

## NATIONAL IDENTITY AS A CRISIS CHALLENGE FOR IMMIGRANTS FROM THE EAST OF UKRAINE

**The purpose of an article** is to analyze the concept of «the identity» of theoretical discourse, to identify its crisis for settlers from the East of Ukraine and to search for possible ways out of the marginality zone. **The methodology.** To achieve this goal, the following research methods were used: semiotic analysis, the generalization of the problem under study, content analysis, systemic and historiographical methods, scientific works from the theory and history of culture, ethnocultural science were used. **Scientific novelty.** The research consists in summarizing the concept of «national identity» and identifying its critical state in the context of a military conflict. **Conclusions.** In modern conditions, essential changes occur in the socio-cultural space and the formation of a national identity of the individual. Man, as a social being, is in constant interaction with the surrounding world, with other people and continuously identifies himself with different social groups, defines his status in society, his attitude to one or another event. Maximum consideration of historical experience and the creation of sophisticated methods for the study of ethnonational identity will contribute to the procedural nature of the concept being studied.

**Key words:** culture, identity crisis, identities, settlers, national identity, ethnic identity, marginality.

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**Національна ідентичність як кризовий виклик для переселенців зі Сходу України**

**Мета статті** полягає в аналізі теоретичного дискурсу поняття «ідентичності», виявленні його кризового становища для переселенців зі Сходу України та пошук можливих шляхів виходу із зони маргінальності. **Методологія** дослідження. В досягненні поставленої мети застосовано наступні методи дослідження: семіотичний аналіз, узагальнення досліджуваної проблеми, контент-аналіз, системний та історіографічний методи, використано наукові праці з теорії та історії культури, етнокультурології. **Наукова новизна** дослідження полягає в узагальненні поняття «національної ідентичності» та виявленні його критичного стану в умовах військового конфлікту. **Висновки.** За сучасних умов відбуваються сутнісні зміни в соціокультурному просторі та становленні національної ідентичності особистості. Людина, як соціальна істота, знаходиться у постійній взаємодії з оточуючим її світом, з іншими людьми та безперервно ідентифікує себе з різними соціальними групами, визначає свій статус у суспільстві, відношення до тих або інших подій. Максимальне врахування історичного досвіду та створення комплексних методик щодо дослідження етнонаціональної ідентичності сприятиме процесуальному характеру досліджуваного поняття. В умовах військового конфлікту шляхом вирішення кризи ідентичності може стати пошук нових ідей та шляхів збереження національної ідентичності та звернення до культурної пам'яті.

**Ключові слова:** культура, криза ідентичності, ідентитети, переселенці, національна ідентичність, етнічна ідентичність, маргінальність.

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**Национальная идентичность как кризисный вызов для переселенцев с Востока Украины**

**Цель исследования** заключается в анализе теоретического дискурса понятия «идентичности», выявлении его кризисного положения для переселенцев с Востока Украины и поиск возможных путей выхода из зоны маргинальности. **Методология** исследования. В достижении поставленной цели использовано следующие методы исследования: семиотический анализ, обобщение исследуемой проблемы, контент-анализ, системный и историографический методы, использовано научные работы с теории и истории культуры, этнокультурологии. **Научная новизна** исследования состоит в обобщении понятия «национальной идентичности» и выявлении его критического состояния в условиях военного конфликта. **Выводы.** В современных условиях происходят существенные изменения в социокультурном пространстве и становлении национальной идентичности личности. Человек, как социальное существо, находится в постоянном взаимодействии с окружающим его миром, с другими людьми и непрерывно идентифицирует себя с различными социальными группами, определяет свой статус в обществе, отношение к тем или иным событиям. Максимальный учет исторического опыта и создание комплексных методик по исследованию этнонациональной идентичности будет способствовать процессуальному характеру исследуемого понятия.

**Ключевые слова:** культура, кризис идентичности, идентитеты, переселенцы, национальная идентичность, этническая идентичность, маргинальность.

Relevance of research topic. With the independence of Ukraine, issues of national self-identification emerged sharply in the research of scientists, resulting in different views formed to understand the essence of the concept. And, as B. Cherkes notes: «The difference is not only in the plane of language or religion, but, more importantly, it comes from different historical experiences and different collective memories, different landmarks for the construction of a new state, and often also in their absence» [10, 48]. Accordingly, this difference has been reflected in other areas of public life, including cultural and artistic.

In the context of the military conflict in Ukraine, the inhabitants of the East are re-thinking their own identity, who are forced to change their living conditions and form their own behavior in the new conditions. These changes are acutely reflected in the self-consciousness of individuals who are socially adapting and falling into the crisis of identity, since access to the comfort zone leads to certain aggression, denial of previous values, alienation (marginalization) and cultural amnesia.

The change of identification matrices requires the research of different groups of the population of Ukraine, in particular forced migrants from the East of Ukraine, as socio-political, economic, and socio-cultural changes have led to an identification crisis in society.

