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## THE UKRAINIANS: ATTEMPT OF SELF-IDENTITY AND SELF-ESTEEM

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*The article makes an attempt to highlight the self-identification of the Ukrainian nation with its identity in the process of transition from ethnic to political stage, the course of crystallization of the main national values, the emergence of the dominant paradigms of the national idea in the Ukrainian society of the XIX–XXI centuries. At the same time, it shows the author's concept of self-assessment of Ukraine as a state-constructive ethnopolitical community, polyethnic in its essence.*

*The article points the fact that the Ukrainian nation appears in the process of ethnogenesis and reaches to a level of self-organization as a result of the National Liberation War and the revolution of 1648–1657. The process of formation the Ukrainian nation took place simultaneously with the process of self-identification under such an ethnonym during the 18th and 19th centuries.*

*It is noted and analyzed the fact that the image of Ukraine as a nation (group portrait) is a collective embodiment of individual psychological features of the Ukrainian as an individual. These features, in turn, have their deep manifestation in the behavior of the nation, in its actions.*

*Individual character traits can also explain the swiftness of the national spirit («Freedom or Death», «Slaves Not Allowed to Paradise»). The essence of Ukrainians, we believe, is one that meets the national features of the peoples of the European continent with its own hierarchy structure.*

**Keywords:** *Ukrainian nation, national identity, Ukrainian national idea.*

Every nation seems to think that it has existed forever. Its origins are in ancient legends about the origin of ancestors. And it is necessary to begin its history from the Divine Creation of the first people. So think mainly those who want to know their roots, to understand the greatness and heroism of the past to establish the power and self-worth of future generations. Ukrainians are not exception in this regard.

We won't describe the historical genesis of the Ukrainian nation as it's not a direct object of our scientific research. We note only that the newest research mainly of the genetics (commissioned recently by TV channel «Ukraine») actually led to sensational evidence-conclusion. This is about the origin of indigenous ancestors of Ukrainians on the territory they now occupy, their so-called aboriginity, authenticity in terms of first appearance of tribes in the times of Trypillya-Kukutenska culture, in Eneolithic time (VI–III thousand B.C.) between the rivers of Dniester and Dnipro. Foreign geneticists conclusively prove the fact that the current Ukrainian nation descended from the tribes of so-called «Arians», who inhabited the ethnic territory of the country 1,5 thousand years B.C.

The events during the Revolution of dignity aggravated the problem of national identity of the Ukrainians, the nation's sense of self-worth and its place and role in the system of modern ethno-political relations of the European continent. **The objective of the article** is an attempt to actually denote the areas of the develop-

ment of these problems in modern domestic humanity sciences.

**Presentation of the main material.** In modern domestic humanity sciences there is a confirmed statement that from the middle of the seventeenth century Ukrainian nation appears as such in the ethnogenesis and goes to a level sufficient for its own self-government life as a result of the National Liberation War and Revolutions of 1648–1657. Then the military-political elite put on the agenda for the first time the issue of independency of both the people and its territory, declared the need to define their ethnic, territorial and cultural borders, regardless of a state, educational, cultural, informational and ideological environment in which the nation was at that time.

The process of the development of the Ukrainian nation took place simultaneously with the process of self-identification under such ethnonym during XVIII–XIX centuries. It was in the middle of the nineteenth century when the Ukrainian literary language appeared as one of the basic features of the nation's formation. The process of its formation lasted until the early twentieth century, when two variants of the Ukrainian language Eastern- and Western-Ukrainian merged into one. Combination of languages of Taras Shevchenko and Ivan Franko meant the unity on mental-territorial level of the Ukrainian nation, which at the same time (early twentieth century) stated its pursuit of state and political independence, sovereign existence.

Moreover, the use of the ethnonym «Ukrainian» became actual in the early twentieth century. The famous observation: Taras Shevchenko, who is considered by Ukrainians to be their genius, spiritual leader, a prophet, uses repeatedly in his literary works the word «Ukraine», but never happens to use «Ukrainian» [1, p. 94].

