

WOMEN'S EMIGRATION IN CONTEMPORARY UKRAINE: SOCIAL AND PHILOSOPHICAL ASPECTS

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Abstract: *In the article the gender aspect of modern Ukrainian emigration is considered. It proved that the feminization of migration is a major social and cultural problem that has both an objective reason as well as mythologized. The practice of demythologization of immigration should mainly consist of thorough study of this phenomenon. It is alleged that the scenario of the modern Ukrainian female emigration – is rather an escape than an attempt to self-realization. We can reduce the emigration flows through deprivation of Ukrainian women from social and cultural marginality.*

Keywords: *emigration, feminization of emigration, mythologization of emigration, existential rootedness of man, socio-cultural marginalization.*

Introduction

One of the most actual problems of the modern world, which needs to be comprehended in the broad humanitarian discourse, are the problems connected with freedom of movement of the person: migration, emigration, immigration, etc. General migration activity has in several countries certain results: some countries must host a great quantity of immigrants, who are trying to ameliorate their life, augment the level of revenue through the recipient country, and some countries – at the contrary – are losing working resources, intellectual potential and are getting into a “demography” hole. According to estimates, there are now 258 million people living in a country different from their country of birth – an increase of 49% since 2000 – according to new figures released by UN DESA today, on International Migrants Day. The International Migration Report 2017 (Highlights), a biennial publication of the department, states that 3.4% of the world’s inhabitants today are international migrants. This reflects a modest increase from a value of 2.8% in 2000. By contrast, the number of migrants as a fraction of the population residing in high-income countries rose from 9.6%

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in 2000 to 14% in 2017². Considerable augmentation of the quantity of migrants led to activation of their influence on the vital functions of countries in all spheres: cultural, political, social, economic and others. These changes are estimated by experts ambiguously and sometimes even at contrary: from the estimation of immigration as a factor, which contributes to economy growth, till its acceptance as a reason of the unemployment growth among the local population and the overload on the social sphere. In the last years the problem of migration possesses the special severity because of terrorist threat, interethnic and intercultural conflicts etc.

In fact, the problem of emigration could not take such an important part in modern world if it was a phenomenon which took part “on the outskirts of the society”. But nowadays “migration became a diagnosis, which describes mass psychology”³. The augmentation of quantification of emigration in general, and, the gender imbalance of emigration flows, in particularity, actualizes the topic of our research.

Social and philosophical aspects of the problem of emigration and the internal migration of women in contemporary Ukraine

For Ukraine, one of the richest countries in the world for natural resources, the problems of the loss of the main capital and the leading value are acute – indigenous population, Ukrainians. In the process of comprehension of this problem, it is very difficult to separate the theoretical relevance from the political topicality. Today Ukrainians are in fact separated for two parts: the half live on the Motherland, the other half (according to different estimations, from 16 to 25 million) is scattered around the world⁴. In addition, the problem of emigration of Ukrainians is aggravated by the internal migration of the population generated by the Russian aggression against Ukraine, the occupation of the Crimea and certain districts of Donetsk and Lugansk regions.

² The International Migration Report 2017 (Highlights). – 18 December 2017. – Accessed: <https://www.un.org/development/desa/publications/international-migration-report-2017.html>

³ P. Sloterdaik, *Kritika cinicheskogo razuma* [Criticism of the cynical mind], Ekaterinburg, Izdatelstvo Uralskogo universiteta, 2001, s. 151.

⁴ V. Troshchynskyi, *Ukrainci v sviti* [Ukrainians in the world], Kyiv, Vydavnychiy dim “Alternatyvy”, 1999, 352 s.

The scientific novelty of the proposed approach lies in the fact that the phenomenon of emigration and internal migration is considered by us in the context of the author's concept of existential rootedness of man⁵. The last one we are considering in the both, broad (ontological) sense, and in the narrower: as a local rootedness of a person on the domestic ground. Modern internal migration of Ukrainians confirms our thesis about the main factor of migration in general as human losses of existential roots, or abandonment, which occurs due to some subjective (existential) and objective (socio-political, economic) reasons. That's exactly the condition of the loss of vital roots that leads a person to decide to leave the usual environment, from the territory of Motherland, generating thoughts and dreams of a better life in a foreign country, the desire to roam in a new environment, on a new ground.

