

THE ISSUE OF NATIONAL IDENTITY IN THE UKRAINIAN PHILOSOPHY OF EDUCATION: SOCIO-ANTHROPOLOGICAL DIMENSIONS.

*IURII SHCHERBIAK, ZAGORODNYA ALLA, NADIIA CHERNUKHA,
MARYNA VASYLYEVA-KHALATNYKOVA*

Abstract:

The article determines that in connection with globalization as a defining process of the development of modern civilization, an acute problem of national identity arises; the processes of national building and ethnic revival determine the formation of cultural diversity.

It was determined that it is valuable in this area to refer to the socio-anthropological ideas of scientists in the Ukrainian philosophy of education as the appropriate type and way of thinking.

Attention is focused on the process of formation of Ukrainian national identity as an important factor in the development of the nation and the state. It has been proven that the socio-anthropological approach allows us to analyze: the evolution of the interaction of man, nature, and society in the historical, social, and national context; the phenomenon of national identity, its relationship with ethnic identity; identify the factors and mechanisms of national identity formation; to investigate the state, problems and prospects of the formation of national and ethnic identity in Ukraine, its identity as a country and a state in the conditions of profound social transformations.

Keywords: national identity, ethnic identity, socio-anthropological approach, identity, Ukrainian nation.

Formulation of the problem.

Anthropology is a scientific discipline that studies man and various stages of human history. Focusing on the biological and cultural differences of different groups of people, within which a person-individual, person-subject, person-personality, and person-person are distinguished, anthropology is united by several scientific principles and methodological approaches, among which the principle of holism is special, which involves multi-aspect analysis of objects of scientific research [4, p. 96].

An important aspect in the outlined plane is the disclosure of socio-anthropological regularities of the process of interaction in the “person-person” system through the transfer of socially significant experience from one generation to another [7].

The period from 1917 to 1991 is marked by a significant elevation of the problem of understanding national identity in the socio-anthropological teachings of philosophers, teachers and scientists.

The understanding of national and ethnic identity, the identity of the country and its diaspora depends on the concept of nation. M. Hrushevskiy also noted the importance of researching those communities that, in historical retrospect, ensured the identity and livelihood of peoples. In his opinion, in historiosophy “... the main focus should be shifted from the history of the state to the history of the people, society. Political, state life is understood as an important factor, but next to it, there are other factors - economic, and cultural, which have sometimes less, sometimes more importance than the political, but in any case should not remain in the shadow outside it” [1]. The process of formation of the all-Ukrainian identity is determined by the history of the formation of Ukrainianness, the scheme of which is M.Hrushevskiy defined it as follows: Kyivan Rus was not a common state of Eastern Slavs, but a Ukrainian state, its successor was the Galicia-Volyn state. After Lithuanian and Polish rule on Ukrainian lands, Ukrainians restored their state for the first time under Khmelnytskyi, and then in the Ukrainian People’s Republic in 1917. The name “Ukrainian nation”, according to Yu. Lipa, was first used during the time of B. Khmelnytskyi [1].

The purpose of the article is a theoretical and methodological understanding of the process of formation of the Ukrainian national identity as an important factor in the development of the nation and the state in terms of socio-anthropological ideas of the Ukrainian philosophy of education (1917-1991).

Presenting main material.

The analysis of socio-anthropological ideas about national identity in the Ukrainian philosophy of education requires an interdisciplinary approach: the topic itself lies at the intersection of cultural history and cultural anthropology, the history of ideas and the history of political thought, sociology and political science. Attention is drawn to various discourses as examples of the embodiment of ideologies, in particular national ones, as well as how cultural and national identity are defined in a new way, in the end, which put forward postulates.