The same goes for more works by Western intellectuals of that period, among which – another Ukrainian scientific, literary, philosophical leader Ivan Franko [2, p. 427]. The writer himself began to actively use the ethnonym «Ukrainian» only from the end of the first decade of the twentieth century (by this time he used the term «Ruthenian»). These facts, in our opinion, indicate the following: the Ukrainian political, social, cultural elite began to identify themselves with the Ukrainian nation only in the early twentieth century.

It is in the middle of the second decade of the twentieth century when we face a serious global turmoil caused by the Great East European Revolution, the World War I. The nation, which had just begun to identify itself (it is not about really heroic and majestic past) immediately explodes the desire to gain independence and state sovereignty. It meets a logical (as evidenced by the world experience of national state formation) in these cases the military confrontation of those who claim to its land and lack of understanding (or unwillingness to understand) of those who would ensure that all nations and peoples have equal right to self-determination. To these external factors with their most negative impact we should also add reasons of internal political character, chief among them, we believe are fragile, unclear understanding of sovereignty of Ukrainian nation among its main component – the peasantry. Hence the purely rhetorical question: should we hope for the establishment and international recognition of Ukraine as an independent state in the early twentieth century? Did the young Ukrainian state formation have a small chance in these circumstances? Dare to suggest: a little, but in the form of a miracle. And it didn't happen.

The right to be equal among equals must be defended. The way the Polish

nation did, taking on a significant part of the burden in the fight for Christian Europe in the seventeenth century. When it acted against Russian oppression, relying on the troops of Napoleon Bonaparte in the early nineteenth century, it raised a number of other uprisings in the middle of the same century. The way Italian and German nations did at that time. Just beginning to crystallize, the Ukrainian nation was trying to self-identify throughout the twentieth century. Thus its victims, who laid on the altar of freedom and independence, are calculated not only by tens of millions (Femine, repressions, war, ethnic cleansing), but also by traumatized consciousness of generations in which national component was regarded as a threat to his own life. So not surprisingly, we believe that today, which is more than a quarter of a century of Ukrainian independence, the vast majority of generation of Crimean residents who are around 60 chose the Russian occupation as their familiar past, though dependent captivity in contrast to difficult, unfamiliar, personally responsible future.

The nation's self-identification is impossible without its own national idea. The national idea is the philosophy of national life, its theory and practice, a special form of outlook in the light of national values and ideals. Among the other most significant moments it includes, first of all, the purpose of existence of the ethnic community (at various levels of study and manifestations – from emotional to scientifically balanced and thoroughly calculated), also finding out its historical origin, system of values, aspirations and sustainable preferences (both conscious and reflex), establishing its place among other nations, attitudes towards them. The national idea comprises answers to the most difficult questions:

the purpose of living of a nation? How it realizes itself being surrounded by other communities? It creates a special look at the world, its interpretation in the light of national values and national goals.

Ukrainian national idea is Ukrainian people's theoretical expression of consciousness of their identity and individuality, their own sense of self-worth, self-determination and the right for self-development, for national independence. Understanding its nature, origin and operation, or what philosophers call reflection, is the content of philosophy of Ukrainian idea.

The national idea is an essential attribute of the nation. Its formation begins with the formation of a national community. However, before it is theoretically realized, it exists at the empirical level, «blurred» in everyday consciousness, so to speak. It is believed that its first bearers were members of the national liberation struggle of the Ukrainian people during the times of Bohdan Khmelnytskyi. It was the most active (passionate) period of the development of national consciousness of Ukrainian people. It was contributed to some extent by humanistic reform movement in Ukraine, which was closely linked to the national liberation struggle of the Ukrainian people, and humanistic ideas – to patriotism.

The so-called civic humanism with the main idea of the common good also cultivated the idea of serving its people. Its representatives Yu. Drohobych, S. Orihovskyy, Yu. Rohatynets and others were aware of belonging to the nation, strongly contributed to the development of native culture. S. Orihovskyy, speaking of his origins, openly declared: «I come from a Scythian tribe, ethnic Rus ... Rus is my homeland [3, p. 198]. And in an address to the Polish king proudly wrote: «I am

Ukrainian (Ruthenian), proud of it, and say it openly» [56, p. 195]. His concern for the welfare of the people was in calling for the King to defend the «Rus people» from the Turkish threat. One of the founders of humanistic culture in Ukraine Yu. Drohobych defended the idea that Lviv and Drohobych are not Polish cities, but Ukrainian. That was the thinker's realization of territorial unity of the Ukrainian nation. Ivan Franko called Yu. Rohatynets (one of the activists of Lviv fraternity) «an ardent patriot of Rus».

