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I. Hrabovska, PhD, Senior Researcher  
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*Basic science is hard to imagine without a developed conceptual and categorical apparatus. Ukrainian Studies belongs to the basic sciences. To develop a full analysis of categorical apparatus Ukrainian Studies must apply first to review theoretical content and content load most universal science for a specified term Ukrainianness. In this case, it will be doing from the standpoint of philosophical and worldview methodology.*

**Key words:** Categories, Ukrainianness, Philosophy, Ideology, Modern Ukrainian Studies.

The understanding of temporality categories as its significant characteristics is important for the study of Ukrainianness in three meanings – Ukrainian community, Ukrainian identity and Ukrainianism – as a factor of civilization. That's way “all categories are historical categories, so it does not exist and can not exist any one constant system of categories, this once and for all. In connection with the development of thought and science, new category <...> and old filled with new content. Any category in the real process of human knowledge, in science exists only into a system of categories and through”[8].

It is equally essential to analyze the phenomenon of Ukrainianness are procedural understanding of the phenomenon and the corresponding category. In nothing is finalized. Everything goes into all development and exists as a direction of change phenomenon or object, as a movement from old to new, from simple to complex, from lowest to highest. And in this sense the principle of development is great as a methodological and philosophical significance.

The essential content category Ukrainianness revealed through analysis of this phenomenon in historical and constant rethinking. Historical development issues and content of this category today presented some body text. The problem requires further in-depth study. For example, in the early of nineteenth century Ukrainianness meant “Ukrainian cultural identity” – love to Ukrainian folklore, life, songs and traditions in general and their efforts to preserve and study. And in the late nineteenth and early twentieth century, the term Ukrainianness associated with a Ukrainian national movement or to describe conscious guidance on the selection not only cultural, but also Ukrainian political identity as vital position.

One of the most famous Ukrainian political, public figures and outstanding thinker Shapoval said: “Ukrainianness, as a movement for national revival (separation. – IG) is a phenomenon of creation in certain territorial space instead of unconscious masses of the new group, nation, national society. All processes of the movement from a sociological point of view unexplored, not organized, not synthesized” [11, p. 10]. Analyzing the causes of the defeat of the national liberation revolution first quarter of the twentieth century, M.Shapoval notes that the Ukrainianness as a conscious movement for Ukrainian independence, or as we would now say the “Ukrainian Ukraine”, has acquired a new quality in a revolutionary period.

Understanding the Ukrainianness as Ukrainian national liberation movement, as Ukrainianism in particular is reflected in the works of classic Ukrainian historical thought Hrushevsky. Here is widely deployed quote from his article “Ukrainians”. It was written in Russian and was published for the first time in St. Petersburg in 1910. In this article the author expresses his vision with the Ukrainianness because of persecution by the Russian imperial regime. M.Hrushevsky writes: “But these persecution kill Ukrainianism failed. <...> The movement of Ukrainian political thought lasted continuously for all the persecutions to which it subjected the part of the old

regime, and the result has been developing only Ukrainians even sharper opposition to the regime. However, the broad development Ukrainian identity could be no place in such conditions. prohibitions and persecutions blocked access Ukrainian books to the masses of the Russian country, condemning them to ignorance, impoverishment and degeneration. <...> The damage was enormous and, of course, completely eliminated simple, paper, cancellation terrible decree of 1876 old system of oppression living and natural ways of Ukrainian community almost as closed to him now, as before cancellation “[5, c. 319–320].

On the political burden for Ukrainianness in Hrushevsky's texts we can speak rightly, because he wrote the following: “...naturally or, more precisely – historically – the current political program of contemporary Ukrainianism decentralization, national and territorial autonomism, federalism, widest popular participation in governance” [5, p. 323].

In the article “Ukrainians” M.Hrushevsky determines Ukrainianness as ideology in such way: “Ukrainianism – progressive, democratic Ukrainianness, which is an expression of the aspirations conscious Ukrainian society is not a theorem invented some random bunch of people, but the organic result of the historical process, logical conclusion of the Ukrainian historical conditions of life and the facts of his contemporary relations “(separation. – IG) [5, p. 335].

As you can see, there are “caught” procedural, historicity and ideological certainty the term Ukrainianness. This understanding is an important point in identifying meaningful load this category today.

