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**ETHNIC AND NATIONAL IDENTITY:
THEORETICAL ANALYSIS ATTEMPT**

Ключові слова: *етнічна ідентичність, національна ідентичність, етнофор, політичні і культурні маркери.*

Петро Костючок. Етнічна і національна ідентичність: спроба теоретичного аналізу

У статті комплексно проаналізована сутність феномену етнічної/національної ідентичності в сучасній етнологічній науці. На основі ґрунтовного аналізу змісту ідентичності та факторів впливу на неї у публікації подана характеристика її політичних і культурних маркерів та особливостей їх функціонування у життєдіяльності етнонаціональних спільнот.

At the current course of development of the world the problem of the ethnic and national identity attracts attention both scientists and politicians, governors, statesmen. All of them try to explain the problem according to their own methods. The former make endeavors to study the phenomenon of identity, single out the peculiarities, its mechanism and reasons in the context of the theory. Partly based on the opinion of the former, the latter try to find "relevant medicine" to conquer "alien" identity.

Nowadays the character and dynamics of the ethnic processes, the forms of interethnic interaction in the world dimension point out the important problems of the ethnic identity that reveal itself in increasing geometrical progression of interethnic tension and conflicts. It is connected with the problem of multiculturalism and poly confessions. Therefore in the counties of the Western Europe (which are regarded to be the region of relative stability) the migration processes and the ethnodemographic changes among the population caused the tension of the inner political situation and the confrontation between the government and the representatives of the innerethnic communities on the row of important social-economic and political questions of common life activities. Similar processes though with more negative taste are developing in most of the Asian and African countries as well as in the American continent but to less extend. Taking into account all the mentioned facts and their ultimately negative impact on globalization, modernization, standardization, unification from the ethnic aspect the importance of preserving of the ethnic-national

identity and the cultural uniqueness of any ethnic community becomes actual.

The ethnic and national identity is a segment of the general (social) identity which is revealed in the world's cognition and realizing of a person into it. This investigating problem is rather actual as based on totality of several characteristic features it enables to match any personality or group of people with the ethnic-national community.

Judging from the modern ethnology concepts and the allied ethnodisciplins (ethno-sociology, ethno-politology, ethno-psychology) we can state that the national identity is the complex of "identities" that is the ethnic characteristics relevant to "ethnophor" (any individual as a representative of the ethnic community) and the ethnic group (as a community of people) proves to belong to a certain national organism. This is a person's identity with some normative values and functional markers of a certain nation and readiness to become a representative of it.

The concept of "identity" emerged in social humanitarian lexicon in the 1970s giving it a new sense and inspiration for further scientific study of the problem of the ethnic and national consciousness. Active investigation in the ethnic sphere of the 50 – 70th of the XX century benefited its development in the Western society. Though in the most cases the problem of the national identity was worked out in the social and psychological dimensions. Particularly the investigation of the personal motivation such as self-identification as the mechanism of socialization was carried out by S. Freud, C.-G. Jung, G. Marcia, E. Erickson, A. Waterman, M. Ber-

zonsky, A. Van Hoof; the interrelations in the minor contact groups were studied by H. Tejfel, J. Turner, J. Mid, E. Hoffman, R. Jenkins, A. Cohen, P. Oaks; these approaches were combined in the researches of M. Bruer, T. Taylor and others¹.

These scientific researches made basis for further study of the topic which is analyzed in the article. The scientific theories of S. Freud as well as E. Erickson contributed to the problem of identity greatly (self-identity and group-identity) and (8 steps of personality development; notion of the crisis of the personal identity and its ties with the society crisis)². The above mentioned scientists analyzed the identity in general complex essence, leaving behind the ethnic-national dimension in the person's and community's activities.

Generally speaking "nation identity" in English is used sameness, trustworthiness and uniqueness. Though the priority is given to uniqueness. In this aspect the national identity is regarded as the sum of specific features which singles out a certain community among the others and is the reason for a person or a group to feel belonging to this community³.