One of the most important factors of national consciousness of Ukrainian people is religion, opposition of Orthodoxy and Catholicism. Orthodox religion in the minds of absolutely majority of Ukrainians identified with the traditions of parents, its people, with «our» and Catholic – with strange, «not ours». «We» are Orthodox, «they» are Catholics. Confessional differences are here identified with ethnic differences. Therefore, the national liberation struggle was also held under the slogans against Catholicism as support of the Polish gentry rule.

However, having gained independence from dominance of the Polish state in the late eighteenth century, the Ukrainian nation was split and taken over by two other geopolitical players in Europe: Austrian (later – Austro-Hungarian) and Russian empires. The pressure of the latter was established on the Ukrainian lands from 1648, and was perhaps the cruelest in history.

We can easily say that the hike in the awakening of national consciousness and the formation of Ukrainian national idea occurred in the late XVIII – early XIX century period, which the researchers call proromanticism. In the social political life of the so-called «Russian-ruled» Ukraine it was a difficult time: all the elements of statehood were cancelled, which it had

within the limits of autonomy (1764), Zaporizhzhya Sich was eliminated (1775), the institute of citizenship was introduced (1783), which led to the destruction of traditionally established social political democratic structures, assigned the status of Ukraine as a Russian colony in the form of its small province.

The critical state of political life stimulated the intellectual forces of Ukraine to reflect on the history of the land, the fate of its people, which eventually brought to the fore the idea of historicism, the nation, the heroic individual. At the end of the XVIII century the idea of revival of national statehood was formed (initially, however, in the form of state autonomy within the Russian Empire). This idea was shared not only by patriotic nobility, but it gradually captured the general public, especially the intelligentsia. The latter held the main credit for the development of one of the components of the Ukrainian national idea – determining the place of Ukrainian people among other communities.

O. Shafonskyi was among those who first through cultural attributes allocated Ukrainians among other nations, and, thus, started scientific understanding of them as a separate community [4, p. 5]. He drew the complete picture of Ukrainian differences from other nations in terms of language, physical features, life, customs, rituals, beliefs and knowledge. Following him the idea of separateness of Ukrainian people was developed by Ya. Markovych, V. Ruban, H. Kalynovskyy, M. Maksymovych and others. One of the first places in the issue of identity of Ukrainian nation takes the problem of Ukrainian language, its right to independent existence. With the appearance of «Aeneida» by I. Kotlyarevskiyi this issue was actually resolved, and conclusively proved an exceptional place and im-

portance of the mother tongue. Its separateness, independence was justified in scientific researches by O. Pavlovsky, I. Mohylnytsky, I. Sreznevsky and others.

The most striking manifestation of Ukrainian national idea of the late XVIII – early XIX centuries researchers rightly called anonymous «History of Rusov» – the most outstanding work of Ukrainian national-political thought of the time, the main idea of which – Ukraine's right to an independent state and political development.

These works and generally social and cultural being of Ukraine of the given time became the basis on which the national idea received its theoretical, philosophical reflection. At that time there was a new explosion of passionate national consciousness. It was associated with Romanticism, which in the first half of the XIX century replaced the Enlightenment in social, political and spiritual life of Ukraine.

Quintessence of Ukrainian national idea at this stage is in the works of Taras Shevchenko. It appears in the form of a national myth to him. The main subject of his poetry is Ukraine in two main dimensions: as a kind of social community that is really embodied in historical reality of the present, and as a spiritual and ideal community of our common past represented by high legacy of «Cossack glory» which has to revive in the future. And that future means free, independent Ukraine («In your own home you have your own truth, and the power and the will»).

