

## NATIONAL IDENTITY IN THE ERA OF GLOBALIZATION

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**Introduction.** The era of globalization is one of the civilizational challenges that humanity has repeatedly experienced. In modern conditions, when migration processes are intensifying and intercultural and interlingual ties are becoming more and more intense, the problem of national identity naturally attracts the attention of the humanists. The study of the semantics of the verbalized concept of «identity» frequently used in humanitarian texts is *relevant*. It is interpreted in broad historical and geopolitical contexts, projecting conclusions on public policy, socio-economic situation, national and cultural processes in society. The term «national identity» is used by historians when writing about different directions of civilization movements – WEST-EAST, SOUTH-NORTH that have always influenced and continue to influence the change of maps of the world and borders of ethnic settlements. This concept is used by culture experts, sociologists, nationalists, language historians.

The *purpose* of linguo-cognitive study is to analyze the lexical semantics of the word identity in the modern Ukrainian literary language. In this regard, we consider firstly the types of its interpretation in lexicographic sources; secondly, we fix the compatibility of the noun identity with the definitions-adjectives; thirdly, we state the terminology of the common named lexical item in the scientific texts of the modern Ukrainian literary language; fourthly, we represent the specifics of verbalization of the «national identity» concept in the literary text.

**Methods and methodology of investigation.** The study uses the method of comparative analysis of dictionary interpretations of register words – *identical*, *identity* to substantiate the stylistic marker – *book* (word) in modern Ukrainian literary language, as well as contextual-interpretive method for structuring the meaning of the *national identity* term.

**Results and discussion.** The verbalized «*identity*» term common in the modern humanities, in particular its semantic structure, needs to be clarified in the context of terminological meaning in relation to the representatives of the nation, national culture, i.e. ***national identity***. First of all, let's refer to the dictionaries that interpret the words *identical* and formed from this adjective noun *identity*, using typical phrases to explain.

***Identical*** – homologous, similar. *Identical thoughts, views; identical design.*

***Identity*** – *Identity in thoughts, feelings; identity of the person; European identity is the concept that includes not only historical, cultural kinship: it is about the present, the future of nations* (Dictionary of the Ukrainian language in 20 volumes, 2015: 436).

***Identity*** – equivalence, sameness, uniformity (Dictionary of foreign words, 1974: 269).

In the modern dictionary of foreign words we read: ***Identical*** *book* – Homologous, similar, exactly coinciding, exactly corresponding to something. *Identical handwriting. Identical text. Identical wording.* ***Identity*** – Sameness, equivalence of objects or concepts. *Identity of opinions. Person identity. Establish an identity. Confirm identity* (Bibik, Siuta, 2006: 238).

In the interpretation of the borrowed *identical* lexical item synonyms are used – *equivalent, homologous, similar*, as well as a remark *book* for stylistic evaluation of the register word. Meanwhile, the synonymous series can be supplemented by the usual Ukrainian compounds of definite semantics – *the same, similar*. Their evaluative semantics differs from the named synonyms by expressive colloquial expression, cf. also *alike*. Dictionaries of foreign words published at

different times, explanatory dictionaries of the modern Ukrainian language do not fix the terminological meaning of the lexical item *identity*, semantically related to the concept of «*nation*».

A characteristic feature of identity involves a logical process of conferring, comparing of objects, phenomena, concepts and identifying a common feature – the same, identical content, as evidenced by the phrases given in dictionaries. In contrast to the illustrations recorded in lexicographical sources, the phrase *national identity* actualized in modern literary language indicates a higher degree of abstraction: the feature represents the synthesis of common (indicating common features inherent in a certain nation) and different (some of opposition to other nations with their identical features). This specificity of the meaning of the verbalized concept of *national identity*, correlated with the meaning of the cognate verb *to identify* and the abstract deverbal substantive *identification*, is recorded in the Philosophical Encyclopedic Dictionary: «An important feature of the humanities is the interdependence and interinfluence of identification and self-identification» (Philosophical Encyclopedic Dictionary, 2002: 234).

In the socially different sphere of everyday culture, in the conversational style, as well as in literary texts that reproduce the models of conversational communication, to express the concept of mutual identification there are established expressions with the meaning of opposing *one's own – another's, we – they*. The evaluative and indicative semantics of such expressions are characteristic of literary texts, the themes of which are connected with the dramatic events of the war, social and psychological problems in society.

