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THE PROBLEM OF IDENTITY IN THE GLOBAL WORLD

The article deals with identity in philosophical and ethical dimensions, and features of modern vision of the nature of identity in social and national dimensions. The concept of identity also considered in connection with the peculiarities of its representation in the Ukrainian community. The authors believe that there is a close connection between the fixed in public life sense of identity and responsibility of government. The attention is also paid to the importance of the meaning of phenomena of multiculturalism and identity in the modern world system, as well as to the use of social identity in hybrid ideology.

Keywords: identity, ethics, education, hybrid ideology, multiculturalism.

Вандишев В.М., Переломова О.С. Проблема ідентичності в глобальному світі. У статті розглянуто ідентичність у філософському і етичному вимірах, а також особливості сучасного бачення сутності ідентичності в суспільному і національному вимірах. Поняття ідентичності розглянуто також у зв'язку з особливостями її відображення в українській спільноті. Автори вважають, що існує тісний зв'язок між усталеним у суспільному житті відчуттям ідентичності і відповідальністю влади. Акцентовано увагу на значенні феноменів мультикультуралізму і ідентичності в сучасній системі світу, на використанні суспільної ідентичності в гібридній ідеології.

Ключові поняття: ідентичність, етика, виховання, гібридна ідеологія, мультикультуралізм.

Вандышев В.Н., Переломова Е.С. Проблема идентичности в глобальном мире. В статье рассмотрены идентичность в философском и этическом измерениях, а также особенности современного видения сущности идентичности в социальном и национальном измерениях. Понятие идентичности рассмотрено также в связи с особенностями его отображения в украинском сообществе. Авторы считают, что существует тесная связь между устоявшимся в общественной жизни ощущением идентичности и ответственностью власти. Акцентировано внимание на значении феноменов мультикультурализма и идентичности в современной системе мира, на использовании социальной идентичности в гибридной идеологии.

Ключевые понятия: идентичность, этика, воспитание, гибридная идеология, мультикультурализм.

Introduction. The problem of national and social identity in the modern world is becoming increasingly important at the state level and on a personal level as well. This is evidenced by many facts. For example, the recent elections in the US – a country with established democratic traditions, showed the deep divergence of views in the community about the situation in the country, about the traditional values about the understanding whom should be considered a true American, and whom should be deported etc. The divergence in the perception of Europeanism embraced even people in European democracies.

Thus, considering the geopolitical realities of today, Vladimir Gorbach is concerned that "the world together with the EU sharply goes down from the rail". He writes: "And this is just a consequence of that form of leadership that has gripped the" European world "– when politicians are not taking the necessary decisions and shift them to the voters through referendums ... they do not lead their nation into a crisis of the history but dragged at the tail of the peloton, because they don't see the horizon ...

First in the Netherlands the meaningless referendum on EU association with Ukraine while incompetent in this matter citizens decided to show nothing even not to their own government, but to the European bureaucrats in Brussels ... Then Cameron with his Brexit ... Now it here Renzo steps on "Cameron rake". This is not participatory democracy, this is an escape from responsibility ... Escape from own powerlessness».¹

This is blatant reaction to the actual problem, because much of the people in democratic countries feel confused and unprepared for the new, holding on to the past, which is rapidly fading into oblivion. This is not surprising because nowadays society has ended up in a situation of lack of purpose and direction of further movement. Successful development time of a country have always been the result of successful leaders who define acceptable for most idea-dream that prompted people to its implementation. The same idea is largely unified people, gave people inspiration, because they feel themselves as integral subjects of creation of community, and therefore appropriately identified themselves with it.

But the formation of national identity – is the phenomenon which is complex and ambiguous. Thus, the Ukrainian undoubtedly have the traits and qualities that distinguish them from other nations, but there are some problems with Ukrainian identity. And it drew attention the observant enemies of Ukraine. This writes Natalia Sokolenko, «One of them, the "Red Napoleon" Lev Trotsky, in late 1919, explained to the "communist agitators in Ukraine", how to conduct propaganda and subversive work using the "common Ukrainian features of character".

Ukrainians sometimes wakes up with the "terrible spirit" – "free spirit of Zaporizhzhya Cossacks and Haidamaks" which "boils, seethes, like a terrible Dnipro on its doorsteps and forcing Ukrainians create miracles of bravery – he reminded. – This is the spirit of freedom, which gave Ukrainian a superhuman strength for hundreds of years to fight against the oppressors: Poles, Russians, Tatars and Turks and get over them brilliant victories".

