

ФІЛОСОФСЬКІ ПРОБЛЕМИ ОКРЕМИХ НАПРЯМІВ ПРАВознавства

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PATRIOTISM AS THE STRUCTURAL COMPONENT OF NATIONAL IDENTITY

The article examines the essential features of national identity that are based on patriotism as a value in any society. The attention is focused on what is patriotism is a necessary condition for the identification of the individual is the basis for the formation of national identity. To investigate this issue special attention was paid to analysing the content of the concepts of «identity», «nation», «national identity» and «nationalism».

Keywords: patriotism, identity, national identity, nation, nationalism.

The theme of patriotism has always been and causes a lot of controversy, leaving virtually no one indifferent. Of course, patriotism is a powerful source of motivation of human activity, but can it educate, because in ordinary consciousness during patriotism we understand the love of country and love is the most mysterious of human emotions, not subject to prohibitions or decrees. On the other hand, patriotism is the source of legitimacy of the state power, which not paying sufficient attention to its formation is doomed to failure.

Without clarification of the nature of patriotism, its role and place in our lives cannot be properly determined, taking account of its close relationship with other highly complex phenomena and processes of modern life, the attitude to the nation's history and culture, to religion, to define a strategy and a way of revival of the country in the transition period to ensure its safety and security, the purpose of the state, the nature of ideology, the role and importance of education and problems of self-identity, and a number of other issues.

Such Ukrainian scientists as I. D. Bekh, M. I. Boryshevskiy, B. S. Kobzar, O. M. Vyshnevskiy, O. V. Kyrychuk, G. G. Filipchuk. Worked out this problem in their researchs. They researched the issue largely in the context of patriotic education.

Patriotism is one of the conditions for the individual identification and the basis for the formation of the national identity. We will consider the impact of the patriotism on the formation of patriotic identity in more detail, and turn to analyzing the content of the concepts of «identity», «nation» and «national identity».

As you know, an important feature of man, which distinguishes him from other living beings is the ability to acquire his own identity. Under the identity (from the Latin Identificus – identical, equal) in the most general terms we understand the ability to self-identification, allowing you to answer the question: who I am and who we are? The essential conditions for communication and joint activities of people are that man identifying himself and presenting himself to others [1, p. 37].

Current understanding of identity connected primarily with the work of E. Erickson and M. Castells.

The famous American psychologist E. Erikson defines identity as a subjective feeling of self-identity, which is the source of energy and continuity [2, p. 17]. He identifies three main aspects of identity: a sense of identity, the formation of identity and identity as a result.

According to authoritative American political scientist S. Hantinhton, the identity is an individual or group content of itself. It is a product of consciousness; as a result, «I» or «we» possess the certain qualities like the creature who distinguishes «I» from «you» and «us» from «them» [3, p. 21–22].

Identity is a certain stability of individual, social and cultural, national or civilization parameters and their self-identity. Identity is multidimensional. It includes a personal identity – that is, the formation of sustainable human perceptions of himself as a member of society, and the national and cultural identity, able to cause a feeling of self-identity of the people, allowing it to determine its real place in the transnational space. Identity provides the understanding of man's place in the natural and social world, the boundary between «our» and «stranger», the identifying the range of persons with whom the individual is connected and consciously identifies himself, and the range of people to whom he actually opposed.

The cultural and psychological aspects are the most important in the formation of identity because identity is, first, awareness by personality of his/her belonging to some solving problem of own legitimizing in the cultural space. The necessary conditions of identity formation is learning values and norms of certain («my») sociocultural community, which, in turn, is possible only on the basis of their opposition to another («stranger») normative values system, and the presence in person the clear impression about their surroundings, allowing him to find his place in it [4, p. 92].

One of the important components of the identification process is the formation of national identity, based on patriotism. As it was noted, the basis of identity is based upon the similarity in ideology, values, traditions and lifestyle. However, this awareness is formed only when comparing «our» and «stranger». Therefore, the national identification occurs when people begin to interact with other people that own other values («we» – «other»). The question of identity arises at the time when there is a pressure of «stranger» values.

To understand the meaning of the national identity is impossible without clarification of the concept of «nation» and «nationalism».

The term «nation» is extremely significant. In the most general terms, the existing interpretation of the nation can be summarized to two main types: nation as a citizenship, as the state community of citizens and the nation as an ethnic community.

The nation as a citizenship is «the whole of individuals guiding the affairs of their state, who have equal rights which are independent on color, language, religion, origin or morals» [5, p. 46].

The idea of the nation as the state community of citizens prevails in foreign studies. So, in terms of E. Hobsbaum the nation is «a social community just as much as comply with the certain type of the modern territorial state – «nations-states», and it makes no sense to speak of the nation and nationality out of this relationship» [6, p. 9–10].