Writers of the 19th and 20th centuries played an exceptional role in the creation of modern Ukrainian national identity. The words of Drago Janchar about the identity of his people, which was confirmed by “culture and literature” due to the “lack of real historical and political forces”, can be applied to the Ukrainian situation as well. [9]. Here it is enough to cite the most striking examples: the role of Shevchenko, Franko and Lesya Ukrainka’s poetry in that process; the modernist Volodymyr Vynnychenko as the first prime minister of the independent Ukrainian People’s Republic; the social resonance and political dimension of the literary debate initiated by Mykola Khvylovyi; the social and national mission of the sixties; in the end, the role played by cultural figures on the eve of the declaration of independence (poets Ivan Drach as the head of the People’s Movement of Ukraine, Dmytro Pavlychko and Pavlo Movchan as leaders of the movement for the return of rights to the Ukrainian language, theatre director Les Taniuk as the head of the “Memorial” society). Undoubtedly, debates about the identity of literature, culture and the nation, during which different visions of Ukrainianness were crystallized, took place not only among intellectuals: they spread further, in particular, thanks to public discourse, the press, television, radio and the Internet.

That is why the defining basis of the formation of the all-Ukrainian identity is the consolidation of society around the values of Ukrainianness. After all, for its political, social, economic and, ultimately, military development, Ukrainian society needs collective memory, collective morality, and collective values. For Ukraine, as O. Lytvynenko rightly points out, a characteristic feature of development during all the years of its independence was and, unfortunately, the lack of a basic social consensus regarding ideas and directions for future development [2].

Ukrainian identity is neither national nor ethnic. National - because it is not limited to the borders of the state of Ukraine, and in a certain respect is identical to the civic identity as a phenomenon of a political nation. Ethnic - because, firstly, the value system of the Ukrainian ethnos, its culture, customs, and rituals

are not universally accepted, and secondly, Ukrainians are not just an ethnos, one of many that live on the territory of Ukraine, but a titular ethnos that gives the name to the country, the state and its symbols. Ukrainian identity is also shared by representatives of the numerous diaspora - both Western and Eastern. In addition, Ukraine, like all countries, also has its own unique natural and socio-cultural identity, based on which both its domestic and international image and brand are formed. However, the consolidating basis of any society, including Ukraine, is a national identity – the identification of oneself as a person with a certain community, its symbols, values, history, territory, culture, state and legal institutions, political and economic interests. Moreover, it is about accepting this identity not only on a purely rational level but also on an emotional, semantic-mythological level [3].

As a historical phenomenon, the nation is a socio-cultural, economic, political and communicative unity of people that provides them with a civilized life within the world community. The nation creates a viable society and state that guarantees its security and vital interests. In the modern world, it is the nation that performs the function of the carrier of the goal (national idea) of the development of society as a whole. However, it is important that certain changes in the formulation of the purpose of the nation's existence and progress can lead (and have led) to aggravation in international relations, inter-national conflicts or even bloody wars (National Socialism). A nation in the modern sense as a civil and political community is a fairly numerous association of people, which as a whole has risen to the state of political life and has the will to sovereign existence and development, that is, it is a subject about itself and to other nations and peoples.

The historical origins of Ukrainian identity can be attributed to the mention of the toponym "Ukraine", first recorded in 1187 in the Kyiv Chronicle, 130 years after the death of the Kyiv prince Yaroslav the Wise [3]. In addition, as M. Moiseev (academician of the Russian Academy of Sciences) writes, when the hordes of Mamai and the Russian militia converged on the Kulykovo Field, Prince Bobrok brought an army from Red Ukraine. At that time, all parts of Russia were called Ukraine; There was no Muscovii at that time, it was Zaliska Ukraine, Kyiv was called Dniprovska, and Galicia was called Red Ukraine. For the first time, the phenomenon of Ukrainian identity as a problem of national building was mentioned by the Kyrilomefodians and T. Shevchenko. Only he has the modern concept of Ukrainian identity: the phenomenon and principles of formation as an imagined idealized community of "the dead, the living, and the unborn", which includes all states, erasing, as M. Riabchuk writes, the dramatic rift between Cossack Ukraine (nomadic, knightly) and peasant (settled, agricultural) [5].