The problem of the national identity attracted, attracts and probably will attract the great attention of the foreign and Ukrainian scientists. Not giving detailed analysis of the scientific theoretic heritage of the specific researchers or schools (because this is not the topic of our discussion), we are going to investigate the main tendencies and approaches in the study of the ethnic-national identity. At the same time let us notice that to our opinion that the direct correlation between scientific trends and their heritage exist.

In western Society Study a lot of works are dedicated to the problem of national identity⁴. Separate elements such as levels of identity and self-identity, functioning of cultural symbols and political attributes are well researched in the works of B. Anderson⁵, M. Auge⁶, G. Babinski⁷, Z. Bokszański⁸, P. Brass⁹, R. Brubaker¹⁰, W. Burzta¹¹, A. Dashevsky and H. Shapiro¹², T. Edensor¹³, S. N. Eisenstadt¹⁴, S. Fenton¹⁵, E. Gellner¹⁶, B. Hall¹⁷, E. Hobsbaum¹⁸, R. John¹⁹, G. Kilianova²⁰, M. Kundera²¹, E. Smith²², W. Żelazny²³, P. Van den Berghe²⁴ and M. Wievorka²⁵.

In the Soviet ethnology the national identity was disregarded as there prevailed the dogmatic thinking which rejected any criticism towards The Marx' "Theory of Nations". In the most cases the identity was understood as the process of national sameness. The Soviet researchers L. Drobizheva²⁶, V. Kozlov²⁷, P. Kushner²⁸,

V. Levkovych²⁹ made an attempt to investigate some certain elements of the problem: national consciousness and subconsciousness, language, territory, traditions and customs. The complex approach to the topic was made by Y. Bromley³⁰ and V. Pimenov³¹. So V. Pimenov taking as the example "erzya" and "moksha" worked out the main identifying markers for determination of the national identity of Udmurtsians.

Great attention in the study of the phenomenon of the ethnic-national identity in the context of the ethnonational and ethnopolitical problem was given by Ukrainian scientists M. Balahutrak³², M. Variy³³, T. Voropay³⁴, P. Hnatenko, V. Pavlenko³⁵, O. Hryb³⁶, O. Ivanova³⁷, V. Kasyanov³⁸, V. Kyrylych³⁹, I. Kresina⁴⁰, I. Monolatiy⁴¹, L. Nahorna⁴², O. Nelha⁴³, M. Obushnyy⁴⁴, O. Rieznik⁴⁵, O. Symonchuk⁴⁶ and M. Shulha⁴⁷.

For example, L. Nahorna analyzed the ethnical-national dimension of identity⁴⁸. M. Shulha paid attention to the investigation of the peculiarities of the ethnic personality's self-identity⁴⁹. P. Hnatenko and V. Pavlenko researched the philosophical and psychological aspects of the problem⁵⁰.

This problem was also regarded by Russian scientists such as V. Babakov and V. Semienov⁵¹, T. Illarionova⁵², H. Stefanenko⁵³ and V. Tishkov⁵⁴. For instance, H. Stefanenko researched the ethnic-national identity on the ethnopsychological level.

Generally speaking the problem of the ethnic-national identity based on the theory of ethnic studies was particularly prolifically investigated. Therefore we can distinguish between two types of identity: the ethnic and the national.

According to the J. Reitz's opinion the ethnic identity should be understood as the sense of belonging to a certain national group based on the ethnic origin whereas the national identity is the sense of belonging and devotion to a certain nation⁵⁵.

It should be marked that the above mentioned identities are strongly interrelated, but do not belong to the same level and have some distinctions. For instance, the ethnic identity can be double in its character whereas the national cannot.