The development of the Ukrainian national idea had multidimensional character, and went in different directions: philosophical, historical, linguistic, psychological, ethnographic, cultural, politological etc. In the context of the relationship «people and language» it was put forward

by O. Potebnya – a scientist-linguist, a representative of Ukrainian philosophy of Romanticism. He deeply explained the role of national language in the life of every nation, its ethnic and integral function. The language, according to his teachings, is the main and essential characteristics of unity of the people, the tool of national consciousness; it is the product of «national spirit», that's why national specific of people, their perception of the world are expressed in the language. Seeing the main reason for the denationalization in political conditions of life of the nation, the scientist believed that the given process is accelerated with the separation of the younger generation from the native language. He supposed that the transfer of bilingualism on broad sections of the people will prevent the preservation of national identity. O. Potebnya claims that «the idea of nationality» can serve both as progress, when it states mutual respect and the right of people to self-existence, and regress, when it asserts the supremacy of one nation over another, the domination of one nation over another.

Theoretical understanding of Ukrainian national idea during Proromanticism and Romanticism was educational in nature and occurred in the context of the question: «Who are we?» To answer it Ukrainian intellectuals approached in different ways, but the image of Ukraine and the Ukrainian people portrayed by them equally lacked historiosophical justification. M. Hrushevsky described it in his work «Who are the Ukrainians and what do they want?» In the study of history of Ukraine-Rus the author proved originality and distinctiveness of the historical development of the Ukrainian people.

As for the philosophy of the Ukrainian idea, the greatest contribution to its development was obviously made by I. Fran-

ko. In particular, he made a deep philosophical reflection on the very concept of nation, nation-building factors and national consolidation, explained the role of national ideals and objectives of the intelligentsia in its implementation, the place of the national factor in public life. The nation in I. Franko's interpretation is a «solid cultural organism capable of independent cultural and political life» [5, p. 404]. He gave the intellectuals a task to create Ukrainian nation out of a huge mass of ethnic Ukrainian people», that's the nation of a new type able to withstand assimilation processes and at the same time to be ready to capture «in the greatest possible extent and at the fastest pace universal cultural achievements» [5, p. 404]. This task can be performed carrying national ideology to the masses of people, creating a sense of national unity, national identity in order to «... learn to hear themselves Ukrainians» [5, p. 405]. Justification of the need to lay national factor in the foundation of the political and cultural life belongs to I. Franko («healthy organic sprouts can grow in every region only from a clear national soil») [6, p. 25].

If in the period of Proromanticism (the end of XVIII – beginning of XIX century) the national idea was determined on ethnographic and folklore level, in the period of Romanticism (second half of XIX century) – on scientific and educational level, but in the late XIX century – early XX century it stands on political and state level in the form of national political requirements and programs, the main feature of which is political (state) determination of the Ukrainian people. This step was paved by the generation of «Young Ukraine», especially I. Franko, and it was represented by ideologues of national radicalism M. Mihnovskiy, D. Dontsov and others, who transformed the national idea into the demand of «independent Ukraine»

(that was the name of work by Mykola Mikhnovsky published in Lviv in 1900), which resulted in the formation of the Ukrainian People's Republic. The defeat of the Ukrainian Revolution of 1917–1923 and further historical collisions of Ukraine in the USSR neither stopped the national idea, not dulled its edge. As an expression of Ukrainian nation self-worth, its separateness and the right to free national political life, it was the ideological ground of «Executed Renaissance» in the 20–30s, the OUN, the liberation struggle of 40–50s, sacrifice of V. Stus and «Sixties».

In the current independent Ukraine the national idea has become one of a state-forming factors, means of consolidation of the Ukrainian nation, national revival, building a civilized society.

We absolutely agree with the statement that modern Ukrainian society will «nationalize» [7]. The result of this process should be a new quality of Ukrainian community that received the definition of «political nation» in the domestic political science [8]. It has been actively introduced into scientific discourse by scientists of the National Institute for Strategic Studies L. Nagorna, T. Wozniak, J. Hrytsak, V. Kopelskyy, G. Paliy, V. Stepanenko. The events of November 2013 – February 2014 in Ukraine, more known as Euro-maidan or Revolution of dignity are a striking confirmation of this process. Activation of civil society, its desire to secure and defend the right of every citizen and the nation to a dignified life, countering corruption, lies, violence is a sign of the politicization of the Ukrainian nation, its transition to a stage of maturity.