Modern scientific texts in the humanities expand the combination of words *identical, identity* that form new phrases, acquiring new terminological content in the system of concepts of history, philosophy, political science, sociology, culturology, linguistics. At the same time, the nominations *ethnos* and *nation* most often fall into the semantic field of attraction in relation to the concept of *identity*.

Synonymization of the words *nation, ethnos* in modern scientific and journalistic discourse has led to the parallel use of the phrases *national identity* and *ethnic identity* that identify the meaning of the lexical items *nation, ethnos*. For example, in a dictionary-encyclopedic article we read: «**national identity** – a set of features acquired by the ethnic community in the process of its existence». It is further added that «these features are **different** from the features inherent in other ethnic groups» (Pavliuk, 2020: 202). In the detailed content of the dictionary article, the author uses the phrases *ethnic territory, ethnic languages, ethnic identity*, in fact identifying the concepts of *ethnos* and *nation*, cf.: «Language – the main ethno-creative component. With its help, historical memory is strengthened, national patriotism and self-worth are established, and the ideology of love for other ethnic groups and world civilization is formed» (Pavliuk, 2020: 203).

Historian Ya. Hrytsak, emphasizing the dynamic nature of the feature «*national identity*», distinguishes between *ethnic identity* and *national identity (consciousness)*. In his opinion, national identity is a feature of a nation that underwent socio-economic modernization of Soviet Ukraine in the 1920s and 1970s: «In short, Ukrainians have managed to preserve their *ethnic identity* not so much thanks to, but in spite of all modern processes on their lands. However, *ethnic identity* is not identical to *national consciousness*» (Hrytsak, 2019: 27).

Authors of modern scientific and literary texts interpret *national identity* differently. Scholars make this concept dependent on conceptualization of the concepts «*nation*», «*nationalism*». By actualizing the notion of *modern nation*, filling the term «*nationalism*» with linguo-pragmatic semantics, modern historians denote the historical variability of the sense of national identity (Fig. 1).

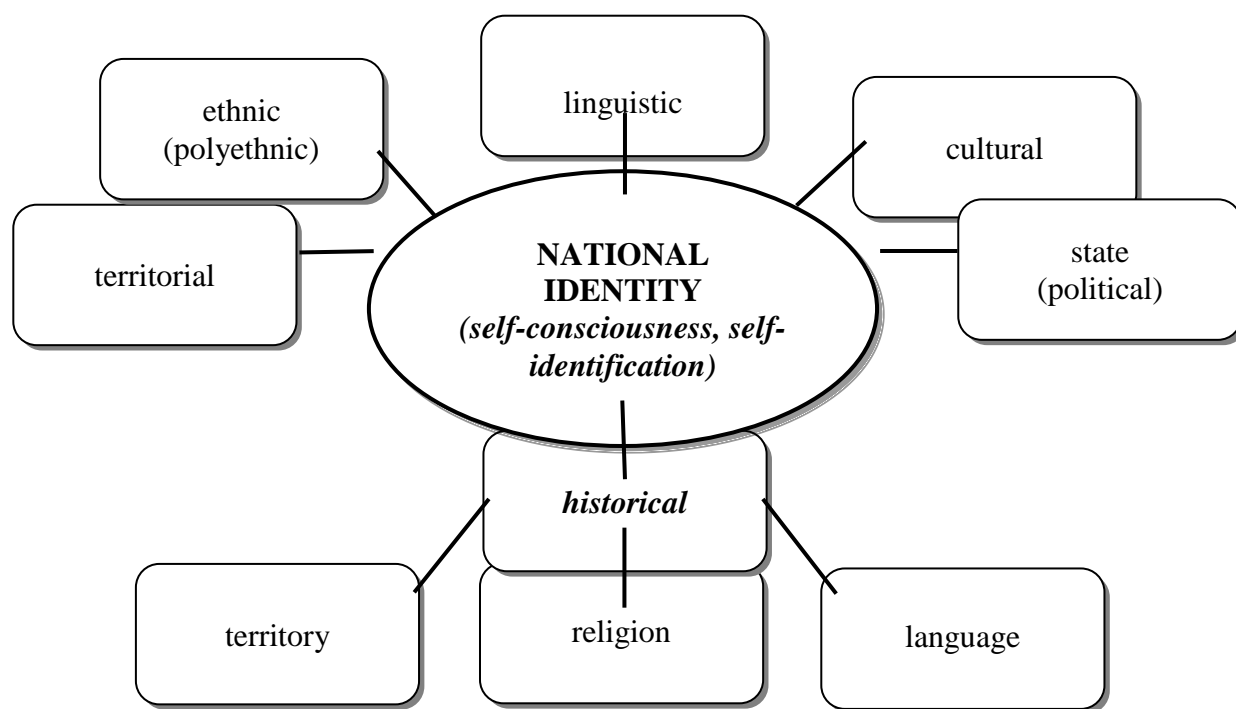


Fig. 1. Semantic structure of the concept of «national identity».