Analysis of researches and publications. The concept of national identity can be considered through the prism of different approaches, each of which gives this concept a corresponding content load.

For the first time, the concept of identity was disclosed in the psychological concept of Z. Freud, which was seen as an attempt by the child to take the power of the father or mother (leaders) and thus reduce the fear of others around her world. The identity issue is also related to the names of other psychologists, such as A. Adler, G. Lebon, A. Maslow, J. Mead, J. Piaget, C. Rogers, K. Jung.

National-cultural identity and identification of Ukrainians were considered by I. Bychko, I. Boychenko, O. Hnatyuk, O. Hrytsenko, O. Zabuzhko, M. Zerov, V. Kremen, O. Lisovy, M. Ryabchuk, I. Fedorova, B. Circassian. Developed this problem as well M. Vyvcharik, M. Hrushevsky, V. Lichkovakh, N. Pogorila, M. Popovich, Yu. Rymarenko, D. Chyzhevsky, L. Shklyar and others.

Various aspects of identity are depicted in numerous works by E. Balibar, S. Bauman, R. Brubaker, P. Bourdieu, S. Zizek, M. Kastelie, A. Toffler.

Among the Ukrainian researchers, the following issues should be noted: V. Bebik, V. Verlok, T. Voropay, E. Golovukha, V. Gorbatenko, V. Gorlov, A. Donchenko, P. Ignatenko, G. Kasyanova, V. Lisovy, M. Mikhalchenko, L. Nagorna, M. Obushnoi, Yu. Pakhomov, S. Prolyeva, Yu. Rymarenko, M. Rozumnyi, M. Stepiko.

Representatives of symbolic interactionism (J. G. Mead and C. Cooley) had a modern understanding of the concept under study, P. Berger and T. Luckman emphasized that self-identification and social roles each person receives from society. The idea of the dialogue and communicative space necessary for the existence of a social man was also supported by M. Bakhtin, M. Buber, J. Habermas, M. Heidegger, K. Jaspers. Scientists believed that, due to communication, reveals the inner essence of a person in which his own identity is conceived.

The purpose of research is to analyze the concept of «the identity» of theoretical discourse, to identify its crisis situation for settlers from the East of Ukraine and to search for possible ways out of the marginality zone.

The statement of basic materials. Identity and identification issues are among the most important in culturology. It would seem that similar, but completely different concepts. Interest in this issue arose in the late nineteenth century.

Identity is a multi-valued anthropological-existential and general scientific term, which expresses the idea of constancy, identity, continuity in the life of an individual, the nature of his self-consciousness. According to M. Mamardashvili's definition, identity is «human equality in the flow of time», that is, the residence of a person of his own history.

From the point of view of psychological knowledge, the concept of identity can project its inner world to other people, see another person as the continuation of himself, his «I», transfer the world of other people into his inner world, reincarnate in them [11, 162].

Identification is the process of identifying an individual with a particular object, a person, a group subordinated to his own standards, settings and values.

«National identification refers to the process of identification, likening itself to a certain nation. In a person there is a subjective sense of belonging to a certain national community, the adoption of its group norms, ideals and values [1].

According to E. Smith, we consider the main identifiers of a nation and a national identity: 1) human conviction (a nation exists as long as its members recognize each other as compatriots and jointly seek to

maintain a common existence); 2) a common historical past, shared responsibilities and ideas about a common future; 3) joint actions; 4) permanent residence in one country; 5) common characteristics, which are united by the concepts of «national character» and which form a nation-wide culture. The notion of collective national identity implies the manifestation of collective self-design of the image of their own national community [8, 23].

Formation of national identity occurs even in childhood (primary identification) in the family circle and under the influence of the microsocioal environment. The child first identifies himself with his mother, and then with his parents, whose gender is recognized as his own. It is precisely this consciousness of the person that is filled with the national content, as a result of which the world is expanding. J. Lacan interprets the primary identification as follows: «Each object relation corresponds to its own identification method, the signal of which serves as an alarm. Such identification is preceded by the identification of its own» [5, 94]. Objects of such identification, in turn, can be both real and imaginary things — sounds, images, objects, symbols, because it occurs unconsciously. Secondary identification involves the process of individualization of a person, his life path, the acquisition of sovereignty.

According to I. Lebedinskaya: «the intentionality of the cultural identity of a person means its mediation «incivility» in the symbolic topology of the world of culture» [6, 258].

In the framework of our research it is worth paying attention to the concept of ethnic identification («the psychological process of identifying an individual with himself or herself with another person, group») and identity (common ideas arising as a result of awareness of the common history, culture, traditions, place of origin (territory), statehood, and representations that are shared by members of the group, are formed in the process of interaction with other peoples) [3, 171]. The signs of ethnic identity include language, moral norm and value orientation, religion, historical memory, etc. [9].

