teoretický základ, zatiaľ čo piata časť integruje empirický výskum na podloženie teoretických predpokladov.

Prvá časť sa púšťa do hĺbkového skúmania základných konceptov národnej, etnickej a kultúrnej identity. Dôkladne rozbaľuje tieto vzájomne prepojené, no zároveň odlišné koncepty, skúma ich podobnosti a rozdiely. Koncept národnej identity sa ponorí do pocitu spolupatričnosti a lojality k národu, ktorý je ovplyvnený spoločnou históriou, kultúrou a hodnotami. Etnická identita sa na druhej strane zameriava viac na zdieľaný pôvod, jazyk a tradície. Kultúrna identita zahŕňa širšie spektrum, vrátane viery, zvykov, praktík a spôsobov života, ktoré charakterizujú skupinu ľudí. Každý z týchto aspektov identity je zložito prepletený, čo prispieva k celkovému pocitu seba samého a spolupatričnosti jednotlivca. Táto časť ďalej rozoberá koncept bikulturalizmu, diskutuje o jeho teoretických základoch, rozmeroch a dôsledkoch. Toto teoretické skúmanie kladie robustný základ pre pochopenie toho, ako bikulturalizmus interaguje s rôznymi formami identity, čím vytvára pôdu pre nasledujúce časti štúdie.

Druhá časť obracia pozornosť na kultúrny kontext Zakarpatska, regiónu, ktorá sa vyznačuje bohatými tradíciami. Táto časť zahŕňa dôkladnú historickú analýzu, ktorá sleduje vývoj regiónu v priebehu storočí a jeho vplyv na súčasnú kultúrnu dynamiku. Ďalej skúma tradície a skúma, ako odrážajú bikultúrnu podstatu regiónu. Táto časť sa tiež venuje vzdelávaciemu prostrediu Zakarpatska, v ktorom mnohé školy ponúkajú vyučovanie v maďarskom a slovenskom jazyku, čo symbolizuje bikultúrnu štruktúru regiónu. Okrem toho obsahuje štatistické údaje o rôznych národnostiach žijúcich v Zakarpatsku, čím poskytuje kvantitatívny prehľad o etnolingvistickej rozmanitosti regiónu.

Tretia časť sa zameriava na vplyv bikulturalizmu na každodenný život obyvateľov a jeho vplyv na ekonomiku Zakarpatska. Skúma, ako bikulturalizmus ako všadeprítomný sociálny fenomén formuje každodenné interakcie, postoje a vnímanie obyvateľov. Ďalej skúma ekonomické dôsledky bikulturalizmu, diskutuje o tom, ako ovplyvňuje trhy práce, dynamiku obchodu, cestovný ruch a celkový regionálny ekonomický rast.

Štvrtá časť sa zaoberá vplyvom Slovenska na Zakarpatsko, skúma prepojenú históriu, kultúru a zvyky týchto dvoch regiónov. Táto časť obsahuje dôsledné lingvistické porovnanie slovenského jazyka so zakarpatským dialektom a uvádza príklady spoločnej slovnej zásoby. Táto lingvistická analýza slúži ako symbolická reprezentácia bikulturalizmu regiónu, ktorá ilustruje, ako sa jazyky ako nosiče kultúry môžu prelínať a spoločne vyvíjať. Lingvistický prieskum tiež ponúka pohľad na to, ako sa bikulturalizmus prejavuje v jazykových praktikách, čo prispieva k celkovému pochopeniu vplyvu bikulturalizmu na kultúrnu identitu.

V podstate tieto štyri časti diplomovej práce spoločne poskytujú ucelený teoretický rámec na pochopenie komplexnej dynamiky bikulturalizmu a jeho vplyvu na kultúrnu identitu. Integráciou historických, kultúrnych, sociologických a lingvistických perspektív tieto časti ponúkajú multidimenzionálny prieskum bikulturalizmu v Zakarpatsku, čím pripravujú pôdu pre empirický výskum v piatej časti.

