

DOI: 10.31548/hspedagog14(4).2023.218-223

УДК 1. 316.6

## THE INFLUENCE OF THE REVOLUTION OF DIGNITY ON THE NATIONAL IDENTITY OF UKRAINIANS

SHEKHOVTSOVA-BURIANOVA V. A., assistant Department of Philosophy and International Communication

*National University of Life and Environmental Sciences of Ukraine*E-mail: [shekhovtsova.burianova@nubip.edu.ua](mailto:shekhovtsova.burianova@nubip.edu.ua)

ORCID:0000-0002-4227-2253

**Abstract.** *The article analyzes the impact of the Revolution of Dignity on cultural aspects of national identity, including language, symbols, and common values of Ukrainians. The article examines the impact of the Revolution of Dignity on cultural aspects of national identity, including language, symbols, and common values of Ukrainians. The article examines the important topic of the impact of the Revolution of Dignity on the national identity of the Ukrainian people. The Revolution of Dignity, which took place in Ukraine in 2013-2014, had a significant impact on Ukrainian society and its perception of its own national identity. The results of the study can be useful for understanding the current political and socio-cultural situation in Ukraine and other countries where national identity plays an important role.*

**Key words:** *identity, nation, society, patriotism, European integration, self-identification.*

**Topicality.** The «Revolution of Dignity» had a significant impact on the acceleration of democratic transition, strengthening of civil society institutions, and formation of national self-awareness. The «Revolution of Dignity» witnessed new shifts in public consciousness, which, in fact, determined the civilizational choice of Ukraine. In the course of public speeches, not only the clan-oligarchic structure of political power was broken, but also a fundamental transformation of political and legal consciousness took place. The mass actions of Ukrainians led to a revolutionary transformation/reinstitutionalization of society.

The socio-political changes in Ukraine at the end of 2013 - the beginning of 2014 became an example of an unprecedented state of public and political mobilization, which is determined not only by the importance for citizens of the problem of the geopolitical choice of the ruling elite of Ukraine, but primarily by the «quality» of the political regime, including the extent of the citizens' ability

to realize their rights and freedoms, the attitude of the ruling elite and power structures to certain forms of civil resistance.

**The purpose** of the article is to analyze the influence of the Revolution of Dignity on the national identity of the Ukrainian people.

**Research materials and methods.** The article uses scientific publications of domestic and foreign authors regarding the problems of the language aspect. The article uses the analytical, hermeneutic, comparativist method and the method of comparison and observation.

**The results.** The «Revolution of Dignity» laid the foundation for the construction of a civil Ukrainian nation - the protesters spoke under civil slogans - for a pro-European Ukraine, against corruption, police arbitrariness, restrictions on human rights, and for media freedom. The "Revolution of Dignity" set new accents aimed at the formation and affirmation of the all-Ukrainian identity. The "Revolution of

Dignity" and the post-Maidan processes began to unite citizens, became a powerful impetus to the awakening of national self-awareness and national pride - they began to be proud of being Ukrainians. Vyshyvanky became a popular and fashionable brand among different segments of the population, Constitution Day and Independence Day became public holidays. Ukrainians began to realize themselves as citizens who are able to influence the events taking place in the state. All-Ukrainian identity acquires features of civic identity, which involves not only the awareness of oneself as a citizen of this country, but also active participation in its life [1].

However, in order to consolidate the positive consequences of overcoming the identity crisis in Ukraine, it is necessary to review the policy of reproduction of the political nation, taking into account ethnic and regional characteristics, involving society both in national branding and in the self-organization of territorial communities for the purpose of managing cities and regions. Under such conditions, according to T. Nagornyak, the key factors «must be policy correction towards the transparency of the actions and decisions of the state and local self-government bodies, the strengthening of social capital in society and the reproduction of the political identity of the nation-state on the basis of the territorial and ethno-cultural identities of the residents of the territories», and the social capital of communities and the capital of loyalty of certain groups «is capable of becoming a tool for resolving contradictions between the state and society as a result of the transformation of interpersonal trust of citizens into institutional trust in the authorities (as in members of their community) and the formation of generalized public trust» [7].

