

TRANSFORMATION OF EVERYDAY PRACTICES IN CELEBRATING PUBLIC AND RELIGIOUS HOLIDAYS IN UKRAINE

The study of everyday behavioral practices among representatives of different social groups is a well-established area in modern sociology. However, there are limitations to the scientific field when it comes to extrapolating the concept of everyday life to the peculiarities of the functioning of the institution of religion. In the context of the Russian-Ukrainian conflict, this study's relevance is growing significantly as people's attitudes towards holidays, celebrations, dates, and their sacred explanations are changing. This paper aims to shed light on this issue at both the theoretical and empirical levels. Firstly, we will attempt to formulate an explanatory definition of the term 'everyday life.' Everyday life is a continuous process that encompasses all life circumstances and the familiar environment that surrounds it. It is the actual existence of a person, which includes a variety of choices and actions. According to [1], understanding the history and culture of everyday life starts with the human being and their diverse needs and interests. Combining the concepts of reality and everyday life is an intriguing idea. According to P. Berger and T. Luckmann, everyday life is organized around the 'here' of one's body and the 'now' of the present time [2]. This 'here-and-now' focus characterizes the reality of everyday life, which is as close as possible in terms of time and space. These are the everyday practices in which we physically engage at a particular moment in time.

When considering everyday life, it is important to pay attention to the concept of the 'Life World.' According to phenomenological sociology, the 'Life World' refers to the intersubjective world of everyday life that is shared by those who live in it. It is characterized by common meanings and senses that are taken for granted and unquestioned, and is constituted by the consciousness of its constituent people. E. Husserl defined the 'Life World' as the world of everyday knowledge and activity. E. Husserl interpreted everyday life as a dynamic human lifeworld constructed and reproduced by each individual personality [3]. It is the world in which an individual is born, lives, and must adapt to. It could be argued that the concept of the 'world of life' is broader than that of everyday life, as it encompasses elements that have not yet become part of an individual's experience but have the potential to do so.

In our view, celebrating public and religious holidays is not only a means of countering the reutilization of everyday life but also contributes to the construction of the human life world. To

confirm this theoretical position, we will examine the results of a study conducted by the Active Group company using the SunFlower Sociology online panel. The method involved citizens of Ukraine aged 18 and older completing questionnaires. The sample consisted of 600 questionnaires that were representative of age, gender, and region of Ukraine. The data collection period was December 27, 2023. According to the study, the theoretical error at a confidence level of 0.95 does not exceed 4% [4]. Turning to the results, they illustrate the ongoing transformation of everyday religious practices.

Table 1. Distribution of respondents' answers to the question: 'Which of these New Year's holidays have you celebrated or will you celebrate?' (in %).

St. Nicholas Day (December 6)	49,4
St. Nicholas Day (December 19)	20,1
Christmas (December 25)	63,8
Christmas (January 7)	27
New Year (December 31 - January 1)	84,2
Old New Year (January 14)	16,9
None of them	8,4
It is difficult to answer	3,5

*The sum exceeds 100% because the respondent was able to choose several answers

Significant changes have been observed in the practices of celebrating religious New Year's holidays in Ukraine. This is mainly attributed to the official transition to the New Julian calendar on September 1, 2023. According to a survey, 63.8% of respondents approve of celebrating Christmas on December 25, while only 27% plan to adhere to the previous tradition of celebrating it on January 7. The rapid change in the calendar system is primarily influenced by the ongoing Russian-Ukrainian war and the association of the Gregorian calendar with the religious practices of the adversary. It is also possible that the acceleration of the transition to the New Julian calendar is linked to the European integration processes and the Ukrainians' aspiration to align themselves with both the political and religious aspects of the European space. Regarding the celebration of St. Nicholas Day, there is a positive attitude towards the change in its date; however, it is not considered as significant as the twelve main holidays among Ukrainians. New Year's Day remains the most anticipated and consistently celebrated holiday, with 84.2% of respondents expressing a desire to celebrate it.

Table 2 displays the distribution of respondents' answers to the question: 'Which of the following dates should be a national holiday in Ukraine?' (in %).

Easter (Pascha)	81,9
Christmas Day	76,2
Independence Day of Ukraine	75,9
New Year's Day	73,7
Day of the Defender of Ukraine	49,9

Trinity Day	41,7
Constitution Day of Ukraine	37,5
Victory Day	36,5
International Women's Day	35
Day of the Baptism of Kievan Rus	9,9
Labor Day	8,9
Other	1,5
It is difficult to answer	4,2

*The sum exceeds 100% because the respondent was able to choose several answers

The data indicates that religious holidays are the most widely celebrated at a national level. It is noteworthy that there is an almost identical positive attitude toward the importance of celebrating both Christmas and Independence Day. This may indicate that these dates are associated with major public holidays. Additionally, there has been a decline in the popularity of traditional post-Soviet holidays such as Victory Day and Labor Day. It is probable that the declining popularity of these holidays will persist in the future. If new holidays emerge, but they are exclusively Ukrainian, the practice of celebrating post-Soviet holidays may disappear almost entirely, particularly among young people.

In summary, let us make a few theoretical assumptions. Firstly, the transformation of everyday practices of celebrating public and religious holidays in Ukraine will continue. As the conflict between Russia and Ukraine persists, the significance and sanctity of dates related to post-Soviet and Russian history will continue to diminish. The application of the theoretical framework of the sociology of everyday life and the 'life world' is a highly pertinent area for contemporary sociological theory in the study and explanation of religious practices. It is advisable to monitor the attitudes of Ukrainians towards the importance and dates of public and religious holidays. This data can potentially be used to make managerial decisions at the national level.

References

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