Historian S. Plokhii calls Ukraine the «Gateway to Europe» and offers his vision of the history of Ukraine from Scythian times to independence, linking the birth of the Ukrainian nation with specific events of the First World War. Assessment of the territory of modern Ukraine with an in-depth history is a separate topic in which the historical memory of the people with its self-designations or names given by neighboring peoples occupies an important place. Ethnonyms are the most common markers of national identity. The studier uses differentiated concepts of «Ukrainian political and cultural identity» (Plokhii, 2019: 296). The lexical items *identity*, *self-identification*, *Ukrainian self-consciousness* form the lexical-semantic field of *national identity* in the study text.

Studiers often include the following concepts in the differential features of national identity: *territory*, *religion*, *language*. However, their assessment and identification role in relation to the integrity of the Ukrainian nation is defined differently. Historian Ya. Hrytsak writes: «Ukrainians managed to become a modern nation in exceptionally unfavorable circumstances. Assuming that the nation must have a common language, historical memory, religion, none of these characteristics is fully appropriate for Ukraine [...] it is unclear how did Ukrainians manage to declare in the late twentieth century their political independence and form a viable and stable the state?» (Hrytsak, 2019: 10). In fact, the historian himself answers this rhetorical question: «For the majority of the Ukrainian population, the problem of choosing an identity was to abandon social (Cossacks, serfs, grain farmer), confessional (Orthodox, Greek Catholics), regional (Ruthenians, Little Russians, Poleshuks, Boykos, Hutsuls) and other self-definitions, in giving preference to the national concept – «Ukrainian». The national consciousness of Ukrainians existed at the most primitive level: they knew who they were not – Catholics, Russians, etc., because differences in language, religion, clothing, customs, etc. were easily identified at the household level. However, they did not know what part of the larger nation they are a part of» (Hrytsak, 2019: 28).

In the *national identity* Ya. Hrytsak distinguishes the levels of national consciousness – everyday, household and higher, acquired through education and work of the spirit: «In fact, most

of the attributes of a nation's existence – language, territory, traditions, etc. – do not exist in nature in a ready-made form; they are all created to some extent by the conscious efforts of several generations of national intellectuals, politicians and public figures» (Hrytsak, 2019: 10). According to the studier, Ukrainian identity is a variable category: «It is no longer rigidly connected with the Ukrainian language. Russian-speaking Ukrainian nationalism has become a reality that requires a separate explanation» (Hrytsak, 2019: 594). Among the arguments of the historian – ideologue of the modern Ukrainian nation – the following achievements of Ukrainian independence: democratization of society, the emergence of a new middle class, change of generations, blurring the line between the regional division of Ukraine and more.

Discussions continue in connection with different understandings of the concepts of *national state*, *national ideology*, *ethnic and national principle of statehood*. It is no coincidence that the ideologist of state independence of Ukraine I. Dziuba called the collection of his articles «Ukraine in search of a new identity». He distinguishes between the concepts of *national (state)*, *ethnic*, *historical*, *territorial*, *linguistic*, *cultural identity*.

Under the the conditions of globalization processes, the creation of new states and the formation of new national identities is taking place at the same time. National communities face the challenge of time: how to preserve identity, language, culture and at the same time to ensure intercultural interaction in a globalized world.

The scientist writes about the disharmony between the Ukrainian *ethnic identity* and the *identity of Ukraine as a state*, about the assumed options for the development of two levels of identity. He sees three such options:

1. Extinction of Ukrainian ethnic identity, its dissolution in the broader polyethnic identity of Ukraine as a state. According to the author, this is a path of losses – political, cultural, linguistic, humanistic.

2. The establishment of Ukraine as a state of the titular ethnic group – assimilation or marginalization of national minorities, which causes interethnic conflicts inherent in a totalitarian society. This option does not correspond to the historical experience of the Ukrainian ethnos, in particular its psycho-culture.