Determining the forms of the loss of vital roots of a modern person, Simone Weil, French philosopher of the first half of the twentieth century, the most painful of them considered a war, when "deprivation of roots becomes almost a deadly disease for the enslaved peoples"⁶. However, the conquerors themselves, deprecating others, "cut their own roots". In addition, the loss of roots can lead to the economic domination of some people over others. At the same time, the main "poison" for the loss of vital roots is money and hired labor as a social phenomenon entirely dependent on money. The worker, although not losing its geographical, national roots, but existentially, morally devoid of roots, because the essence of his being is not his own life goal, not spiritual, personality forces, but the ability to be "working material", "human factor" in the category of the abandoned "economic outsiders". To the loss of vital roots of humans' beings, the modern education and culture are also involved, oriented, specifically, to pragmatism, extremely fragmented by specialization, completely devoid of "openness" to the world, to the "Other"⁷. In turn, sociopolitical loss of vital roots is the most terrible form of depreciation of human existence, which "consists in a peculiar conquest carried out by the state authorities over the peoples, the responsibility for which they bear ..."⁸. Such form of the loss of

⁵ T. Tsymbal, *Buttievisne vkorinennia liudyny* [Being rootedness of man], Kyiv, NPU imeni M. Drahomanova, 2005, 219 s.

⁶ S. Veil, *Ukorinennia. Lyst do kliryka* [Rootedness. Letter to the cleric], Kyiv, Dukh i litera, 1998, s. 36.

⁷ *Ibid.*, s. 38.

⁸ *Ibid.*, s. 103.

vital roots is “the most dangerous disease of human communities”, because it immerses a person “in a state of inertia of the soul, ... or ... in activities that are always aimed at depriving the roots of those who have not lost them yet or with whom it has only partially happened”⁹.

Today, all four forms of depopulation are, in my opinion, objective factors of internal migration and emigration of Ukrainians. Both the war and the nature of labor (and for Ukrainians, rather, the impossibility of finding a job at all or on a specialty), and cultural and educational problems, and the attitude of the state to the people, the speculation of power by the war create the preconditions for internal and external migration in modern Ukraine. Accordingly, we’ll consider the latter with an emphasis on the gender aspect.

Note that in the domestic scientific literature, people who were forced to move to other regions of their native country are called forced migrants and internally displaced persons, and in official documents – internally displaced persons, which most closely corresponds to the term “internally displaced persons”¹⁰.

The first experience of mass internal displacement in Ukraine was related to the Chernobyl accident in 1986, when more than 116 thousand people were relocated from radioactive contaminated areas to other regions of the country. In the following years, another 230,000 people were resettled¹¹.

Today, since the annexation of the Crimea and the beginning of the war in the East of Ukraine, from the temporarily occupied territory and areas of hostilities in other regions of Ukraine, there are about 1 million 800 thousand people, including Donetsk and Luhansk oblasts 1 million 35 thousand 400 people¹². This number is not accurate and may be significantly larger, since not all migrants register in the places of settlement. Nevertheless, the official number of migrants in Ukraine is larger than the number of people in many countries of the world, including European ones (for example, approximately the population of Montenegro and Estonia together – respectively 647 thousand and 1 265 thousand).

⁹ Ibid., s. 39-40.

¹⁰ <https://www.msp.gov.ua/timeline/Vnutrishno-peremishcheni-osobi.html>

¹¹ <http://energetika.in.ua/ua/books/book-5/part-3/section-3/3-3/3-3-4>

¹² *Bolshoe pereselenie: skolko v Ukraine peremeshchennykh lits i kak slozhilas ikh sudba*, in <https://www.epravda.com.ua/rus/publications/2016/07/7/598316/> (Accessed on 07.07.2016).

Today, Ukraine's number of internally displaced persons ranks first in Europe and is among the world leaders.

Thus, in 2015, according to the Monitoring Center's report on internally displaced persons and the Norwegian Refugee Council, Ukraine is ranked fourth in the world by the number of registered internally displaced persons alongside Syria, Yemen, Iraq and Nigeria¹³. In connection with the return of about 200 thousand Ukrainian settlers' home, in 2018 Ukraine is in the ninth place by the number of internally displaced persons in the world.

According to the Ministry of Social Policy of Ukraine, the largest number of internally displaced persons is registered in Donetsk, Luhansk, Kharkiv, Zaporizhia, Dnipropetrovsk and Kyiv regions. The smallest number - displaced in Ternopil, Chernivtsi, Rivne, Zakarpattia, Ivano-Frankivsk and Volyn regions¹⁴. This demonstrates the uneven regional distribution of domestic migrants across Ukraine, leading to undue social and administrative burden on communities, local labour markets, and the social infrastructure of the regions of the settlement.