This view is shared by many researchers, the developing ideas of E. Gellner, who saw the emergence of the nations as a result of the transition from one type of connection between the culture and power to another [7, p. 19].

Thus, the nation caused the emergence of the stable ethnosocial community of people with common culture, psychology and consciousness historically emerged.

However, it should be noted that the correlation between the concepts of «nation» and «ethnic group» is not decisive. Basing on

the interpretation of the nation as a community that is aware of itself by the independent entity and claims to certain cultural and political rights, it is clear that ethnicity may be a basis for the formation of the nation, but it cannot be, – said O. Malynova. Ethnicity may be the only one of the factors that create a sense of community. In many cases, the nation is based on ethnic groups, but even nations that originally were based on certain ethnic characteristics, may eventually include other groups. The concept of ethnicity sometimes is rigidly associated with certain physical characteristics that are inherited. In this case the belonging to a nation that is identified with ethnicity, defined rather with independent from the individual factors – his «blood belonging» than his beliefs and feelings.

In this way, the interpreted concept of «nation» becomes «closed» community, which under no circumstances the strangers cannot get to.

The only definition of the nation is unlikely ever produced, and the reason for this is not in academic differences, but in the active use of the term in political practice.

In the modern scientific literature three approaches to the formation of nations are traditionally emphasized. One of these approaches is essentialism (Eng. *Essential* – existing, fundamental, from the Latin. *Essentia* – nature), or prymordializm (from the Latin. *Primordium* – start). The concept of prymordializm was introduced into the scientific revolution by E. Smith, who believed that the origins of the national problems should not be found in the present state of ethnic groups, but in their origin and history. Prymordialists consider ethnos as an initial and changeless union of people «by blood» with the invariable features.

Another approach to this problem is constructivist that is based on the recognition of the importance of the subjective factor in the public life. According to constructivists, the society and its structural elements, although is a reality; at the same time are the products of human activity, so-called «social constructs». P. Berger and T. Lukman were at the origins of constructivism, in relation to the national problem, this approach was developed in detail by E. Gellner, B. Anderson and E. Hobsbaum who believe that peoples and nations purposefully «are created» by the representatives of intellectual elite. At first, the certain national myth is created and «scientific» is supported, and then it is implemented in the minds of people through literary works and the appropriate «reading» of

history. According to constructivists that not nation creates the state and the state creates a nation.

A third approach to the study of the national issues was called institutional or instrumental. Its representatives (D. Leitin, R. Brubeiker) focus on revealing the role of various social institutions functioning in the society. Proponents of this approach argue that ethnicity and nation can be learnt from the position as constructivism and prymordializm. Ethnicity is considered as an important reality of modern society, one of the foundations of its stratification. But the main thing is not to clarify the nature of ethnicity and management of real social life.

Neither of these approaches should not be absolutized. On the one hand, nations and ethnic groups actively are constructed in everyday political practice of recent times, which confirms the idea of the nation as an imagined community, existing only in the human mind. On the other hand, it is clear that these communities are real and are an important factor of social development.

In addition, the national history and historical memory as a story of being a nation that found on the irrational installations inherent to mass consciousness takes an important role in the construction of the national identity.

German and French researchers actively develop the problem of historical memory and its role in formation of the national identity. Thus, Archaeology of the National Remembrance French was reproduced in the seven volume project «France – memory» under the leadership of P. Nora. Moreover, the project director P. Nora came during research on the belief that the national history – is almost mythological history. Its principle and dynamism consists in to choose from the past only those facts that explain the development of «nation» [8, p. 7].

A feeling of the national pride, even to the sense of the national superiority is one of the tasks of the national and state historiography. That is, if the «achievements» of the past (such as the development of literature in the XIX century), then they are «modernized» and used as those that continue to operate in evidence of the present claims for the «significance» of the nation-state.

Manifestations of the «national character» or «national spirit» are often illustrated by the example of the history of foreign military conflicts. Even in the event of military defeats or the loss of political

independence every nation shows the «stability», «courage», «heroism», «love of country», etc. In the case of military victories and territorial conquest the «justice», «mercy» and more are added. In addition, the national character often appears in conjunction with the national benefits, as a basis of «achievements» (hard work, talent, collectivism, etc.) so and to justify their absence. In this regard, we must examine the relationship between the concepts of «nationalism» and «patriotism» and nationalism in the modern sense.

In the western scientific literature, there are two basic approaches to nationalism. The first of them is the interpretation of nationalism as a phenomenon of consciousness, based on individual preferences.