3. The third optimal option is the cultivation of identity as a broad framework for different ethnic and cultural identities, i.e. the formation of a ***modern Ukrainian political nation united around the ethnocultural dominant of the indigenous ethnos***.

In the state of the Ukrainian people, the law provides for the right to various forms of socio-cultural self-organization of national minorities. At the same time, there should be a constructive, energetically powerful center of gravity – Ukrainian culture in modern Ukrainian society (Dziuba, 2006: 156–157). According to I. Dziuba, for the modern Ukrainian political nation it is important to speak not about «the lost identity of Ukrainian culture and its restoration, but about the creation of a new identity based not only on traditions but also on current cultural consciousness focused on world cultural experience» (Dziuba, 2006: 259). The scientist constantly emphasizes the inseparable connection between culture and language, the integrity of culture: «Culture becomes a way of expressing national identity and revealing the meaning of the people's existence. Moreover, culture is the self-creation of a nation in time and space» (Dziuba, 2006: 246). We pay attention to the logical and psychological meaning of words with the component SELF, for example: *self-consciousness*, *self-identification*, *identity*, *self-sufficiency*, *self-discovery*, *self-realization*, *self-affirmation*, *self-understanding*, *self-realization*, *self-correction*, *self-preservation*, *self-determination*, *self-humiliation*, *self-identity*. It is significant that such a word-forming series was historically formed in the history of the Ukrainian literary language and intensified in the language thinking of many generations of Ukrainians.

In the days of T. Shevchenko and P. Kulish, the dictionary of the Ukrainian language did not record the book word *identity* (and even more so its modern equivalent – *identitas*), but it was the work of Ukrainian geniuses that reflected the state of national-linguistic consciousness (Yermolenko, 2019: 3–13). Not all Ukrainian intellectuals perceived the Ukrainian language as

a feature of national identity. Some intellectuals saw the Ukrainian language only as a language of folklore, fiction, in fact as an ethnographic phenomenon. In the Russian Empire, it was customary to distinguish between the Russian, Little Russian and Great Russian languages, distinguishing the latter as a common language for the Eastern Slavs, through which new European ideas came to each nation. In order to create new literature in the Ukrainian language, with new scientific ideas, it was required, according to P. Kulish, «to create a *self-conscious, self-understanding, identifying its way, thinking of its future nation*» (Kulish, 1989: 408). For P. Kulish as the person in charge of cultural and educational activities, the idea of raising the Ukrainian language from an ethnographic level to a cultural and literary level was important. Therefore, the writer was engaged in translations from Western European languages, enriching the vocabulary of the national language.

P. Kulish expresses an interesting opinion about European civilization in his «Letter to the Ukrainian intelligentsia»: «European civilization is not something we hate, as the Moscow Slavophiles, who have declared the West rotten and invented a Russian view of science and art. We study in a friendly way everything that has been developed by other societies and peoples, but hope for benefits for our people only from the peculiar development of own moral forces and from the increase of means of subsistence on its native soil» (Kulish, 1962: 10).

The problem of national-linguistic identity concerned various social spheres of the use of the Ukrainian language, as well as the interaction of folk and cultural-civilizational sources of the development of the literary language. The pervasive idea of connection of Ukrainian literature and culture with the national-linguistic consciousness can be traced in M. Drahomanov's ponderisms: «Once Mr. Kulish pointed to the «lower-class people» of Ukrainian literature as its greatest glory... If we were lucky enough to produce literature strictly peasant in language, dedicated to the interests of the largest mass of our region, now the lowest social, and at the same time literature, animated by the highest ideals of European civilization, then we would appear something truly original in the cultural world...» (Ushkalov, 2019: 195). On the importance of literature, language and historical memory for the formation of national-linguistic consciousness, and hence identity, the scholar wrote: «In Zurich, neither the second Kobzar, nor the second Kostomarov will be written, nor even Robinson Crusoe will be translated into our language, nor will they write a lexicon or grammar. And I think that until we develop a lexicon and grammar, publish monuments of our language from the XI century to songs, write the history of our people and the library of folk sciences – until then we have to sit, sprinkling ashes on our heads, not involving into politics and not writing proclamations» (Ushkalov, 2019: 201–202).