Piata časť tejto diplomovej práce je venovaná empirickému výskumu, ktorého cieľom je objasniť praktické dôsledky bikulturalizmu na obyvateľstvo Zakarpatska. Táto časť zahŕňa prístup zmiešaných metód, ktorý prepája kvalitatívne a kvantitatívne metodológie: osobné rozhovory a online prieskum.

Kvalitatívna zložka štúdie zahŕňala pološtruktúrované rozhovory so šiestimi jednotlivcami, ktoré ponúkali jemný a podrobný pohľad na osobné skúsenosti a vnímanie bikulturalizmu. Títo opýtaní tvorili rovnaký rozdiel medzi jednotlivcami narodenými a vyrastenými v Zakarpatsku a jednotlivcami, ktorí sa do regiónu presťahovali v priebehu posledných piatich rokov. Zistenia naznačujú, že obyvatelia tohto regiónu mali hlboko zakorenený komfort s kultúrnou rozmanitosťou, pretože do nej boli ponorení od útleho veku. Naproti tomu jednotlivci, ktorí sa presťahovali na Zakarpatsko, zažili počiatočný kultúrny šok, čo naznačuje významný posun od ich predchádzajúceho monokultúrneho prostredia. Zistilo sa však aj to, že pobyt medzi rôznymi národnosťami podporil zvýšenú toleranciu a otvorenosť voči rôznym kultúram v oboch skupinách, čím sa posilnil transformačný potenciál bikultúrneho prostredia.

Kvantitatívny aspekt štúdie zahŕňal uskutočnenie online prieskumu prostredníctvom Google Forms, ktorý získal odpovede od 50 účastníkov, prevažne Ukrajincov. Nástroj prieskumu zahŕňal kombináciu uzavretých a otvorených otázok, čo umožnilo bohatý zber údajov. Uzavreté otázky poskytli kvantifikovateľné údaje o vopred definovaných možnostiach odpovedí, zatiaľ čo otvorené

otázky umožnili respondentom vyjadriť svoje názory vlastnými slovami, čím pridali kvantitatívnym údajom kvalitatívny rozmer. Výsledky odhalili jednohlasný súhlas s kultúrnymi podujatiami a festivalmi ako životne dôležitými nástrojmi na zachovanie a podporu národného povedomia. Toto zistenie zdôrazňuje úlohu spoločných kultúrnych skúseností pri posilňovaní zmyslu pre národnú identitu a jednotu. Výsledky prieskumu navyše ukázali, že historické udalosti, akými sú vojny a revolúcie, výrazne ovplyvňujú národné povedomie. To podčiarkuje úlohu kolektívnej pamäte a spoločnej histórie pri formovaní národného povedomia.

Na záver, táto diplomová práca poskytuje rozsiahly prieskum úlohy bikulturalizmu v Zakarpatsku a jeho následných účinkov na kultúrnu identitu a národné povedomie. Využitím mnohostranného prístupu, ktorý integruje teoretickú analýzu s empirickým výskumom, štúdia ponúka komplexné pochopenie komplexnej dynamiky bikulturalizmu. Jedinečná historická a kultúrna dynamika Zakarpatska z neho robí presvedčivú prípadovú štúdiu v oblasti kultúrnych štúdií. Empirický výskum vykonaný v tejto štúdii nielenže potvrdzuje teoretické východiská, ale obohacuje aj pochopenie praktických dôsledkov bikulturalizmu na miestne obyvateľstvo. Zistenia ponúkajú cenné poznatky, ktoré by mohli slúžiť ako základ pre tvorbu politiky, vzdelávacie stratégie a ďalší vedecký výskum v oblasti kultúrnej dynamiky a medzikultúrnych vzťahov. Zdôrazňuje potrebu prijatia kultúrnej rozmanitosti, podpory medzikultúrneho dialógu a podpory kultúrnej gramotnosti v našom čoraz viac multikultúrnom svete.

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