As for external migration, as of 2017, the largest number consists of labour migrants with the main countries of destination for Ukrainian labour migration in such as Poland (about 39%);, Russia (26%), Italy (11%) and the Czech Republic (9%)¹⁵. The vectors of Ukrainian emigration have changed substantially over almost 150 years of history: if the first flow - the end of the XIX - the beginning of the XX century was directed to Canada, the USA and Latin American countries, the second (post-revolutionary) and the third (post-war) - to France, Germany, Great Britain and the US, then the fourth - to Israel, the US, Canada and the most developed European countries, and was mainly irreversible.

Today, most Ukrainian migrants go to European countries, each of which specializes in certain areas of activity: to Portugal, there are representatives of the working professions, to Italy - mostly female housewives, to Spain, people with good skills in agricultural work and

¹³ Ibid.

¹⁴ <http://dyvys.info/2017/05/30/statystyka-za-rik-kilkist-pereselentsiv-v-ukrayini-istotno-zmenshylasya/>

¹⁵ Zovnishnia trudova mihratsiia naseleння Ukrainy. Statystychnyi biuliten za 2015–2017 roku / Rynok pratsi / Publikatsii / Statystychna informatsiia / Derzhavna sluzhba statystyky Ukrainy / <http://www.ukrstat.gov.ua/>

builders, and therefore the image of the Ukrainians and their perception in the recipient country will differ.

Unfortunately, traditional perceptions of Ukrainian migrant workers in Europe are wrong with the stereotypes of totally disenfranchised, disadvantaged people who went abroad to find any job for any payment. Most modern Ukrainian emigrants are indeed satisfying the West's demand for cheap labour, working in agriculture, construction, manufacturing and in the household sectors. These are several kinds of work that Europeans refuse. That is why modern Ukrainian labour emigration is in most cases associated with the concept of "3 D", namely: "dirty, dangerous and degrading", ie "dirty, dangerous, degrading"¹⁶.

According to our information, today's perception of Ukrainians in Europe depends on the category they belong to. Thus, the first group to which the intelligence belongs is regarded by the locals positively, as these Ukrainians demonstrate the best traits of national character: friendliness, high adaptability, respect for the host culture, diligence, intelligence and ability to quickly acquire new knowledge and skills. Representatives of the working professions and the peasantry, who are more difficult to tolerate staying abroad, find it more difficult to adapt to new conditions, but also demonstrate a high capacity for work, tolerance and mainly external expressions of national culture. There are also Ukrainians who are negatively perceived by Europeans. These are loose women, a variety of swindlers who are destroying positive ideas about Ukrainian migrant workers.

In our opinion, the main ways of presenting national identity by Ukrainian migrant workers are their attitude to the performance of their duties, culture of behavior and communication, a respect for their own and other cultures, national traditions, participation in the life of the Ukrainian diaspora, cultural and political activities, conducted by its most active representatives.

However, the attitude towards Ukrainians, the formation of their image in Europe depends on the events in Ukraine. The 2004 Orange Revolution has for some time changed the world's attitude towards Ukrainians. However, such sympathies did not last long because of disagreement in the

¹⁶ O. Krauze, *Zovnishnia trudova mihratsiia naselennia Ukrainy* [External labor migration of the population of Ukraine]. Halytskyi ekonomichnyi visnyk. 2010. № 2 (27). S. 26-34.

Ukrainian political elite, so the image of Ukraine has changed again in the eyes of supporters of our Motherland. After the events of the Maidan, over the past two years, the situation has changed again. For example, at the beginning of 2014, Polish people, according to the survey, emphasized the liberty, religiosity and sociability of Ukrainians. Today, the Ukrainian authorities' indecisiveness, double standards, inability to lead the started thing to a logical conclusion are underlined. That is, a positive image after the revolutionary events does not last long.

In fact, there are not many people across Europe who are in direct contact with Ukrainians. So the image of a Ukrainian is both the result of state contacts and the result of its reflection in the press, in the Internet space, creating an appropriate image on radio and television.

Returning to the problem of internal migration, we emphasize that among the domestic migrants in contemporary Ukraine, it is logical to distinguish between two groups based on the dominant cause of displacement: the inhabitants of the East of Ukraine, the reason of which migration is a direct threat to life through military actions, and the inhabitants of Crimea who left, taking into account the difficult moral atmosphere, lack of prospects, manifestations of aggression, denunciations, demonstration of negative attitude, threats in the field of business, etc.