Another important component of national self-identity is the presence of so-called national character. According to P. Gnatenko, national character is a combination of «social and psychological traits (national and psychological atti-

tudes, stereotypes) that are peculiar for the national community at a certain stage of development and are manifested in valuable attitudes to the world, and also in culture, traditions, customs, rites» [9, p. 6].

Overall, national character is formed during the historical development of the nation and this process is influenced by such factors as climate, geographical position and landscape of the territory, where the nation is built, social and historical conditions of the people, the state and nature of culture and education. In general we can distinguish some common features inherent to representatives of the European Community. At the same time each European nation has its special features, further preservation and development of which determines its identity.

National character is a specific, historically formed integrity of variety of traits and characteristics that are typical for this national community, providing this community with quality identification that allows to distinguish the psychology of one nation from another.

National character is not eternal, unchanging substance, it is influenced by environmental, historical, social and cultural, and political factors. In particular, the Ukrainian national character is determined by natural geographic, cultural, historical, social economic and social political conditions of life of Ukrainian people, it manifests itself in culture, language, traditions, customs, rituals, habits, preferences of Ukrainians.

National character is characterized by specific emotions, feelings, mood, intensity of reactions to events taking place. The relative stability of the features of the national character, despite the variability of social environment, is due to the fact that there is a certain inertia of collective experience generation transfer. The fea-

tures of the national character are most clearly expressed in specific forms of behavior and activities for the given national community.

When it comes to the national character of a nation, we can't talk about different «sets» or «collection» of features, we must be talking about the level of severity of particular features, as well as the specifics of their manifestation.

Lifestyle structures the features of the nation, determines the organization of active interaction of ethnicity with the natural environment, social cultural environment, and the impact of various natural geographic, cultural historical, social economic and political factors in the process of nation-building. Thus, the national character of one nation is different from the national character of another nation by the structure of its elements, by the level of severity of certain traits and characteristics, by specific external manifestations of mental states and processes, by hierarchy and content of ethno-psychological and socio-cultural characteristics.

What are the main features of Ukrainian national character? According to the definition of the Ukrainian scientific Tatiana Potapchuk, it has «individualism, openness, ingenuity, resourcefulness, generosity ... for the Ukrainian it is somewhat difficult to make up his mind, but once he has done it, he is extremely persistent in achieving his goals. We see such traits as attempts to personal independence at work, self-reliance, the rejection of violence» [10].

Often part of Ukrainian national character is called «peasantry», stressing out not only the so-called lifestyle, origin, world view, but it is a crucial role of the social component in the structure of the Ukrainian nation. It has an impact on the formation of these features of Ukrainian

national character as diligence and thrift, the tendency to small social communities (so-called «hutoryanstvo»).

Individual, emotional, introvert as well as religious are the key features of Ukrainian national character. Psychological core of a true Christian, humanist faith is the love for God, people, nature, culture. And love is a feeling, emotional state. The feeling of love is impossible without a deep common emotion, without kindness, compassion, pity. (P.Yurkevych, O.Kulchyskyy, V.Yaniv, I.Rybchyn etc.).

The suffering caused to our people by foreign invaders and their own renegades, helplessness of Ukrainians, the inability to freely and actively develop as a nation significantly contributed to the establishment in Ukrainian national character such traits as introvert. Overall being introvert is a focus on spiritual values, authentic search for existential truths, orientation of the individual on his inner world and the relative detachment from the outside world. Naturally, introvert spiritual search of Ukrainians tended to Christianity. The top of the search is the works of Gregory Scovoroda (V. Shlemkevych).

Individualism as a feature of Ukrainian national character by its significant psychological meaning is a European quality. It contains priority of units to the whole; personal opinion and voluntary consent of everyone to join various unions, cooperatives, commercial, military, government, religious, social – and the right of everyone to get out from such unions if desired; selectivity and statements of leaders of all ranks; eternal impulse to individual freedom and personal responsibility; recognition of personal and social rights of women. Of course, this individualism merges seamlessly with the humanist Christian faith.