For Ukrainian intellectuals (educators, populists, Ukrainophiles) of the second half of the XIX – early XX centuries the problem of Europeanization of Ukrainian society was relevant, but the changes of civilization at that time drew their attention to the phenomenon of *national self-consciousness, self-determination, cultural self-identification*, to the deepening of historical and cultural *self-cognition*.

The concept of national identity distinguishes between the phenomenon of everyday consciousness (identity) and higher phenomena of the spirit, which indicate to which people, nation people belong. In the context of globalization, sometimes people try to classify language to the first level, but this does not apply to the deep layers of identity, what is embedded in the semantics of the component SELF that is closest to a person, to his/her self-consciousness.

A. Lyubka skillfully conveyed the difference between different levels of identity in the literary text. His fascinating story about a trip to the Balkans (in search of barbarians) is a story about different national-state, national-linguistic, national-cultural identities and mentalities. In the laconic description of the perception of the border that separated Vynohradiiv, his hometown and the West, there are foreign words, the origin of scientific terms *identical, mental*, woven into elaborate metaphorical structures, such as: «We then lived as if in the last century, and abroad, which began a few miles from us, was already the next century. After all, the border separates not only countries and people, it also divides epochs, past and future». The writer sees the identical nature on both banks of the Tisza: «... the other bank is no different at all. The same trees, grass, sky, river water

licking the coastal pebbles – all **identical**. And yet there was a border between these similarities».

The author compares different mentalities: «My peers from the European Union have no fear of the border, they often do not consider the border as something serious at all. **And it is in this perception – the mental border between us** I was afraid of the border, because I come from that part of the world where it – the border – is more important than a man» (Liubka, 2019: 22).

Traveling through the modern Balkans, A. Liubka gets acquainted with the way of life, customs, culture of different peoples, notices that «the geographical features of the country to some extent determine the nature of the people» (Liubka, 2019: 52). Explanation of the history of the word *barbarian* – «Greeks called barbarians all foreigners whose languages they did not understand. **Barbarian – another, foreign, abroad – linguistic, cultural, state**» (Liubka, 2019: 28) is actually about the artistic and figurative definition of the concept of national identity – linguistic, cultural, state.

Socio-cultural markers of identity, according to the writer, are characteristic of different regions of Serbia: «Vojvodina, an autonomous region in northern Serbia, looks down on the rest of the country. It is multicultural, developed, and the lower part of Kosovo is abandoned, dangerous and bloody» (Liubka, 2019: 64–65). Writing about Serbs, Croats, Slovenes, Romanians, A. Liubka draws attention to their territorial self-identification: «Serbs identify themselves as Balkans, and Romanians do not call themselves Balkans. Croats are not the Balkans. Slovenes and Croats believe that they belong to Central Europe culturally, historically and even geographically. This is the mentality of Romanians» (Liubka, 2019: 68–69).

The author's observations about the magical connection between the alphabet and technical progress are interesting: he states the fact that none of the «Cyrillic» countries has become rich yet, cf.: «In Serbia, handwriting is Cyrillic, and PC, telephone type-writing – in Latin» (Liubka, 2019: 89). Such a division exists between the ordinary and the exceptional, sacred. The use of two alphabets for Serbian identity is not a threat. Historical chapters in the Serbian novel are written in Cyrillic, and about modern life – in Latin, that is, in the Serbian mentality live both principles: Eastern and Western.

In A. Lyubka's literary text, the concept of identity is closely connected with the mentality: «In Greece, Macedonians are considered a mixture of Greeks, Turks, Bulgarians, Albanians and Serbs. Slavophones are Greeks who began to speak Slavic. In Sofia, the Macedonian language is a dialect of Bulgarian. Macedonianization of Macedonia. They became ripe for struggle for own identity in 1903 – Ilinden Uprising. Monuments (there are 40 of them in the central square) should help» (Liubka, 2019: 91–92). Observations of religious buildings lead the author to the following opinion: Islam and Christianity are so similar that they could be one religion; they should be added with the first religion – Judaism.

The writer sees much in common between Slovenia (the capital of Ljubljana), which was the most developed in Yugoslavia, and Ukraine. According to the author's observations, the people of Slovenia have a different, non-Balkan mentality. A. Lyubka learns the peculiarities of mentality by analyzing the language, i.e. the inner emotional state, the associations of speakers, and the everyday culture of the people.