Kyrydon A.M. notes that the "Revolution of Dignity" has become a marker and a powerful impetus for

processes in the modern history of Ukraine, as well as a litmus test for the European community as a whole. In particular:

a) domestically, it made significant adjustments to the processes of self-identification (identity reformatting) and the creation of a political nation;

b) in the foreign policy dimension - in the perception of Ukraine's place in the world as a subject of international relations [4].

The events of the end of 2013 - the beginning of 2014 demonstrated that during the years of independence, a new post-Soviet generation was formed in Ukraine, which is ready to defend European values by democratic methods. It was the youth who acted as the driving force of Euromaidan.

A. Ruchka believes that the largest discrepancies in the indices for such value priorities (for the period 2012–2014) means that during extraordinary events, the mentality of our citizens is subject to a certain value metamorphosis, which is primarily associated with a noticeable increase in the importance of patriotism, democracy, creative individualism, cultural competence. Equal opportunities for all, the moral and psychological state of society and national and cultural revival can also be added to this group of values, the indices of which increased statistically significantly in 2014. If the first of them reinforces the importance of democracy, then the second indirectly represents, apparently, the importance of solidarity our society. As for the national and cultural revival, the growth of its index indicates, first of all, the revitalization (revitalization) of certain traditional values (historical, religious, folk), which are really necessary for society during rapid changes and extraordinary events [5].

In his article, Mykola Ryabchuk notes that from August 2013 to August 2014, the indicators changed dramatically: independence was now supported by 76% of respondents, 12%

did not support it, and only the percentage of «undecided» remained almost unchanged. In another five years, support for independence increased to 82%, opposition remained almost the same - 11%. The most interesting changes occurred in two ethno-cultural groups, which are distinguished by sociologists, conditionally dividing the respondents into Ukrainian-speaking Ukrainians, Russian-speaking Ukrainians and ethnic Russians. The changes in the first group turned out to be relatively small and generally predictable, since Ukrainian-speaking Ukrainians have always been most clearly pro-Ukrainian. So now their support for independence is expected to have increased from 77% to 90%. Much more radical changes, however, occurred in the other two groups. Support for independence among Russian-speaking Ukrainians increased from 54% in 2013 to 78% in 2020; and among ethnic Russians it jumped from 35% to 73% [8].

In his work, V. Kulyk notes that Euromaidan and Russian aggression in Crimea and Donbas caused tangible changes in ethno-national identities, which were manifested primarily in the stronger attachment of many people to Ukraine and greater alienation from Russia [7].

In particular, in social networks and other public forums, numerous testimonies of persons of Russian origin and/or who mainly use the Russian language in everyday life appeared, that they felt more Ukrainian and less (or stopped feeling) Russian. Although these changes in self-perception were not necessarily reflected in how people classified themselves by nationality, a comparison of respondents' answers in surveys before and after Euromaidan and the start of the war revealed significant changes in self-definitions by both nationality and native language - not only in Ukraine in general, but also in the eastern and southern regions in particular.

The changes of recent years can be characterized as the de-Russification of the Ukrainian population «from below», that is, the conscious or not fully conscious rejection of discredited Russianness in identification and, to a lesser extent, language practice [7].

Language is the main factor in the formation of a nation's identity. Language ensures unity, cultural development of national spirituality, preservation of national identity and mentality of the nation. In the state-building process, the main task of the language is to distinguish the state from other countries, to establish the nation and the state among the multilingual community.

On the one hand, the share of residents of Ukraine who affirm their Ukrainian nationality and native language gradually increased during the years of Independence, and especially after Euromaidan and Russian aggression. Speaking of groups, the post-imperial Russian «superminority» has ceased to exist, although there are still more people who consider themselves Russian than members of all other minorities combined. Quantitatively, Russians have simply become a minority, and a vulnerable one in view of the permeability of the boundary that separates it from the Ukrainian majority. But if we listen to the constructivist call not to reduce ethnicity to clearly defined groups, then the dynamics of identifications appear as a change in the attractiveness of certain categories, which is influenced by discourses prevalent in society. On the other hand, this dynamic is inextricably linked to a change in the interpretation of the categories by which people identify themselves.