The basis of ethnic identity is the self-identification of a person with a certain ethnic group, in which case it is also stored outside its own territory due to the basic identities (language, stereotypes of consciousness and behavior, historical past, biophysical and cultural characteristics, and most importantly, awareness of common origin, etc.).

According to J. de Vos, ethnic identity is understood as an orientation to the past, present and future, that is, ethnicity comes from the past, is part of the present and the future.

O. Nikolayenko uses the term «cultural-national identity» in his study of modern Ukrainian literature, defining it as: «a complex psychological complex of man's representations of his «I» in relation to the cultural tradition of a certain nation with which he identifies himself» and separates three elements of its structure — cultural memory, communication and political component [7, 5], and the researcher G. Fayzullina adds to them the mentality, world outlook and discursive measurements of ethno-cultural identities [9].

In Ukraine, in the XXI century, processes of self-identification and self-awareness of its citizens continue to be carried out on their role in society, politics and socio-cultural environment. In the modern cultural space, the problem of national identity determines the level of socio-cultural dynamics [2, 9].

Cultural interaction is now mainly through computer networks and the media, which leads to the erosion of borders between national cultures and changes in the understanding of traditional identities. There are only fragmentary ideas about national culture.

According to T. Kolosok: «At the beginning of the XXI century. Socio-cultural identity in a multicultural world is not guaranteed, but European cultural identity cannot be opposed to national identity, since they correlate with each other on the principle of complementarity» [4, 14].

It should be noted that the military conflict in the East of Ukraine led to the fact that a significant number of Ukrainian citizens were forced to leave their homes and move to another area where administrative services were provided and conditions were created for better adaptation to new living conditions during hostilities in the occupied territory. It is important, under such conditions, to preserve the integrity and national identity of the displaced families, which constitute a significant part of society, and therefore the nation. Unfortunately, in such an environment there are controversial questions about their own belonging to the state, though opinions are somewhat disconnected, and identity issues are retreating into the background, in acutely crisis conditions. This leads to marginalization — the loss of cultural identity, since settlers partly integrate into another regional culture.

A productive way out of such a situation is to preserve the national cultural core and its development on the basis of new cultural ideas and directions.

The basis of national and cultural identity is the self-identification of a person, the definition of their own belongings in the process of obtaining ethno-cultural information, the search for archetypes, ideas, cultural invariants. People fix their own socio-cultural identity with certain characters — language, religion, history, way of life, clothing style, customs and rituals, songs and dances.

Internally displaced persons lose part of their own culture, leaving the occupied territories. On the foreground of the citizens are the problems of registration, housing, food, social benefits, ensuring the standard of living of their family, services for the protection of life and health. This leads to a state of maladaptation, people often remain alone with their problems in the new living conditions. They break the relationship with the environment, isolating themselves in their internal, full of conflicts, the world. Ukrainian society at the same time tries to solve several urgent tasks: the formation of civil society, the creation of a national idea and the preservation of the state. The condition of their solution is the question of the formation of a national identity.

Denisyuk Z. in the dissertation study «Mass culture as a factor of the transformation of national-cultural identity in the conditions of globalization» has been proved that «the most notable changes in national-cultural identity occur at the individual level, caused by the industry of cultural and behavioral patterns and stereotypes that are broadcast mass culture. It is determined that in the space of cultural flows a person perceives a significant amount of cultural products, which is based not on the domination of national specificity, but on the basis of the general civilization technological standard» [2, 9].

O. Yakovlev states that «the problems of cultural identities are actualized in connection with the cosmopolitan processes of globalization, on the one hand, and the search for synergetic ways of the establishment of ethno-national cultures, on the other hand» [12].

Socio-cultural environment in which the personality helps her to realize their position in society, to determine the type of social interactions with others and to develop basic life strategies of behavior.

In today's situation, when Ukraine is in an unstable situation, self-identification is very important as a worthy citizen must clearly understand his place in society and identify himself in new, political, economic and cultural conditions.

The adoption in the state of ethno-national values through transformational changes will lead to the prospects for Ukraine's development, as well as its emergence on the international level. Understanding the individual and the society in which he belongs, his own position in the state and society is possible provided that the historical and cultural memory is restored.

National identity harmonizes the person with the sociocultural space, associating the individual with social groups and positively influencing its existence in a modern, globalized society. Thus, self-identification is a continuous process; a vector of socio-cultural dynamics is required, which, thanks to the process of globalization, goes beyond the national boundaries and becomes transnational.

Scientific novelty. The research consists in summarizing the concept of «national identity» and identifying its critical state in the context of a military conflict.

Conclusions. In modern conditions, essential changes occur in the socio-cultural space and the formation of a national identity of the individual. Man, as a social being, is in constant interaction with the surrounding world, with other people and continuously identifies himself with different social groups, defines his status in society, his attitude to one or another event. Maximum consideration of historical experience and the creation of complex methods for the study of ethno-national identity will contribute to the procedural nature of the concept being studied.

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Стаття надійшла до редакції 15.08.2018 р.