**Conclusions.** The formation of an independent state has actualized the theme of national identity in the context of modern globalization. Linguistic analysis (lexical-semantic, linguo-cognitive) is supplemented by a contextual interpretation of the content of the terminological concept of «national identity». In scientific (historical, culturological, ethnological) texts the interpretation of varieties of identity with the focus on the concepts of «national» and «ethnic» identity is traced. The conclusion about the historical variability of the category of national identity is made. The authors of modern historical studies connect the phenomenon of national identity with the creation of the modern Ukrainian nation. Comparison of scientific and artistic interpretation of the concept of national identity opens the prospect of studying the types of identities and linguo-cognitive structuring of each of them.

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## Анотація

**Постановка проблеми.** Проблема національної ідентичності актуалізувалася у зв'язку з розбудовою незалежної, самостійної Української держави. Вербалізоване поняття «ідентичність» осмислюють у широкому історичному й геополітичному контекстах, проєктуючи висновки на державну політику, соціально-економічне становище, національно-культурні процеси в суспільстві. Потребує дослідження лінгвокогнітивний зміст терміна «національна ідентичність», який використовують у наукових, художніх текстах.

**Мета статті.** Здійснити аналіз лексичної семантики слова ідентичність у сучасній українській літературній мові, виявити особливості його тлумачення в лексикографічних джерелах, простежити функціонування словосполучення національна ідентичність у наукових текстах і окреслити специфіку вербалізації понять «ідентичність», «ментальність» у художньому тексті.

**Методи дослідження.** У дослідженні використано метод зіставного аналізу словникових тлумачень реєстрових слів ідентичний, ідентичність для обґрунтування стилістичного маркера книжне (слово) в сучасній українській літературній мові, а також контекстуально – інтерпретаційний метод для структурування змісту терміна національна ідентичність, виявлення особливостей вербалізації відповідного поняття у науковому і художньому текстах.

**Основні результати дослідження.** Поширене в сучасних гуманітарних науках

вербалізоване поняття «ідентичність», зокрема його семантична структура, потребує уточнення саме в контексті термінологічного значення стосовно до представників нації, національної культури, тобто до **національної** ідентичності. Видані в різний час словники інішомовних слів, тлумачні словники сучасної української мови не фіксують термінологічного значення лексеми ідентичність, семантично пов'язаної із поняттям «нація».

Характерна ознака ідентичності передбачає логічний процес порівняння, зіставлення предметів, явищ, понять і виявлення спільної ознаки – однакового, тотожного змісту, про що свідчать наведені в словниках словосполучення. На відміну від зафіксованих у лексикографічних джерелах ілюстрацій актуалізоване в сучасній літературній мові словосполучення національна ідентичність указує на вищий ступінь абстракції: ознака репрезентує синтез спільного (вказівка на спільні ознаки, притаманні представникам певної нації) і відмінного (наявна сема протиставлення іншим націям з їхніми ідентичними ознаками). Сучасні наукові тексти гуманітарної сфери розширюють сполучуваність слів ідентичний, ідентичність, які утворюють нові словосполучення, набуваючи нового термінологічного змісту в системі понять історії, філософії, політології, соціології, культурології, лінгвістики.

Синонімізація слів нація, етнос у сучасному науково-публіцистичному дискурсі спричинила паралельне вживання словосполучень національна ідентичність і етнічна ідентичність, у яких ототожнено значення лексем нація, етнос. До диференційних ознак національної ідентичності дослідники найчастіше зараховують такі поняття: територія, релігія, мова. Проте оцінку їх та ідентифікаційну роль щодо цілісності української нації визначають неоднаково. У дискусіях про модерну українську націю розрізняють поняття національної (державної), етнічної, історичної, територіальної, мовної, культурної ідентичності. Поняття національної ідентичності пов'язане з лінгвопрагматичним змістом терміна ментальність, по-різному інтерпретованого в наукових і художніх контекстах. В українській літературній мові історично сформувався словотвірний ряд, що об'єднує слова з компонентом САМО: самосвідомість, самоототожнення, самобутність, самодостатність, самовиявлення, самореалізація, самоствердження, саморозуміння, самоздійснення, самокоригування, самозбереження, самоозначення, самоприниження, самостояння. Логічно-психологічний зміст цих номінацій співвідносний із термінами національна ідентичність, ментальність.

