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NATIVE AMERICAN NATIONAL IDENTITY AS A PSYCHOHISTORICAL PHENOMENON

Understanding the identity (or essence) of a nation determines the conceptual apparatus in which a particular culture and the civilization generated by it will be understood and represented. Concepts close to realism postulate it as a substance of the

historical process, rooted in the development of the world history. In this context, the nation appears as a single continuum, deployed in social time and space. Various determinants are proposed that confirm the need for the nation's presence in the historical process, among them are nature (D. Dontsov, Y. Vassian, A. Bergson, O. Spengler), God (J. Haider, J. Fichte, S. Bulgakov), culture (L. Gumilev, L. Shaposhnikov) and social development (I. Kant, M. Groh, K. Gubner, E. Balibar, I. Wallerstein).

Increased attention to national identity, the need to consolidate ethnic societies, the attempt to create a national ideal and national idea in new social conditions, as well as the desire to preserve and, so to speak, "separate" their national mythology, culture, history, customs - all these phenomena are components of the protective reaction that arises in response to the increasing unification of spiritual and material culture in the context of globalization. However, as Etienne Balibar rightly points out, there are several varieties of nationalism, so one should distinguish between nationalism of domination from nationalism of liberation and nationalism of enslavement [Balibar, Wallerstein, p.45].

The sense of belonging to a national society gives meaning to life, strengthens the sense of responsibility and involvement in the great idea, thus reducing the alienation and loneliness caused by the mass consciousness of the postmodern culture. That is why identity is associated with the multiplicity of free choices of affiliation - to which group, association, community of people a person wants to belong. Identity can be constructed both in formal manifestations and under the influence of various elements of mental reality. Phenomenological tradition explains personality through the concept of identity as a unique essence or "self-belonging" (according to R. Guardiani).

The last third of the twentieth century, marked by a number of national revivals or renaissances that swept through many countries. The basis of this phenomenon is "unprecedented in the history of mankind growth of social mobility, technological innovation and the flow of information to which man is not psychologically adapted, given the peculiarities of the psyche formed in it during evolution. <...> In such conditions, it turns out that only the ethnic becomes the most effective protective mechanism for man: only the ethnic community remains a stable community, belonging to which the individual in conditions of continuous change does not change. Ethnic also serves as a kind of information filter at the level of ethnic identity for the ever-growing flow of information. At the level of the ethnic subconscious, its role is also very large, because here the ethnic is a shock absorber and adapter to the extremely powerful flow of innovations in everyday life, in particular with the family and household sphere. This is obviously the most important reason for the ethnic renaissance in the modern world "[Balushok, p. 160].

The movement towards national identity at the beginning of the XXI century, acquired the character of a global trend that affected the societies of many countries, regardless of their level of development - whether traditional or post-industrial. Many modern philosophers, following Z. Bauman, interpret identity as an eternal task, a constant movement of what "is" to what "should be".

National and ethnic problems are among the most painful issues of the modern world, this phenomenon has been a reaction to the unification of spiritual culture in the context of globalization. That is why the last quarter of the twentieth century, marked

by the actualization of differences - not only ethnic but also cultural, gender and racial. The current stage is marked by a wave of national revivals, which are becoming perhaps the most leading for the development of mankind in the early XXI century. Almost all over the world there is a noticeable interest in finding one's own roots, the deep influence of folklore on the representatives of professional culture. In the political arena, the desire to create or restore national statehood has intensified.

As S. Hunsaker notes, "presenting oneself as a nationalist is not a matter of appropriating pre-established political attitudes, but rather opposing previous models of national identity to create new, unrestricted or more convenient models of nationalism" [Hunsaker, p. 7]. The authors of the resonant study "Literary Nationalism of the American Indians" note that "nationalism is a term from a short list, which also includes sovereignty, culture, self-determination, experience and history, which forms the basis for understanding the links between the creative literature of Native Americans social and historical reality of today" [Weaver, Womack, Warrior, p. xi].

The 2008 conclusions of the Royal Commission on Indigenous Issues state that "Indigenous peoples are not racial groups, but rather should be seen as an organic and political entity. Despite the fact that modern indigenous peoples have historically traced their lineage to the first people of North America, quite often they have a mixed genetic background and have variable ancestors. As an organic political unity, they can evolve and change their internal composition" [Royal Commission on Aboriginal Peoples].

L. Chartrand and J. Giokas write that despite the declared ideology of "cultural mosaic" in Canadian society, the idea of a particular "race" remains dominant. "While race and ethnic categories are perceived as obligatory in social theory, it must be understood that these categories are socially constructed, just as the very definition of race in modern cultural thought is extremely vague and evasive" [Chartrand & Giokas, p.281].

As S. Karner explains, "ethnicity" should also be seen as a socially constructed phenomenon, which is widely associated with culture, origin, group memory, and history and language [Karner, p.16-17]. Ethnicity is described as a way of worldview that is "manifested through the dichotomy of declared identities" we "and" they "" [Karner, p.31]. According to Daniella Naumann, many Canadians are faced with the possibility of having a dual or hybrid identity or even choosing their own identity according to personal preferences or circumstances. According to Daniella Naumann, "many Canadians are faced with the possibility of having a dual or hybrid identity or even choosing their own identity according to personal preferences or circumstances. As for the identity of indigenous peoples, the Statistics Bureau of Canada has recently recorded a rise among the country's indigenous population, a rise that cannot simply be explained by population growth [Naumann, p.344].

J. Wiesenor and J. Doerfler note that even a brief review of the literature on indigenous politics and law "reveals several variants of indigenous sovereignty: savage sovereignty, quasi-sovereignty, primitive sovereignty, resident sovereignty, de-sovereignty, semi-sovereignty, sovereignty, internal / external sovereignty, spiritual sovereignty, adult sovereignty, cultural sovereignty, economic sovereignty, rhetorical sovereignty, ancient sovereignty, artistic sovereignty and even food sovereignty. Such a number of terms complicates the understanding of the real status of indigenous nations, their inherited power over internal and external forces, their actual political relations

between nations, states, the United States and foreign agents "[Vizenor & Doerfler, p.2].

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