Thus, many works of Ukrainian thinkers of the nineteenth century, first and even the second half of the twentieth century (mostly – in the Diaspora) the term Ukrainianness are not often used to describe a specific population or community, that is not a “pure” anthropological perspective, and to characterize a Ukrainian national liberation movement, ideology or appropriate individual or group – as “Ukrainianism” or “Ukrainian identity”. A clear breeding of concepts no existed. And we find in the literature under the definition of Ukrainianness as a national liberation movement as being Ukrainian lifestyle and matches with the concept of Ukrainian nation and as a people.

V. Vynnychenko wrote about Ukrainianness such way: “...history has shown Ukrainian community of all infertility all harm and even crime attempts to squeeze revival of the Ukrainian nation as unnatural for her heinous forms of social aspirations” [2, p. 497]. As you can see, this refers to the whole Ukrainian nation and Ukrainian society. This understanding of the category Ukrainianness resonates with his interpretation of the works of some modern scholars. For example, S. Hrabovsky understands this phenomena as Ukrainian nation, the Ukrainian state, the Ukrainian people. These problems embrace many prominent personalities from political activists and writers to scientists. “...Find a way of instituting such as Ukrainianness <...> did all those concerned with such problems – from Vynnychenko, Dmytro Dontsov

and Mykola Skrypnyck to Dziuba, Zabuzhko's and Vadim Skurativsky" [4, p. 191].

Often in the works of many authors and Vynnychenka that time meet the expression "his Ukraininess". There is description of the conscious attitude respect to the Ukrainian question. Today, like the use of the concept in general is not allowed, while the term "Ukrainian identity of person", "being Ukrainian."

In contemporary Ukrainian studies is something different from the above mentioned understanding Ukraininess. Content of this category involves firstly understanding it as a phenomenon specific to the same civilizational. "Define Ukraininess as global civilization phenomenon – a collective term that covers both ethnic and political Ukrainians and Ukrainian Diaspora. Ukraininess being a factor as large social group is Ukrainian identity, being Ukrainian in its ethnic, cultural, artistic, civic, political and other forms" [10, p. 16].

And further: "As Ukraininess we understand not only autochthonous ethnic group that holds certain territories from ancient times to the present, but also as a global phenomenon (including Ukrainian living in more than 60 countries and have not lost their national cultural identity). This understanding of the concept and includes numerous Ukrainian diaspora... This approach allows us to solve an important issue – and how to be of ethnic Poles V.Lypynsky and V. Antonovich, Russians D. Dontsov and M. Skrypnyck, Tatar A. Crimsky and other ethnic non-Ukrainians who have made a significant contribution to the development of Ukrainian science, strengthening national identity, directly linking his destiny with the Ukrainian nation. In other words, the term Ukraininess should take into account the presence of a large number of Ukrainian alien ethnic origin" [10, p. 18].

Thus, primarily Ukraininess is the collective term. In the anthropological sense, it means all the set of "he dead, the living and the unborn our countrymen" (Shevchenko), Ukrainian individuals who have ever lived, now live in Ukraine and in the world beyond, and those who will live and plead Ukrainian identity. Thus, the Ukrainians include all those, wrote M. Hrushevsky, "naturally Ukrainian" who considers himself Ukrainian in Ukraine and abroad. As well as those who inhabit the country Ukraine is a national of that State, but pleads for Ukrainian (Hrushevsky M. "Who are Ukrainians and what do they want?"), i.e., it is a political Ukrainian or subjects of political (modern) nation, which today is the Ukrainian nation. Now the nation is organized in independent democratic state at all "but" and "however" arduous process of establishing Ukrainian statehood.

In this interpretation of the category Ukraininess special importance is understanding the essence of the concept of nation and national. Today there are at least two active operating concept of the nation: the ethnic nation and political nation. Moreover, according to A. Petrushkevich, "...the Ukrainian culture... developed two forms of pathology manifestations of national identity: its atrophy and hypertrophy. Its "treatment" is possible for the conditions..." responses to the challenges" in the form of building Ukrainian own strong political union – the nation state. Cultural archetypes of the unconscious form are the main feature of which is actually the very possibility of filling in accordance with the conditions of existence of its speakers. If circumstances change, then obviously have to change the content and content. The main problem is to find the necessary mechanisms of change" [9, p. 12].

S. Hrabovsky insists that the concept of nation itself "takes off" (in the Hegelian sense – approx. I. Grabovska)

all contradictions lie within the nation artificial concepts, such as: cultural nation, ethnic nation, political nation, ethno-political nation. Since the definition and understanding of the phenomenon of the nation absorb a determination of how cultural basis of ethnic, political, and should take into account the economic and geopolitical grounds of nation-building, and certainly also the establishment and development of civil society. Perhaps consideration latter factor helps produce today in Ukrainian social and humanitarian studies new concept of nation – the civic nation.