But this victories, Trotsky continued, always reduced to nothing because the Ukrainian interfere "the boundless credulity and acquiescence, and lack of awareness of the necessity of constant strong rage of all members of the state, not only in time of war».²

This feature, that was observed by Lev Trotsky: ***"lack of awareness of the necessity of constant strong rage of all members of the state"*** actually indicates a lack of feeling or awareness of identity in Ukrainian. So, from the perspective point of view, we see the reason of today's lack of true leaders in Ukrainian society. When selecting another Ukrainian authorities Ukrainians are still too trusting to the sweet promises of the candidates for state ruling and want to see them as caring "parents." The people deserve it; even when those not can't do it immediately, Ukrainians show flexibility and are willing to wait. But as evidenced by events of the past two decades, this was used by smart and cynical persons who see in authorities only the opportunity to enrich themselves with impunity, robbing people again.

Obviously, one way of establishing in the minds of Ukrainians is the need for "constant strong rage of all the members of the state". It is also clear that for the formation of this identity traits the significant public efforts are necessary, which are directed on the introduction of educational activities, beginning with elementary school. It is especially important that such experience exists in developed democratic countries.

The modern system of education and training of young people should be ideally focused on how to educate as many as possible of young people with moral, strong-willed and value characteristics which would give them the right to become progressive leaders of different levels of social hierarchy.

The global world of information requires understanding of both its essence and nature of the individual, because of the profound and contradictory interweaving of significant number of identities, with which the person have to be determined, being constantly in the global information space. Exactly from this space to all of us comes local problems in the region, general social problems of the country, problems with some parts of the world, not to mention the global problems that have for decades are under the focus of the international community.

In a rapidly changing world, which in the recent decades is accelerating its pace and expanding its borders, the determination of identity (value, social, professional, ethnic, religious, etc.) every conscious person should make repeatedly throughout the life. Therefore, the ideological foundation of human activity should be formed in such a way that allows to adapt constantly to changing technical and technological external circumstances, to be ready to receive additional knowledge and professional competence. At the same time the world view of the individual, which is based on a certain set of cognitive and values features (often and uncritically

¹ Gorbach Volodymyr. Світ разом з ЄС стрімко сходить з... рейок // <http://blogs.pravda.com.ua/authors/horbach/5845244cad3cc/> – 05.12.2016.

² Sokolenko Natalja. Звернення Ініціативної Групи «Першого грудня» до політиків: «Схаменіться!» // <http://blogs.pravda.com.ua/authors/sokolenko/584a8022ef3e0/> – 09.12.2016.

perceived from without prejudice) directs man to follow certain established norms and perceptions. Thus the ratio of progressive and conservative components of the worldview of individual determine the general direction of his position in life.

Modern education, language and morality. In a globalized world it looks like a contradictory relationship between the tendency to cosmopolitanism and uncritical toleration of "other" on the one hand, and the tendency to dissociation through a particular identification which denies the right of "other" for something incompatible with the "self-identity", on the other side.

What can the modern education do not to make this contradiction a destructive force? In our opinion, the whole system of educational communication should be focused on the fact that native language has become an important factor in shaping the personality who is aware of its identity. Just through the deep assimilation of language and cultural standards of the own folk it can be possible to breed the feeling of proud for the history of the own folk, and own ethnicity. The next factor – is the study of language and through it the culture of the neighbor ethnicity. Knowing the language world of "other", we can better understand the importance of respect for him. On this occasion Hans-Georg Gadamer said: "When two people meet each other and talk to each other, then it is always as two worlds, as two views of the world and two world pictures that oppose each other ... So the talk with other, his objection or his consent, his understanding as well as his lack of understanding, means a kind of expansion of our dissociation and testing of a possible community, to which we are encouraging by the mind. You can come up with a whole philosophy of conversation that follows from that experience; from an unchanged perspective of the separate, in which the whole world is reflected, which appears in all separate opinions of others as the same world."¹

So, the better national education system will be able to approach the level of educational rhetoric that encourages the development of appropriate level of language culture, the more likely the world will change in the direction of its humanization. On the other hand, training young people of high moral standards will encourage them to develop their active life position, defend the ideals of justice and responsibility for the common cause and the fate of a country that has always characterized in the history identity, and ethnicity as something coherent and determined.