Most internally displaced persons in Ukraine are women. Gender imbalance of migration flows, on the one hand, fits the global immigration trends, as in recent decades in the world there has been a sharp feminization of migratory flows: women are the initiators and the main performers of emigrant intentions. In relation to refugees and internally displaced persons according to the Office of the United Nations High Commissioner for Refugees, the proportion of men and women among them in the world is roughly equal. In contrast, as the facts of the past five years show, there is a significant advantage for women in Ukraine. According to the Unified Information Database on Internally Displaced Persons, the proportion of women is approximately 65%. According to the International Organization of Migration, as a rule, women 30-55 years old with a higher or incomplete higher education are displaced, including many single mothers¹⁷. Such a correlation in the gender structure of internal migrants is formed at the expense of immigrants from the East of Ukraine,

¹⁷ *Prohrama Norvezkoi rady u spravakh biznesiv v Ukraini*, in <https://www.nrc.no/resources/fact-sheets/ukraine-fact-sheet-2/> (Accessed on 09.2017).

while among the immigrants from the Autonomous Republic of Crimea, there is a balance between the number of men and women.

Despite the high level of education, it is problematic for women to find employment at a new place of residence: if the registered unemployed in all categories of women accounted for 65%, then among the unemployed from the number of internally displaced people – 72%, which indicates the unfavorable situation that has developed with the use of labor resources resettled in local labor markets. In addition, it should be noted that among the able-bodied part of internally displaced people in Ukraine there is a significant proportion of young people. Up to 35 years – over 40%, which indicates the high potential of labor resources, because young people are more mobile and creative, have appropriate modern education and are capable of new activities¹⁸. As a matter of fact, among the emigrants, the proportion of young people is significant today.

It's should be emphasized that emigration is complex in its nature, diverse in its forms and reasons, and sometimes unpredictable by social consequences, the process of leaving the population from the donor-country to the recipient-country. Being with the society in a dialectical connection, emigration not only acts as an indicator of society, influences socio-political phenomena, but also affects them. Despite the undeniable relevance, the problem of emigration in many respects remains virtually unexplored in domestic science. In the post-Soviet humanities, this problem was studied mainly by psychologists and sociologists who emphasize the problems of adaptation, the prospects of marriage with foreigners, and the problems of self-realization in the conditions of emigration¹⁹. The research range of European and American scholars is wider and includes, besides the socio-economic situation of migrants, living conditions, forms of communication, organizations, etc.²⁰

¹⁸ *Bolshoe pereselenie: skolko v Ukraine peremeshchennykh lits i kak slozhilas ikh sudba*, in <https://www.epravda.com.ua/rus/publications/2016/07/7/598316/> (Accessed on 07.07.2016).

¹⁹ O. Makhovskaya, *Soblazn emigratsii ili zhenshchinam, otletayushchim v Parizh* [The temptation of emigration, or Women flying off to Paris], Moskva, PER SE, 2003, 144 s.; N. Frenkman-Khrustaleva, *Emigratsiya i emigranty: istoriya i psikhologiya* [Emigration and emigrants: history and psychology], Sankt-Peterburg, Gosudarstvennaya akademiya kultury, 1995, 153 s.

²⁰ Manuel Castles, *The Age of Migration: International Population movements in the Modern World*, London, Macmillan, 1993, 306 p.; Demetrios Papademetriou, *Managing Rapid and Deep Change in the Newest Age of Migration*, in *The Political*

However, until today, the semantic filling of the concept of “emigration” and derivatives from it remained uncertain and finally perceive in society in different ways: from betrayal, social outsidering, labor to search adventures, adventurism. Therefore, the problem of emigration requires a detailed, in-depth study and definition of a categorical status that is impossible beyond the limits of philosophical reflection.

Based on the research that was conducted, we propose an author's conceptual definition of the concept of “emigration”, in which ontological, existential and socio-philosophical categorical meanings mutually reinforce and complement each other, namely: a) emigration is the objectification of man's extinction, attempts to overcome the tragic rupture between the actual local presence and potential global existence, between the absolute value of the individual and the loss of meaning of life; this is the understanding and realization of the immanent-ontological ability to rootedness on a new cultural-historical ground (provided that it is impossible or problematic in the homeland); b) emigration is one of the forms of manifestation of human freedom, a way of implementing an individual hypothesis of being for itself and a personal project of life; is a process of temporally and locally oriented self-realization of a person as a tendency to the desired and proper through possible; c) emigration is the movement of a person from one sociocultural being to another in order to improve the conditions of personal existence and deploy the field for self-realization²¹.