Of course, all these concepts arise in response to specific historical challenge. "The question is, what should be the Ukrainian nation, which is in the process of its institutionalization, which should be based nation-building foundations and social construction in independent Ukraine. (After all, the nation exists only as a system of specific social groups and social system is its integrity as a nation in this regard is unacceptable contrasting national idea and civil society phenomena seemingly incompatible between them should make a choice)" [4, c. 192].

It is extremely important for the essential content of the category Ukraininess is to understand it as a state building factor. At the civilized aspect of the process design of a common European cultural space today not only rejects the national state as a fact, but actually supports it. Background documents European Union declared cultural and national diversity by common European development.

Nationalism in Europe disappeared in the late twentieth century. Forecasts considerable numbers of analysts do not come true – says D. Shevchuk. In contrast, in the modern world nationalism becomes a new strength and new forms of expression [13, p. 30].

S. Huntington talking closes "the decline of Europe", rather, of Western civilization as a whole. And in the near future European cultural identity loses championship in the world, second plurality civilization, dominated mainly non-Western civilizations. [3] But today we live in a world with the dominant pro-Western orientation as the most promising. "Westernism" is ideal, "...sought by almost all the inhabitants of our planet. The Western way of life – rich and commercialized, full of paintings by Rembrandt and Picasso, voiced Viennese classics and wearing a" European clothes ", ie lifestyle limited social strata that lived on a small plot of land – was a measure of civility. "Westernism" was and remains racially connoted term that continues to argue that the world will never be "free", "open" or democratic, if it is not westernized" [6, p. 145].

Modern Ukraine is in a difficult position. It actually marks the limits of a Western civilization. Analyzing this difficult Ukrainian reality, researchers still see a situation in the country and the positive aspects [1, c. 17].

All uneasy transformation of Ukrainian society carried out at the same against the background of a "tipping character" of modern human existence as a global unity.

Theoretical verbalization of all the mentioned above complicated processes involving Ukrainians is in-conceptual space of social and humanities studies in general and in particular of Ukrainian studies. As we know, each category is a concept, but not every concept "raised" to the level of the category. Categorical character of the term Ukraininess is the actual approval and certified the completion of a certain formation of joint Ukrainian "We" as a whole and may differ from other similar national "otherness".

Yuri Sherekh (Shevelov) wrote about complicated process of appearance of joint Ukrainian "We". It not only mechanically

but also on deep cultural level ought to consist of “we” of Diaspora and “we” of Ukraine [12, p. 20].

Category Ukraininess inherent as worldview terms of thinking about the very Ukrainian studies. Not only that Ukrainian community, Ukrainian identity and Ukrainianism as ideology are its subject, but also because of world outlook load of this concept.

Professor J. Kalakura expressed an interesting opinion on the mission of modern Ukrainian studies: “Now no science – history, philosophy, law, ethnology, political science, etc. – taken alone, can not perform the function for saving Ukrainian society, that is, to bring intellectual or rational basis for the consolidation of the nation, to display social crisis. Only Ukrainian studies as a complete system of integrated knowledge about Ukraine and Ukrainian community and identity, as the bearer of the national idea, the battery is able to warn the historical experience of repetition strategic and tactical mistakes of the past, to help the Ukrainian society to put the interests of the Ukrainian nation above narrow party, and especially the clan, to subordinate their noble limits of spiritual purification and healing chronically sick political body” [7, c. 29].

Essentially it is a Ukrainian studies as humanitarian component of the intellectual decolonization and postcolonial period overcoming Ukraine. And in this case, Ukrainians entered the historical arena as the main actor post-colonialism overcoming, and a category Ukraininess is an effective means of understanding this period of Ukrainian history. Then Ukrainian studies are both the result and an important factor in the formation of modern Ukrainian nation and consolidation of Ukrainians worldwide. This turns its merits.

Underlying for the above mentioned findings are not only of modern Ukrainian studies – philosophers, historians, political scientists, linguists, etc., but also the creative heritage of the classics of the past – M. Hrushevsky, S. Yefremov, M. Shapoval, D. Doroshenko and others.

Thus, the category Ukraininess in its means has deep worldview load as the basic unit of cognitive analysis of

contemporary Ukrainian studies. It takes a whole previous historical experience flowering of Ukrainians and is central to the Categories and conceptual system of modern Ukrainian studies.

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