**Висновки і перспективи.** Утворення незалежної Української держави актуалізувало тему національної ідентичності в контексті сучасної глобалізації. Лінгвістичний аналіз (лексико-семантичний, лінгвокогнітивний) доповнений контекстуальною інтерпретацією змісту термінологічного поняття «національна ідентичність». У наукових (історичних, культурологічних, етнологічних) текстах простежено тлумачення різновидів ідентичності із зосередженням уваги на понятті «національна» та «етнічна» ідентичність. Зроблено висновок про історичну змінність категорії національної ідентичності. Автори сучасних історичних досліджень пов'язують феномен національної ідентичності із творенням модерної української нації. Порівняння наукового і художнього тлумачення поняття національної ідентичності відкриває перспективу вивчення різновидів ідентичностей і структурування семантики кожного із них.

**Ключові слова:** нація, етнос, модерна українська нація, національна ідентичність, категорії національної ідентичності, науковий і художній контекст.

### **Abstract**

**Background.** The problem of national identity became relevant in connection with the development of an independent, sovereign Ukrainian state. The verbalized concept of «identity» is understood in broad historical and geopolitical contexts, projecting conclusions on public policy, socio-economic situation, national and cultural processes in society. The linguo-cognitive meaning of the term «national identity», used in scientific and literary texts, needs to be studied.



**Purpose.** To analyze the lexical semantics of the word identity in the modern Ukrainian literary language, to identify features of its interpretation in lexicographic sources, to trace the functioning of the phrase national identity in scientific texts and to outline the specifics of verbalization of «identity», «mentality» in the literary text.

**Methods.** The study uses a method of comparative analysis of dictionary interpretations of register words identical, identity to substantiate the stylistic marker book (word) in modern Ukrainian literary language, as well as contextual – interpretive method for structuring the meaning of the term national identity, identifying features of verbalization in scientific and literary texts.

**Results.** The verbalized term «identity» common in the modern humanities, in particular its semantic structure, needs to be clarified in the context of terminological meaning in relation to the representatives of the nation, national culture, i.e. national identity. Dictionaries of foreign words published at different times, explanatory dictionaries of the modern Ukrainian language do not fix the terminological meaning of the lexical item identity, semantically related to the concept of «nation».

A characteristic feature of identity involves a logical process of conferring, comparing of objects, phenomena, concepts and identifying a common feature – the same, identical content, as evidenced by the phrases given in dictionaries. In contrast to the illustrations recorded in lexicographical sources, the phrase national identity actualized in modern literary language indicates a higher degree of abstraction: the feature represents the synthesis of common (indicating common features inherent in a certain nation) and different (some of opposition to other nations with their identical features). Modern scientific texts in the humanities expand the combination of words identical, identity that form new phrases, acquiring a new terminological meaning in the system of concepts of history, philosophy, political science, sociology, culturology, linguistics.

Synonymization of the words nation, ethnos in modern scientific and journalistic discourse has led to the parallel use of the phrases national identity and ethnic identity that identify the meaning of the lexical items nation, ethnos. Studies often include the following concepts in the differential features of national identity: territory, religion, language. However, their assessment and identification role in relation to the integrity of the Ukrainian nation is defined differently. In discussions about the modern Ukrainian nation, the concepts of national (state), ethnic, historical, territorial, linguistic, cultural identity are distinguished. The concept of national identity is related to the linguo-pragmatic meaning of the term mentality, interpreted differently in scientific and literary contexts. The Ukrainian literary language has historically formed a word-forming series that combines words with the component SELF: self-consciousness, self-identification, identity, self-sufficiency, self-discovery, self-realization, self-affirmation, self-understanding, self-realization, self-correction, self-preservation, self-determination, self-humiliation, self-identity. The logical and psychological meaning of these nominations is correlated with the terms national identity, mentality.

**Discussion.** The formation of an independent state has actualized the theme of national identity in the context of modern globalization. Linguistic analysis (lexical-semantic, linguo-cognitive) is supplemented by a contextual interpretation of the content of the terminological concept of «national identity». In scientific (historical, culturological, ethnological) texts the interpretation of varieties of identity with the focus on the concepts of «national» and «ethnic» identity is traced. The conclusion about the historical variability of the category of national identity is made. The authors of modern historical studies connect the phenomenon of national identity with the creation of the modern Ukrainian nation.

Comparison of scientific and artistic interpretation of the concept of national identity opens the prospect of studying the types of identities and linguo-cognitive structuring of each of them.

**Keywords:** nation, ethnos, modern Ukrainian nation, national identity, categories of national identity, scientific and literary context.

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