One of the most meaningful discoveries of philosophical anthropology of the 20th century can be considered the idea of the ethnic essence of a person. All other assets of humanity - society, history, the state - must be checked by the dignity of the individual, his permanent importance and responsibility to himself. A significant contribution to the study of this problem was made by Western cultural studies, in particular the so-called ethnological structuralism, which is usually associated with the name of K. Lévi-Strauss. As an alternative to the concept of linear progress, structural ethnology interprets each people as a distinctive world of culture. In addition, K. Lévi-Strauss believed that none of the cultures can claim that it is the one that embodies, and reflects the universal culture to the greatest extent. Philosophical anthropology initiated a complex study of the person himself in the wealth of all manifestations of his ancestral and social nature, and specifically the historical determination of social formations. The most significant of them can be considered a nation as a socio-cultural entity based on ethnic relationships. Emphasizing the role of the ethnic factor in nation-building, E. Smith wrote that „nations always require ethnic “elements”, and “there is a huge historical and conceptual overlap between ethnicity and nation” [6]. This circumstance has an important methodological significance for the study of factors and mechanisms of the formation of national identity since it is the ethnic structure of society and the interrelationships of its ethnic groups that form the sociocultural “face” of a particular nation. According to E. Smith, national identity (as well as ethnic identity – author’s note) arises as a result of “overcoming oblivion through descendants, restoration of collective dignity through calling for a golden age, the realization of brotherhood through symbols, rituals and ceremonies that bind the living to the dead and fallen community” [6]. The possibility of theoretical mediation of national identity in its relationship with ethnic identity is indicated by domestic researchers. As O. Stognii writes, the most important methodological result of domestic research can be considered the proof of the fact: “The factor of nationality (ethnicity – author’s note) of the respondents has almost no effect on their assessment of the importance of various criteria of national identification. An exception is knowledge of the language and citizenship, the importance of which is articulated to a greater extent by respondents from among Ukrainians compared to respondents from among Russians” [8].

Conclusions.

Today, an increasing number of researchers recognize that the awareness of national identity, cultural identity, national heritage, historical roots and creative

potential of society, along with other important factors, is one of the driving forces for the development of a nation and a state.

Therefore, it can be argued that the formation of national identity is a process of self-determination of a person in both real and symbolic structures of the ethnic and national space.

Therefore, the theoretical and methodological understanding of the process of formation of the Ukrainian national identity as an important factor in the development of the nation and the state in terms of socio-anthropological ideas of the Ukrainian philosophy of education is particularly relevant at the current stage.

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Contact:

Iurii Shcherbiak

Professor of the Department of Information and
Socio Cultural Activity, Doctor of Pedagogy,
West Ukrainian National University
vul.11 Lvivska Str. (WUNU Building 1), 46009 Ternopil, Ukraine
Katolícka univerzita v Ružomberku
vul. Hrabovská cesta 1A 034 01 Ružomberok, Slovakia
E-mail address:cherbiak@ukr.net

Zagorodnya Alla

Doctor of Pedagogical Sciences, Professor,
Chief Researcher of the Department of History
and Philosophy of Education of the Institute
of Pedagogy of the National Academy of Sciences of Ukraine
52D Sichovyh Striltsiv Street, Kyiv, 04053,
e-mail: z_alla@i.ua

Nadiia Chernukha

Department of Social Rehabilitation and Social Pedagogy,
Taras Shevchenko National University of Kyiv, Ukraine,
02000, Ukraine, Kyiv, 2A, Academician Hlushkov Ave., off.412
nm_chernukha@ukr.net

Maryna Vasyleva-Khalatnykova

PhD Associate Professor, Department of Social Rehabilitation
and Social Pedagogy,
Taras Shevchenko National University of Kyiv, Ukraine
02000, Ukraine, Kyiv, 2A, Academician Hlushkov Ave., off.412
m-vasileva@knu.ua