In turn, immigration as an immigrant's entry to another country – settling “on the other side”, this is a differentness in the locus of the other, it is a subculture built on mimicry that helps in the process of adaptation. Immigration (especially intellectual) for recipient countries – in many cases, is a form of appropriation of human capital. An immigrant may acquire a new identity or remain a matrix of his native culture, a carrier that can develop a native culture on someone else's ground²².

Quarterly, 08/2003, V. 74, № s1, pp. 39–58.; Antoine Pecoud, *Migration, human rights and the United Nations*, in Windsor Yearbook of Access to Justice, 2007, Vol. 24, no. 4, pp. 241–266; *World Migrant Stock: The 2015 Revision Population Database*, in <http://esa.un.org/migration/index.asp?panel=1> (Accessed on 11.08.2015).

²¹ T. Tsymbal, *Fenomen emihratsii: dosvid filosofskoi refleksii* [The phenomenon of emigration: the experience of philosophical reflection], Kyiv – Kryvyi Rih, Vydavnychi dim, 2012, s. 390-392.

²² *Ibid.*, s. 393.

The urgency of studying the actual gender aspect of emigration, as noted above, is due to the sharp feminization of migration processes over the past decades. So, a comparative analysis of the gender characteristics of the first flow of Ukrainian emigration and its current state draw attention to the sharp decline in family emigration and the growth of individual female emigration: These are women who are the initiators and the main performers of emigrant intentions. Such a situation, in our opinion, is a consequence of the increase in the social activity of women in Ukraine. However, if the participation of women in various non-governmental organizations at home is compensatory socialization, emigration appears, according to O. Makhovskaya, as a way of hyper-socialization and hyperfeminization of young women²³. A modern Ukrainian woman no longer wants to be solely faithful wife and mother. She needs professional achievements, a certain level of material wealth, an appropriate social position. This tendency illustrates the desire of the Ukrainian women to go beyond the prescriptions and requirements of their culture and get closer to more acceptable contemporary European norms.

Today, the average age of a woman who leaves the country is 40-50 years old. This means that she was brought up and educated in the Soviet Union, and then this young woman fell into the test of "Reconstruction": lack of money, unemployment, trade on markets, and so on. Having passed through such life problems, a woman wants to "live normally".

Note that the basic living needs of women and men are practically the same, but there is a difference in the traditions of bringing girls and boys up in Ukrainian families, and since – the difference in world perception, the definition of existential strategies, etc. Women are more emotional and prone to subjectivation of events, while men consider objects and events in their interrelationships, distinguishing between facts and their perception of the latter. However, women are easier to adapt to new living conditions, find their place in a new environment. Higher adaptive opportunities for women are associated with a focus on everyday household problems. Casualty in any place of residence is much more similar than the excellent one. Immersing in everyday life, a woman experiences less stress in her emigration than a man, is more easily rooted on a new ground and is used in a new socio-cultural context. On the other hand, women are more prone to pseudo-rootedness: they consider their life's mission accomplished, their

²³ O. Makhovskaya, *op. cit.*, s. 56-57.

life is full, when they are useful to others (children, husband, parents). In my opinion, choosing emigration as a life strategy that helps a family in difficult times, a woman can easily bear the burden of a foreigner.

Traditionally, the responsibility for the children and their well-being in the Ukrainian family are predominantly placed on the shoulders of mothers by elderly family members. Moreover, responsibility in the family, in our opinion, is determined by these criteria – the care of the weaker, but not the responsibility of the spouses to each other. In despair, when there is no way to provide children with the most necessary things, women decide on emigrate. In this case, we have a paradox: on the one hand, high adaptability and responsibility of women lead to an increase in the number of Ukrainian emigrants, on the other – leaving children, depriving them of maternal affection, and everyday worries are manifestation of irresponsibility. Female emigration is in fact an escape from the family, which has devastating consequences for all participants in the events, but the worst ones – for children who are doomed to social orphan hood. According to studies conducted in Western Ukraine, every third family has parental labor migrants, labor emigrants, in two thirds of them – mother is an “inter-handmaid”.