The authoritative expert in this field, professor H. Kon believes that «nationalism is a state of consciousness in which a higher loyalty of the individual is transferred to the national state» [9, p. 9].

Attention to the psychological and emotional aspects of the considered phenomenon is positive in this approach. In fact, before the national interest will begin to be realized in the practical actions of people, they need to acquire an ideological form, become a part of the public consciousness, to gain a foothold in a particular emotional state of the individuals and social groups. On the other hand, the concept shies away from the question of what factors underlie the process of formation of the individual and social consciousness.

The second approach considers nationalism as a «political principle», the essence of which described by E. Gellner. He explains the nature of nationalism based on the relationship between culture and politics.

In his view, the basis of commitment to the national statehood is the need to protect the national cultural that the institutions of creation, preservation and transmission of cultural values of the nation. In the modern society, this function can be performed by only the state. Therefore, «nationalism is primarily a political principle, the essence of which is that the political and national unit should match» [10, p. 124].

The supporters of this approach consider the nationalism as a means of the national identification; draw their attention to its value dimension, the important role in the formation of citizens' sense of belonging to a public education.

Overall, in the West the term «nationalism» is used widely and has mostly positive direction, is equated with the national identity, national pride, commitment to the national values, and national freedom, and is not associated with such concepts as «xenophobia», «chauvinism», «fascism», etc.

In Russian literature the term «nationalism» is usually used in a negative sense and implies the content that is peculiar only extreme forms of the nationalist ideas. For example, V. S. Soloviov described the nationalism as the opposite of me to a whole, the desire to stand out and separate from it. The nationalism, in his opinion, «is the nation, diverted from its living forces pointed into deliberate exclusivity and is addressed to all the other with this edge» [11, p. 269–270].

It should be noted that attempts to overcome the negative interpretation of the nationalism and return the original, UNPOLITICISED definition in recent years are made in the science, but meet resistance from politicians who are trying to oppose the patriotic and nationalist discourses announcing their own views patriotic, and the views of their opponents nationalist, that is threatening, in their view, «normal» state of development.

The problem of diametrically opposite interpretations of the nationalism is tried to overcome by introducing into the scientific use of the term «ethnic nationalism», proposed by William Connor to refer to extreme forms of the nationalism in ethnic and political communities. The author explained the need for its introduction by ambiguity of the words «nation» and «nationalism» in different languages of the world [12, p. 17]. To be sure that this distinction between the «nationalism» and «ethnic nationalism» is currently the most productive. This nationalism should be seen as a commitment of own nation (the civilian community), the desire to preserve its cultural identity and political integrity, and ethnic nationalism as recognition of prevailing rights, exclusivity and «values» only of their nation, defining feature of belonging to which is a sign of «blood», origin, not mastering the cultural traditions. Ethnic nationalism inherent the contempt for other nations including the extreme manifestations. It is this understanding of the nationalism is not only and not so much a political principle, how many some cultural program aimed at preserving of the national culture and the national identity.

In Western academic tradition the concept of «patriotism» and «nationalism» are used as very similar in content, as a complementary, or even as the synonyms. In the scientific texts, the nationalism is very often considered as patriotism towards their own country. It approaches the value of the civil patriotism aimed at citizens' associations to implement any large-scale national tasks and projects (to receive the national sovereignty, to win the war for the national independence).

Nationalism as an ideology of «nation-state» and the associated civic patriotism carry out a positive function in the state, they integrate and consolidate citizens to perform the national tasks [13, p. 150].

Therefore, summarizing all of the above it should be noted that at the present stage of social development patriotism is an essential for the national identity of the individual and values grounds of the national identity. Just patriotism can be a basis for the formation of a stable national identity.

Being a base spiritual value, patriotism is a powerful integrating tool for any national community. It includes not only the complex of feelings that reflect a commitment to the homeland, but also the moral and ethical attitudes that are based on the spiritual values. In addition, patriotism serves the foundation of patriotic activities aimed at prosperity of the motherland.

It should be noted that patriotism is not opposed to understanding by a person the belonging either to his ethnic group, or to all mankind. If the patriotic feeling reflects only the political aspect, it loses the fullness of sensory-emotional representations, psychologically deep ties. If only the relationship with the nation, ethnic group, tribe, ethnic group is reflected, then the patriotism turns into ethnocentrism [14, p. 26–27].

Therefore, it is important to emphasize again that recognizing of the importance of the national culture and national achievements of the international community is the necessary condition for the formation of patriotism in the modern world.

For this, the nation should not only be the bearer of the original values, but also to be perceived by the world, broadcast their value to the world by using the modern information and communication technologies.

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