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UKRAINIAN IDENTITY PHENOMENON AND PRINCIPLES OF FORMATION

One or another understanding of national and ethnic identity, the identity of a country and its diaspora depends on the concept of nation. M. Hrushevskyi also noted the importance of studying those communities that, in historical retrospect, ensured the identity and life of peoples. In his opinion, in historiosophy «... the main attention should be transferred from the history of the state to the history of the

people, society. Political, state life, of course, is an important factor, but along with it there are other factors - economic, cultural, which sometimes have less, sometimes more significance than the political, but in any case should not remain in the shadow of it» [1].

Therefore, it can be argued that the formation of national identity is a process of self-determination of a person in both real and symbolic constructs of ethnic and national space. It is obvious that this circumstance requires theoretical mediation of the phenomenon of the nation. Historically, the first nations that emerged in medieval Europe were formed on the basis of kinship ties, and it was their concept that determined this phenomenon. By the 19th century, it had acquired a meaning close to the modern one. The nation began to be interpreted as an alternative to feudal-dynastic and tribal disunity.

The long-standing discussion in Western, and domestic social science on understanding the phenomenon of the nation is indicative. During this discussion, two opposing approaches to understanding the essence of the nation, the mechanisms and factors of its formation, and its relationship with other social formations were determined. The first approach, the so-called primordialist approach, comes from the objective existence of the nation as a social community, which is almost the primary form of the existence of humanity. V. Karlov, for example, defines a nation as a socio-political formation of a formational nature that unites through market relations the majority of the population of an ethnic community, has self-awareness, and was formed in the depths of this community [2, p. 17]. Another Ukrainian researcher M. Shulga also holds a similar view. He proves that the internalization of part of a person's ethnic characteristics, which does not depend on his conscious control in the process of ethnicization of the individual, indicates against the fact that the nation should be viewed exclusively as a collection of people who unite on a common platform. On the contrary, the subjectivist view attributes ethnicity to phenomena of a superstructural nature such as political parties [3, p. 39]. E. Tadevosyan calls the subjectivist approach to the nation ethnosocial and ethnoterritorial nihilism [4].

The formation of a pan-Ukrainian identity is a determining factor in the economic progress of the state, the formation of the country's own socio-cultural and civilizational distinctiveness. Throughout its history, Ukraine has been a place of meeting, intersection and mutual influence of a multitude of cultural, civilizational and geopolitical influences, which have determined the current ambivalent state of identity of the majority of its citizens and a whole range of ethno-political problems of today.

Over the years of its independence, Ukrainian society has largely demonstrated moral maturity and responsibility for the state of interethnic relations, which are generally based on the principles of mutual understanding and mutual respect. This has laid a solid foundation for the formation of a common national identity. Of course, it cannot be imposed by force or manipulation. However, all important and authoritative institutions of society – the state, political parties, public organizations, the intellectual elite, churches – can significantly contribute to the formation of a

common national (i.e. supra-ethnic) consciousness in a multi-ethnic society. The policy of identity, national self-affirmation of Ukraine should be based on the recognition of the inviolability of state sovereignty and territorial integrity, the establishment of parity, partnership relations with other countries of the world, which involves the advocacy and full representation of the interests of all Ukrainian citizens in the international arena by state authorities. Thus, the state authorities will be a legitimate guarantor of ensuring the stability of national socio-political life, observance of the rights and freedoms of Ukrainian citizens, and a full-fledged representative of their interests.

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НАЦІОНАЛЬНО-КУЛЬТУРНІ ТРАДИЦІЇ ЯК ЧИННИК ЗБЕРЕЖЕННЯ УКРАЇНЬСЬКОЇ ІДЕНТИЧНОСТІ

У сучасних умовах глибоких суспільних трансформацій, зумовлених глобалізаційними процесами, цифровізацією, євроінтеграційними прагненнями та воєнними викликами, проблема збереження української ідентичності набуває особливої актуальності. Вона постає не лише як культурно-історичний феномен, а й як важливий чинник національної стійкості, суспільної консолідації та збереження духовних засад українського