The detailed analysis of the ethnic-national identity peculiarities enables us to determine the correlation between them and their level of interdependence. Ethno political history of peoples of the Central-Eastern Europe of the second half of the XX c. – the first half of the XX c. and their relevant experience on political parties' structures and nation building allow us

to match both notions. Thus we can state the following that to our view point the ethnic identity first of all is traced in the cultural sphere because it reveals on the biological, linguistic, cultural-religious levels. In its turn the national identity puts accent on the political sphere, taking into account the cultural sphere which serves as consolidation basis. Though the basis of the political sphere lies in the institutional, political and especially territorial elements.

In current investigations of the national identity two main types prevail. Such as instrumentalistic (modernism) and ethnological (ethnocistic). Thus the representatives of instrumentalistic (modernism) version (E. Gellner, R. Williams, E. Hobsbaum, S. Halls, P. Nidermuller) think that national identity is imaginative, symbolic, and even fictional notion. In their turn the representatives of ethnological (ethnocistic) version deny the postulates of instrumentalists⁵⁶. The adept of the ethnological view point E. Smith is the author of the relevant conception on the national identity in which its essence is revealed. The researcher from the position of historian sociology determined the main features and attributes of the national uniqueness and specifics. Using the concept of understanding ethnos as the national phenomenon, A. Smith suggests that the ethnic identity is the variety of group identity, whereas the national identity holds a special place and moreover takes elements of some other types of the group identity and cannot be regarded as the only element⁵⁷.

The peculiarity of the analysis of the above mentioned problem is the interdisciplinary approach that is interwoven of different the approaches and methods which are tightly connected with ethnology of social studies.

The national identity is revealed on two levels: individual (personal) and social (group).

The national identity includes the totality of the political and cultural identities which in its turn have relevant markers. Thus the markers of the political identities are the following: national consciousness, national interest, national territory and national idea.

We share the opinion of the ethnopolitologist P. Van den Berghe. He proves that the sense of the ethnic identity to great extent depends on the outer influences and the level of politicization⁵⁸. Any ethnic item is identified through the realization of itself as a certain part of the national organism on the level of individual "I" and groups "We". In the crisis periods the understanding of "I – We" becomes particularly actual and is confronted with "They" and as a result the ethnic community becomes a part

of politics. This process encourages the work out of the national idea which is surrounded by the national organism in spite of political preferences which go to the background at the transitional periods. National idea is a directing force of national interest because it is its practical side and is revealed in political ambitions to a certain territory and completely belongs to it as it is regarded by the ethnic community. The ethnic community applies the principle of prevailing majority, cultural similarity and historical mission for explaining of belonging to the territory and population. The result of these actions of practical character is the confrontation of national interests of two or more ethnic groups that leads to political confrontation, absence of mutual reception, counteraction. Generally speaking the national identity in the political dimension is almost always realized through identification with political force, a certain political leader who is a representative of the national organism.

In its turn the markers of cultural identities are regarded to be culture, language, history, common origin and religion.

To our opinion the above mentioned markers appeared to be the most practical. With its help we can identify the ethnic unit more or less objectively. Thus, cultural identities play the important role in the cases when the personality and community deny its identity, regarding themselves being someone else. As the relevant example of the case the population of Pidlyashya can serve.

The element of paramount importance of the national identity is culture. It's due to it the national traditions, customs, forms of mode of life which live in historian memory are preserved for a long time. These elements contain in themselves the informative-transitive function which serves as the protective barrier from the interethnic influences. Thus it means that culture can absorb the interethnic structures which in the course of time may integrate and become "native".

In the poly ethnic communities culture remains and will continue its existence as one of the object of ethno politics because it's the border between the loss and realization of identity. In fact it is the last resort in protecting of its "I" of its specifics and uniqueness from unknown and often alien "They". Culture is the basis of ethnic and cultural transmission in any community.