When traveling abroad with a noble purpose (for example, to provide children with an opportunity to study at a higher educational institution or to buy a separate home), women rarely return to their homeland. However, first, “for the sake of children” is “the last argument, the highest motivation for self-abandonment from the cultural field, in which they were born and raised, but were not happy heroines”²⁴. “The Future of Children”, in our opinion, is a justification, a kind of camouflage, which, in essence, becomes a sentence for children-potential orphans²⁵. Children grow up, receive education, and then the mother finds a new justification for her absence – “for the sake of grandchildren”. Secondly, a person quickly gets used to a more comfortable life, to social order, respect, etc., which she sees in the West. Thirdly, the woman does not want to go back to the old wage standards. And lastly, spatial displacement necessarily leads to psychological shifts, to changes in world perception in an optimistic

²⁴ O. Makhovskaya, *op. cit.*, s. 7.

²⁵ *Dity emihrantiv pro sebe. Spovidi. Dumky. Sudzhennia... Bil* [Children of emigrants about themselves. Confessions. Thoughts. Judgment... Pain], Lviv, Artos, 2009, 180s.

direction, that is, returning home to a woman is a return to old, already inappropriate rules and standards of life.

The most important thing, in our opinion, is the assessment of women in society. As we have noted, most domestic wage earners are women aged between forty and fifty. In the psychology of Ukrainians (especially in rural areas), this is practically an “elderly woman”, and for Western men, such a woman is a subject of admiration. The significance of the fact that in the emigration of a couple, women are no longer returning to their native land, is not the motive of this decision, demanding assistance to children. Actions, not feeling the real material condition, as well as receiving money for irrational spending, sometimes – for anti-social needs. Men, left at home with children, feel used and unnecessary either today or in the future. And from here – the corresponding social and psychological problems, the most widespread of which – drunkenness.

Families in which one of the parents works in a foreign country are in a state of “temporary death”. This “temporality” grows in irreversibility in 60% of cases²⁶. That is how many families divorce when a husband or wife strives to stay in a foreign country forever, and even after returning to their homeland. There is an interesting fact, that we have established in the course of oral-historical studies conducted with Ukrainian emigrants: even if women had no claims to their husbands before leaving to work, then such claims appeared. Women are accused in their wanderings in a foreign country not of power and of new Ukrainian oligarchs, but of their own men. To a certain extent, they are right, but rather in this way emigrants try to justify not returning home.

Worst of all, women's emigration is destroyed not only by already established families but also by the future, because children who grow up without an example of marital consent and love between parents, in terms of hyper-care of the material side of life, lose humanistic value orientations. The duty of parents is to give children an example of family life and, being close, support in difficult, decisive moments, give time advice and moral support. Maternal laborer's epopees often end up for children tragically. The young life that has been plunged into the gravity is easily lost among the serious problems of the present.

²⁶ O. Berezovskyi, *Internaimychka. Dochka chy paserbytsia Yevropy?* [Inter-handmaid. Daughter or stepdaughter from Europe?], Ternopil, Pidruchnyky i posibnyky, 2005, s. 79.

Being able to make money in a foreign country, Ukrainian women increase their own self-esteem (sometimes too much) and perceive their past life in their homeland, either as a painful torment or as a “lost time”. As O. Berezovsky mentions, “in most workers, absolutely slavish humility is there (in a foreign country – T. Ts.) compensatory changes to the millionaire supremacy of the “primitive” way of life (even the existence!) of those who prefer to compete with misfortune here in Ukraine”²⁷.

Female emigration: between myth and reality

Of course, the motives of female emigration are also such objective social factors as uncertainty of the political situation, lowering the level of security in the country, rising prices for goods, services, education. And yet, despite the primacy of objective reasons, every woman decides to leave on her own and, to some extent, tries to justify her absence in the family. In this case, the motivation behind labor is not enough, therefore, women resort (consciously or unknowingly) to the mythologization of the causes of emigration.

It should be reminded that in modern philosophical discourse, the myth is understood not as a certain text, but as a way of perceiving and interpreting reality, based on traditional representations of the world, morality, and the relation between real and immortal. With the help of myths, each society reflects certain feelings, explains inexplicable natural, social, political, and historical events. Myths are based on real events, but exaggerate, adorn, and somewhat simplify them. Today myth becomes a kind of competitor of social sciences, which cannot or do not want to explain some processes of a political and social nature. However, the very myth itself is a certain general un-reflected basis that we need for knowledge. And the lack of un-reflection testifies to some inhibition of cognitive activity. After all, the myth is not only that which is not reflected, that we did not think enough about, but also what we do not want to think about, what we do not want to deeply analyze.