One cannot mention the problems facing the education system today, as the basis of human capital formation. Karl Marx and Friedrich Engels repeatedly emphasized that big business is against the fact that workers receive adequate education, and therefore very few pay attention to "the improvement of the body and the spirit" of workers. Thus, the capital of that time tried to make a high-level education inaccessible to ordinary workers. The current capital is also against the spread and support of elite education, said Francis Fukuyama (Fukuyama, 2016), stressing that the reasons for this are clear.² But the main reason, according to him, is that the modern state bureaucracy in Germany, Britain, France, Japan modernize the higher education system in a way that does not benefit the state administration. Clearly, this limits the development of human capital of future senior executives, forming their outlook, life values and view of the world, aimed at the preservation and conservation of the existing system of the world order.

The system of the world: multiculturalism and identity. Meanwhile, the system of the world, which was determined by the winners after World War II, today demonstrates its ineffectiveness as the obvious aggravation of interethnic conflicts which always try to associate with a particular understanding of the concept of identity. The ideology of multiculturalism, which is actively promoted by European politicians in recent decades, relying on loyal and tolerant coexistence of different cultures, today demonstrates its inability in solving existing problems. It turns out that it the usual for everybody ethnic culture influences the formation of values, and all conflicts arise due to the differences of values. Trying to impose others particular unusual patterns enhances their sense of uncertainty and unpredictability of the future.

Politics and ideology of multiculturalism drop from consideration the basic characteristics of a person, which only determines their preferences regarding identity. Arthur Schopenhauer pointed out, as Aristotle separates human goods into external, emotional and physical. Considering this division in principle as correct, A. Schopenhauer focuses on the three main points.³ First, the person is an individual who has the health, strength, beauty, temperament, moral character, intelligence and so on. Secondly, it is important what has individual, what is his property, material wealth. Thirdly, it is important, how individual appears to others, seen by others, what is their opinion about him. This idea is in essence threefold: honor, rank and glory.

¹ Gadamer H.-G. Truth and method. – In 2 t. – T. II / Translation from German by Mykola Kushnir. – Kiev: Universe, 2000. – P. 189-190.

² Fukuyama Francis. (2016) What is Corruption? // <https://www.gov.uk/government/publications/against-corruption-a-collection-of-essays/against-corruption-a-collection-of-essays>

³ Schopenhauer A. On the Freedom of the Will and morality. – Moscow: Republic, 1992. – P. 262.

Identity in the philosophical and ethical dimensions. Philosophy-moral and value-based approach to the definition of identity, perhaps, is the most productive. These personal preferences of the individual: great mind or a big heart determine the nature of its existence and material possessions. Hence, according to Schopenhauer, we have different people's perceptions of the same external circumstances. We can say that human efforts to identify themselves – is the attempt to live in a special world. Although this world can be created by yourself by including it to others, and you can join the very special world created by another or others. Obviously, this how it is – the process of self-identification in traditional society occurs by joining the existing values, preferences and culture in general that surround us. During the turning-in times, when under the influence of technical, technological or scientific and technological innovation radically change the values and lifestyle of the masses of people, then opens the prospect of creating the own new special world. Some people seek to implement it, putting themselves in the opposition to tradition. But these creative individuals eventually find each other and launch for the masses around the new markers of identification.

An important factor of public identification of individual is matching the size and quality of his property, his material wealth standards that are typical for the majority of the surrounding people in the society. At this point there are different options of worldview.

Subjectively, the important factor for identification of each individual is the fact whether he is perceived by others as "insider" or as "alien" or as "other". Here gets its importance the self-identification. Obviously, many of the problems in today's mobile and global society are connected with the fact that "other" alien environment is rightly do not hurry up to identify as "his", although self-identifier disagree with this (I am a doctor, the same as you engineer or technician, etc.). Meanwhile, it appears that neither profession nor social status nor glory achieved in a society where they have been identified positively, do not give sufficient grounds to reach the proper identification in a different society.

Cosmopolitanism is not contrary to the understanding of globalization trends, which stores the ethnic integrity. The latter is consistent with interpenetration and mutual understanding, cooperation within the overall result of the common good. The identity serves as a benchmark for the nation and for each of its members.