The culture is tightly interwoven with the language. It always serves as a stabilization factor of the existence and life activities of the nation. The language due to its inertness has

very stable characteristics in comparison with the other cultural markers. In the multiethnic states language as the basis for education for the dominant group is the means of ethnic minimization and assimilation. Thus the history counteracts these processes as A. Smith states "it can serve as the rich source of cultural power"⁵⁹. The national myth and stereotype take an important part in this regard. History as the basis of the national memory using "famous pages of the past" explains the common origin of the ethno community that are certain blood relations on the level of a contrast between "native – alien".

Religion also serves as the factor of the ethnic-national self-identity. But in this sense everything depends on informatory source which distributes certain values and postulates for the further ethnic-national development of community. The activities of Greek-Catholic churches of the Transcarpathian region and Galicia of the end of the XIX c. – the beginning of the XX c. can serve as an example.

Generally speaking the cultural identities are characterized by prolific myth creating, symbolism and normative values orientation. Ethnophor or the ethnic groups are made to relate themselves and their behavior with the norms, rules and samples of their ethnic unit. That is why "in certain circumstances first of all connected to assimilation processes, this connection can become the source of discomfort"⁶⁰.

Not taking into account the details let us state that the national identity as a system for a certain ethnic community has cognitive, communicative, protective, emotional, compensational, ideological, instrumental, integrative and normative function.

As any social process the national identity has its relevant dynamics. It should be noted that it becomes actual in the period of social-political transformations. Ethnophors or ethnic groups outline their certain political preferences. They start connect themselves with certain political powers and leaders. As the result the politicization of the ethnic communities takes place which is objectively encouraged by the national, individual and group identity, self-awareness, self-imagination, self-identification and self-realization. In this aspect cultural identities are enhanced by political identities, afterwards they interweave and fuse in one indivisible unity. As the result solidification with the political power, its ideology and its leader takes place.

In any social-political process in some periods identity is characterized by falling into crisis. Thus ethnophor or the ethnic group can change the mechanisms of choice and adoption of values, norms, ideals and forms of behavior

because identity is modified in the social-political environment into two ways: at will and by force.

Thus in the polyethnic states assimilation, cultural attempts on the side of the dominating group are made to prove non-historian separate character of subjecting group in transitional periods. On the contrary national patriotic groups (political entrepreneurs) become the generator of defending of the national identity on the behalf of the national community. They try to prove that conquering attempts of dominant group are vain, contradictory and non-prospective so they present their own national ideology as the program of their development and nation building with the help of cultural and further political identities.

In general the process of the national identity is so-called "wavy" in its character and it depends on the ethnic group peculiarities, its psychological contents and other social-cultural and social-political factors.

Thus thorough unprejudiced and objective investigation of all the components of the national identity encourages the separation of mechanisms of self-identity and moreover disables the politicians to manipulate the national senses of ethnophors to their regard.

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Kostyuchok Petro. L' IDENTITÉ ETHNIQUE ET NATIONALE: ESSAI DE L'ANALYSE THÉORIQUE.

Dans l'article on a complètement analysé l'essence du phénomène de l'identité ethnique et nationale de la science moderne ethnologique. À la base d'une analyse éclairée du contenu de l'identité et des facteurs qui y influent, on donne dans la publication la caractéristique de ses marqueurs politiques et culturelles et des particularités de leur fonctionnement dans la vie des communautés ethnologiques.

Mots clés: *identité ethnique, identité nationale, ethnofor, marqueurs politique et culturels.*

Костючек Петр. ЭТНИЧЕСКАЯ И НАЦИОНАЛЬНАЯ ИДЕНТИЧНОСТИ: ПОПЫТКА ТЕОРЕТИЧЕСКОГО АНАЛИЗА

В статье комплексно проанализирована сущность феномена этнической/национальной идентичности в современной этнологической науке. На основе тщательного анализа содержания идентичности и факторов влияния на нее в публикации дана характеристика ее политических и культурных маркеров и особенностей их функционирования в жизнедеятельности этнонациональных сообществ.

Ключевые слова: *этническая идентичность, национальная идентичность, Етнофор, политические и культурные маркеры.*