The desire for mythologization is an important property of human consciousness, which manifests itself at three levels: society as an integrity, a certain group of people or a community and an individual. Myths develop both horizontally (for example, extending from one member of the community to another), and vertically, moving from one level to another.

²⁷ Ibid., s. 45.

In essence, myth-making is an ontologically conditioned permanent phenomenon that is constantly developing and can be directed both to the future and to the past.

By origin, myths can be divided into natural, born with time in the minds of the people, but artificially created for a certain purpose. The last ones, which in turn are divided into own and borrowed, are so cleverly used to influence the consciousness of the average person, which subsequently makes it virtually impossible for him to explain the real meaning of events.

Also, myths are divided into positive (or myths-idealizations) and negative (or "black", myths-destructions). Myths-idealizations involve the idealization of the subject or the idealization of reality. So, examples of idealization of the subject are numerous images of political and cultural figures of Ukrainian emigration, who have been created both by the emigrants themselves and by the environment, or the image of the mother-worker, created by her. The reality is idealized by the emigrants, first, for the purpose of self-complacency, self-defense, aestheticization of being in a foreign country. Conversely, negative myths are used to dampen positive references to their homeland.

Thus, myths perform certain functions, the leading ones of which, in our opinion, are axiological, compensatory, explanatory or hermeneutical, the function of self-identification, the function of communication of generations, "suggestion", the function of the experience of self-knowledge and the creation of its own archetype. Emigrant myths occupy a special place among others and are aimed at explaining emigration as a means of preserving the cultural values of the homeland as an instrument of self-affirmation by denying the past and the present environment. In turn, female emigration creates its own myths. Perhaps the situation itself provokes enhanced myth-making, acts as a catalyst for it. And with each new emigre there is a peculiar process of "pulling" into a myth.

The myths of emigration, we consider it would appropriate to classify them on the external, that is, the myths about emigration, and internal – myths that are created in the emigrant circle by the settlers themselves. Our research interest is directed at the so-called internal myths – myths created by the emigrants themselves. When leaving the homeland, separating from the native soil, a person loses his mythology, and he cannot accept the myths of a new society at once. Yes, and in general, this perception is problematic. The emigrant essentially finds himself in an out-of-town

space, becoming an “inter-mythical” margin. Therefore, there is a need to create their own myths.

Women-emigrants create myths for compensation, self-justification. The main of these myths is the myth of the labor money that helps the family, strengthens it. But, as noted above, emigration destroys marriages and does not contribute to the normal upbringing of children. Not being close to mom or dad, not knowing how hard it is to make money in a foreign country, children are accustomed to treat parents in a consumer way. The negative impact of emigration on marital and family relations is increasing recently.

In order to make rootedness of the Ukrainian man on the domestic soil, reducing the number of temporary workers and emigrants, except actions of socio-economic nature, in our opinion, it is necessary to develop a cultural and educational program that will include and demilitarize the phenomenon of emigration. The process of demythologization should be directed, first, to external myths, but not to ignore the myths of the internal, which are created by the emigrants themselves. Of course, it's very difficult to separate the consciousness of people from the invasion of myths, and, in our opinion, it is impossible. After all, this depends not only on the efforts of demythologizers, but also on the attitude of people to myths in general. However, it is possible and necessary to reduce the level of mythology.

Considering, that myths are created when people either do not understand something, do not know, or do not want to know, emigration demythologization technology should consist mainly of a thorough study of this phenomenon. When the myth is rephrased, the need for mythologization will disappear by itself or at least minimized.

As it was already emphasized, despite the primacy of objective reasons, every woman decides to leave independently. And the main factor or reason for women's emigration is the desire for self-realization. The true real motive for emigration is the desire to be in demand, the desire for an adequate assessment of labor, abilities and personal characteristics. Contemporary Ukrainian society is in some way depersonalizing a person. On this basis, female emigration is the search for oneself and the realization of the right to freedom and independence. On the other hand, when creating a family, a person must understand that “there can be no more institution of society more dependent (in the sense of imposing certain

rules of life on a person), more rigid than a family”²⁸. Therefore, the scenario of female emigration for those who have a family is rather an escape than overcoming and trying to self-fulfill, escape from the family, duties, domestic slavery, a desire to hide from problems, to entrust the mentioned above things to others. The woman is justified, for example, by the need to pay for the education of children, the need to purchase housing, trying to give her escape nobility and sacrifice. However, we believe that the most important help is to be close to the family, along with the children in their daily care, and not to shift their maternity responsibilities to sponsorship, in a purely material plane.