National characteristics and identity. Identity is a basis for self-respect and respect of others. If you aren't identified, it can lead to contempt by the part of a member of identified community. If we turn to our Ukrainian realities when over the centuries our nation was torn apart without the opportunity to produce their identifiers. Maybe this is the reason of dislike of Russians towards Ukrainians. While Ukrainians is not very interesting the way of life of Russians. Both individual and national identity requires constant struggle for the right to live. Sometimes this struggle comprises several areas except just identification, such as language and own history, as it is in modern Ukraine. Quite common is the idea that for Russia "...at least – to turn Ukraine into a protectorate, strip subjectivity and bring it failure. The program maximum is to make Ukrainians think that they are "Malorosy". In this scenario, the main issues on the agenda – is not so much a question of physical survival of Ukrainians, it's much more about the issue of loss of identity. Including the value".¹ In this context is acceptable another view, which is related to that common people, for whom "it's not my business". Such people are ready to sacrifice easily the identity and values, "because it is easy to donate with what you have not. Especially when there is an illusion that in case of defeat of your country – nothing will change for you personally".²

The peculiarity of the modern Ukrainian reality is that the struggle of obvious minority for identity, national values, language and their own history is accompanied by a fierce struggle with the oligarchs, corrupt and so on for the transition to the other, European model of civilization to other "rules of the social game".

For a number of European countries with established identity and values there is a risk of another kind – the loss them due to the pressure of migration process and due to the lack of understanding of prospects. So, in these societies there is a need for leaders who offer new arguments for strengthening identity and values in the globalized world. In the system of education and training cosmopolitanism must remove the aggression and ethnic tensions. As the famous Ukrainian poetess Lina Kostenko admits it's not that people do not like each other, the fact is that they lie, that they like each other.

In a number of countries in modern conditions the problem of national identity is particularly important due to the historical and cultural traditions. Understanding of their nature can help to ensure that every people will deepen their movement to determine their identity. In this sense, the dramatic and tragic situation in the relations between Ukrainian and Russian peoples is exponential.

National identity is determined by the individual feeling of belonging to a community in its historical existence, since man is a social being. Communities within the historical development transformed into nations,

¹ Kazarin Pavel. The Price of capitulation. Why it is wrong to compare Ukraine to Israel // <http://www.pravda.com.ua/articles/2016/09/23/7121529/>

² Ibidem.

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ethnic groups, nations. Most important for every nation is its survival, survival physical, spiritual and intellectual. The nation can preserve its vitality even in the absence of their own state, because the state is not the only prerequisite for the formation of the nation. The formation of a Nation is based on shared forms of cultural worldview (Examples are primarily Ukrainian diaspora in Canada, Australia, etc.). Language, religion, art, folk art for the individual is the tool of self-identification. National, cultural, intellectual or spiritual sovereignty of the nation is far more important than political or economic, for depreciation of the national identity, national identity makes it not viable causes degeneration. It is therefore important to preserve national identity in the spiritual and mental level, which wrote the great Ukrainian artist Taras Shevchenko prophetically warning his nation in "friendly message" "Dead and alive, and not born compatriots in Ukraine and outside Ukraine":

In foreign lands
What even heaven does not proffer,
To say nothing of a foreign field.
In your own home there is your truth
Your power and your freedom.¹
The poet also warned of the danger of losing ethnic identity:
— "Okay, brother,
Who are you?"
"Let the
German say. We don't know."
That is how you study in a foreign land!
The German says, "You're Mongols."
"Mongols! Mongols!"
Naked grandkids
Of the golden Tamerlane.
The German says, "You're Slavs."
"Slavs! Slavs!"
The worthless great-grandchildren.²

The poet's genius allowed him to see far ahead, feel that the conflict of identities continue long enough. In fact, it was so many times, and now in the new civilizational conditions the conflict reached the level of an armed conflict initiated by the Russian Federation.

Identity in hybrid ideology. In today's hybrid world there is always a number of problems. Today, analysts note a very interesting phenomenon. It turns out that there are different identifiers for the authorities and for the vast mass of the people. Thus, the leadership of France is ready to lift sanctions from Russia, while the French community feels increasingly negative attitude to Russia's actions.

In any mixture there is always a stratification, always some component will rise up. So among the nations, when we combine them, some of them strive to be on top. If they remain in neighborly relations, it does not happen. And the desire for communicational unity will tend to tolerance, from which everybody will benefit.

I would like to pay attention to such an important phenomenon of our time as the annual report of the Club of Rome. The problem of tolerance, cosmopolitanism and identity in the reports takes a specific form as a problem of tolerance attitude towards every person who carries some socially significant potency.

Conclusions. An analysis of the current situation aimed at clarifying the nature of perception identity in the context of globalization and cosmopolitanism shows an exacerbation of the problems in the context of formation of philosophical and ideological position of youth requires relevant explanations and techniques.

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¹ Shevchenko Taras. Kobzar. Translation by Peter Fedynsky. – Glagoslav Publications, United Kingdom. –2013. – P. 174.

² Shevchenko Taras. Kobzar. Translation by Peter Fedynsky. – Glagoslav Publications, United Kingdom. –2013. – P. 175.