**Conclusion.** Thus, the image of Ukrainians as a nation (group portrait) is a col-

lective personification of individual psychological features of the Ukrainian as an individual. These features, in their turn, have a profound manifestation of the behavior of the nation, in its actions. This, in fact, can explain, for example, some caution, indecision, combined with patience, excessive tolerance. However, the same individual traits may explain the unrestrained national spirit. Overall, the essence of Ukrainians, we believe is consistent with national traits the nations of the continent with its own hierarchy structure, which, in turn, also has the ability to be modified depending on the specific objective and subjective circumstances. This, we believe, gives grounds for further development of the Ukrainian nation, occupying its rightful place among the nations of the European civilization.

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**Великочий В.С., Великочий Д.В.**  
**УКРАЇНЦІ: СПРОБА САМОІДЕНТИФІКАЦІЇ Й САМООЦІНКИ.** У статті робиться спроба висвітлити процес самоідентифікації української нації на етапі її переходу від етнічного до політичного усамостійнення, хід кристалізації основних національних цінностей, появи домінуючих парадигм національної ідеї в українському суспільстві XIX–XXI ст. Водночас висловлюється авторська концепція самооцінки українства як державотворчої етнополітичної спільноти, поліетнічної за своєю суттю.

В статті вказується на факт того, що українська нація з'являється в процесі етногенезу і виходить на рівень, достатній для самоорганізації власного державного життя в результаті Національно-визвольної війни й революції 1648–1657 рр. Саме в середині дев'ятнадцятого століття виникає українська літературна мова як одна з базових ознак становлення нації. Процес її формування тривав аж до початку XX століття, коли відбулося фактичне злиття в одне ціле двох варіантів української мови: східно- і західноукраїнського. Об'єднання мови Тараса Шевченка й Івана Франка означало соборизацію на ментально-територіальному рівні української нації, яка в цей самий час (початок XX ст.) заявила й про своє прагнення до державно-

політичної незалежності, суверенного існування.

Робиться припущення, що процес становлення української нації відбувався одночасно з процесом самоідентифікації під таким етнонімом впродовж XVIII–XIX ст. А усвідомлення себе українською, самоідентифікація з українською нацією до політичної, громадської, культурної еліти як такої за етнонімом приходять лише на початку XX століття.

Наголошується і аналізується той факт, що образ українства як нації (груповий портрет) є колективним уособленням індивідуальних психологічних рис українця як індивіда. Ці риси, у свою чергу, мають свій глибокий прояв у поведінці нації, її діях.

Індивідуальними рисами характеру можна пояснити і нестримність національного духу («Свобода або смерть», «Рабів до Раю не пускають»).

Сутність українства, вважаємо, є такою, що відповідає національним рисам народів європейського континенту з власною структурою ієрархії.

**Ключові слова:** українська нація, національна самоідентифікація, українська національна ідея.

**Великочий В.С., Великочий Д.В.**  
**УКРАИНСКИ: ПОПЫТКА САМОИДЕНТИФИКАЦИИ И САМООЦЕНКИ.** В статье делается попытка описать самоидентификацию украинской нации в процессе перехода от этнического к политическому этапу, ход кристаллизации основных национальных ценностей, появление доминирующих парадигм национальной идеи в украинском обществе XIX–XXI веков. В то же время, представляется авторская концепция самооценки украинства как государственно-созидательного этно-

политического сообщества, полиэтнического по своей сути.

В статье указывается на факт того, что украинская нация появляется в процессе этногенеза и выходит на уровень, достаточный для самоорганизации собственной государственной жизни в результате Национально-освободительной войны и революции 1648–1657 гг. Процесс становления украинской нации происходил одновременно с процессом самоидентификации под таким этнонимом на протяжении XVIII–XIX веков.

Отмечается и анализируется тот факт, что образ украинства как нации (групповой портрет) является коллек-

тивным олицетворением индивидуальных психологических черт украинца как индивида. Эти черты, в свою очередь, имеют свое глубокое проявление в поведении нации, ее действиях.

Индивидуальными чертами характера можно объяснить и неудержимость национального духа («Свобода или смерть», «Рабов в Рай не пускают»). Сущность украинства, считаем, является таковой, которая отвечает национальным чертам народов европейского континента с собственной структурой иерархией.

**Ключевые слова:** украинская нация, национальная самоидентификация, украинская национальная идея.