Emigration can take the form of self-realization when a woman seeks professional growth and leaves the country with her family (if she has a family). We believe that these two scenarios of women emigration – escape and attempt to self-fulfillment – also generate two types of emigrant women: a woman-victim (unhappy, sacrificing herself for the sake of children) and a woman-winner. And although sacrifice is cultivated in the Orthodox tradition, it does not, however, constitute a productive life strategy, because, first and foremost, it serves as a negative example for children. The professional realization of women abroad, of course, is not easy, but it is quite possible.

Thus, the possibility of free movement around the world allows a person to exercise his right to freedom of choice of residence and the right to freedom of movement. In this case, emigration acts as a path to freedom, the search for and the exercise of freedom. The latest modern philosophy defines as “the universality of the subjective series of culture, which captures the possibility of activity and behavior in the absence of an external goal-setting”²⁹, that’s means, in the phenomenon of freedom, that there is an immanent presence of the opposition of the pressure of sociality.

Of course, it's not logical to talk about absolute freedom of a person, since each of us is a part of society, part of the world. And this means a certain determinism and connections with the outside world, which, in turn, acquire the character of necessity. Thus, human freedom is limited by an external necessity – the need to adapt to the world, as well as the internal necessity that opposes the external. Restrictions of freedom are

²⁸ V. Druzhinin, *Psikhologiya semi* [Family psychology], Ekaterinburg, Delovaya kniga, 2000, s. 4.

²⁹ *Vsemirnaya entsiklopediya. Filosofiya* [World Encyclopedia. Philosophy], Moskva, AST, Minsk, Harvest, Sovremennyi literator, 2001, s. 904.

perceived by man as an encroachment on his "Myself", on her inner world. External freedom is limited to the requirements of normal cohabitation, communication, but from the restriction of internal freedom, which allows a person to act, based on his own beliefs and moral values, is perceived by a person negatively.

Emigration from modern liberal-democratic countries represents the realization of the right to freedom. However, the free, unhindered realization of this right generates several moral conflicts and requires the person to solve certain ethical problems. First, the question arises: the realization of the right to freedom of departure from the country is "freedom from" or "freedom for"? If a person has the goal of self-realization and the possibility of self-realization outside the homeland, then "freedom for" is realized, which is a moral option of freedom. However, we often encounter a negative understanding of freedom - freedom as liberation from something. Such a negative variant, in our opinion, is the leading one for modern Ukrainian female emigration. In this case, we are dealing with a certain insincerity in declaring the motives of emigration. Second, the realization of the right to freedom also gives rise to the problem of individual responsibility.

In addition, to understand freedom it should be added that this is an existential-metaphysical phenomenon, which involves, firstly, the definition of human ability to a distinct free creative objectification (rootedness) in actions and behavior of individuals; secondly, the epistemological independence of man from the "external" forces of nature, of the world, "the Other" and thus providing a justification of the purpose and meaning of achieving existential independence; and, thirdly, the existential choice of internal imperatives of life, the meaning of life. The need, however, for understanding the person of his own life not as a series of random disconnected events, but as a single process with a definite direction, continuity and meaning, is another of the most important value-ontological foundations and needs of the rootedness of the individual in being, which avoids cardinal emigration decisions or minimize the number of emigrants.

Conclusions

Without condemning and not justifying emigration, we emphasize that the self-esteem of a nationally conscious person is not expressed in the

declaration of his feelings to his homeland, not in the cry of pseudo-patriotism, but in the everyday work in favor of the homeland, in the ability of “here and now”, together with compatriots build the desired future of the country. Despite the objective reasons for voluntary emigration, the main thing is the personal judgment of the person. And if emigration is an existential act, then the solution of this problem should begin with an individual.

Summing up, we emphasize that stopping the feminization of Ukrainian emigration is, of course, difficult, but possible. To do this, the Ukrainian woman must get rid of the socio-cultural marginalization imposed on her by the patriarchy, decades of totalitarianism and the socio-economic uncertainty of the last thirty years. The main role in this should be played by the system of education and socio-cultural policy in general. The actions of the state aimed at the rootedness of the Ukrainian man must be urgent and consistent, otherwise a massive decrease in the population (due to its most productive part) can lead to catastrophic consequences, and the inaction of people in power will be characterized as criminal.