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THE NATIONAL AND POLITICAL IDENTITIES IN UKRAINIAN SOCIETY: MODERN VIEWS ON THE PROBLEM

The problem of national and political self-identification of Ukrainian citizens is extremely challenging and urgent in the context of the European political Ukrainian nation-building. As a result of the Russian Empire adopting the lengthy unification state policy on the Eastern Ukrainian lands, the existing identities got blurred, and at the same time the shaping of new, modern identities got crippled causing the identity crisis existing in today's Ukraine. Modern researchers of the ethnopolitical processes in Ukraine emphasize the relevance of the study of the processes of the Ukrainian nation-building and development of the state, considering them through the historical, political, philosophical and even psychological lens (G. Kasyanov, Y. Hrytsak, I. Gyrych, Y. Vermenich, P. Gnatenko, M. Popovich, V. Golovko, T. Voropayeva and others).

As V. Golovko notes, the political identity «has an integrating nature, it feeds on and absorbs other types of identity: regional (distorting it to the state level), religious (as the cult of deification of supreme authority, the introduction of state religion), ethnic (dominant ethnic group as the support of the state or the attraction to the merger of the state and the ethnic community)» [1, 28]. National identity is a «plexus of ethnic and political identities». Among the main attributes of national identity we can highlight one's own name, shared historical territory, shared historical memory and historical myths, common legal rights and obligations, a common economy with the option of free movement within the national territory.

In the process of analyzing political identity, the following characteristics must be considered: historical conditions, specifics of the ethnic composition of the population, the religions and religious denominations of the territory of interest, the level of urbanization, political culture, etc. The phenomenon of multiple identity was typical for the empires of the 19th century. Double identities in the public consciousness of Ukrainians, both collective and individual, became common and widespread phenomenon at the beginning of the 20th century.

The existence of double loyalty and identity of Ukrainians and the influence of these factors on the shaping of the consciousness of modern Ukrainians brings up a range of problems that need to be addressed:

– conditions for the shaping of national and political Ukrainian identity, overall identities in Ukraine;

- the problem of the existence of double (multiple) identities in the collective and individual consciousness of Ukrainians at the beginning of the 20th century;
- the influence of double identities in the public consciousness on the choice of identities in modern Ukraine;
- problems of shaping the Ukrainian identity, which in modern context acts as a factor of national security.

Historians – researchers of public consciousness, and governance experts, exploring this range of issues - offer the practical measures to overcome the existing crisis in the public consciousness, the ways out of a situation marked by blurred identity. The shaping of national consciousness is inextricably linked with the historical memory, and concrete measures for shaping the collective and historical memory in the modern Ukrainian state should include, according to I. Gyrych and Y. Shapoval, such components as the relieving the historical memory of the burden of the remnants of Russian-Soviet ideological influence, through the introduction of educational programs that propagate Ukrainian history and culture, establishing the control over the Ukrainian information space, the priority financing of publishing educational programs, etc. [3, 21-22].

Rethinking the past, the shaping of collective and/or historical memory is a problem that requires a comprehensive solution. Among the modern, new forms of commemoration methods that allow the shaping of public memory, G. Golubchik emphasizes the interactive media projects, reconstructions of historical events, as well as the latest ones: collecting and publishing the thematic memoirs, the documentary theater (verbatim), affecting the viewer by specific methods, broadcasting certain ideas. The mentioned measures «fully meet the demand for demonopolization and democratization of the memory space as a global feature of the present times» [2, 185], thus directly affecting the shaping of national and political consciousness as well - both individual and collective ones.

To sum up, it can be noted that the presence of multiple identities in the public consciousness, due to the geopolitical position of Ukrainian lands in the past, affects the choice of identity in the modern Ukraine. One of the reasons for the crisis of national identity is the affiliation of Ukrainian citizens to various socio-cultural traditions, which manifests itself in the presence of mutually exclusive attitudes in the worldview, therefore the range of issues related to the search for identity in modern Ukraine and the scientific reflection on this issue need to be addressed in context and also with regard to the existing ethnopolitical situation in Ukraine and adequately considering the current geopolitical conditions.

References

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УКРАИНА: ТЕРНИСТЫЙ ПУТЬ К ДЕМОКРАТИИ

1. Эпохи революций. Украина на протяжении четверти века находится в поле радикальных трансформаций: происходит социальная, экономическая, политическая и духовная революция. Из тоталитарного общества болезненно рождается общество посттоталитарное. Будет ли оно демократическим? Сможет ли Украина пройти за несколько лет тот путь, который прошли государства западной цивилизации на протяжении столетий? Решение этой проблемы во многом зависит и от трансформации в сфере образования, внедрения новых педагогических стратегий, способных сформировать у молодых украинских граждан здоровое правосознание, демократические установки и современный тип мышления. Наиболее важными проблемами, на решение которых необходимо сконцентрировать педагогические усилия, являются гражданский инфантилизм, мировоззренческий хаос, крайне низкий уровень религиозной и нравственной культуры, некритичность мышления и диктат суеверий.

2. Пути развития демократии. Органический путь развития демократии – основополагающего элемента западного общества (США, Западная Европа) – предполагает наличие следующих элементов: частная собственность, либеральные ценности, зрелое правосознание, протестантская трудовая этика (М.Вебер). Они являются фундаментальными основами гражданского общества. Плюрализм форм собственности должен обеспечить экономические основания и гарантии личной свободы; либеральные ценностные ориентации – призваны обеспечить идейно-политическое единство общества; наличие правосознания в массовом сознании – создание устойчивой правовой системы; свободное функционирование оппозиции – гарантии незыблемости свободы; свободное функционирование СМИ – реализацию свободы слова; гражданская религия – уважительное отношение к собственному государству и его институтам; наличие национальной идеи – морально-политическое единство граждан.