As more people of Russian or mixed origin begin to perceive themselves as Ukrainians, this category acquires a greater civic component, even if these people themselves do not always recognize the choice of identity with regard to citizenship, because the

majority still adheres to the traditional idea of nationality and native language as hereditary and, therefore, invariable categories. Since self-defined nationality combines ethnic and national identification, it cannot in any case be considered a measure of ethnic identity alone. In the same way, the native language reflects not only the linguistic dimension of identity, irreducible to ethnic identity and language practice, but also this practice itself, especially for those Russian speakers who have adopted Ukrainian nationality and native language, but have kept the usual language of everyday communication. Scholars must recognize that different characteristics may reflect different aspects of ethnolinguistic identity, so it is necessary to clarify the specific meaning of these characteristics in different contexts [7].

Language is an important element in the formation of ethnic self-awareness. In its turn, ethnic self-awareness is formed in the process of self-awareness by an individual as to his place and role in the family, community, society, and ethnicity. Language affects the formation of oral creativity, which in turn is the identification of the people.

The Revolution of Dignity directly influenced the change of the religious environment in Ukraine. Namely, the transition between the UOC MP to the UOC KP.

The sociological service of the Razumkov Center monitored the state and trends of religiosity in Ukrainian society from 2000 to 2018. The study was conducted from October 4 to 9, 2019 with the support of the Konrad Adenauer Foundation Representation in Ukraine. The research was carried out in all regions of Ukraine, with the exception of Crimea and the temporarily occupied regions of Donetsk and Luhansk regions. 2015 respondents over the age of 18 were surveyed. The theoretical sampling error does not exceed 2.3%.

According to the research, during 2000-2013 there is a tendency of a gradual increase in the share of UOC-KP faithful among citizens who identified themselves with Orthodoxy - if in 2000 they were 18%, then in 2013 - 26% of Orthodox believers. The share of faithful UOC(MP) increased significantly between 2000 and 2010. (from 14 to 35%), but its decline was observed later (to 28% in 2013). After 2013, for the reasons described above, the trend of the outflow of believers from the UOC and the increase in the number of faithful UOC-KP accelerated, and in 2018 the number of believers of these churches was, respectively, 19% and 43% among citizens who considered themselves Orthodox, 12% and 29%, respectively, among all respondents.

In December 2018 The UOC-KP and the Ukrainian Orthodox Church merged into the Orthodox Church of Ukraine, which in January 2019 received a Tomos on autocephaly from the Ecumenical Patriarchate. However, already in May, the Honorary Patriarch of the OCU Filaret withdrew his signature under the decision on the creation of the OCU and announced the restoration of the Kyiv Patriarchate - which was supported by some bishops and groups of faithful UOC-KP. At that time, 13% of the country's citizens, or 20% of the Orthodox, identified themselves with the OCU; to the UOC-KP – 8% and 12%, respectively; to the UOC(MP) – 11% and 16%, respectively (Appendix 1 and 2) [9].

### **Conclusions and perspectives.**

The Revolution of Dignity influenced the development of patriotic education of the youth of Ukraine. The development of a sense of patriotism is inextricably linked with its effectiveness in realizing one's own identity, which is more concretely manifested in active social activities and actions. Patriotism is one of the most important components of individual and social lifestyle. Also, the Revolution of Dignity influenced the search for one's

own identity. After all, identity can change due to socio-political aspects and the influence of other states.

After all, national identity promotes economic development, fosters trust among citizens, and generates support for strong social protection systems. National identity is important and unites all citizens into one group. Shared identity defines the belonging of citizens to a particular country and compares them with other persons who are also citizens or other persons from other countries. A clear national identity is needed to unite all citizens.

The Revolution of Dignity contributed to the strengthening of national self-awareness among Ukrainians. The Revolution of Dignity also influenced the socio-cultural identity of Ukrainians, contributing to the development of patriotic values and cultural symbols. The Revolution of Dignity emphasized the importance of Ukrainian language and culture as components of national identity. She encouraged many to speak Ukrainian and support national traditions. In general, the Revolution of Dignity had a significant impact on the identity of the Ukrainian people

### References

1. Kulyk V. (2016) National Identity in Ukraine: Impact of Euromaidan and the War. *Europe-Asia Studies*. Vol. 68. No. 4. 588–608.
2. Bevez T. A., Zorych O. O., Zuykovska A. A. (2014) *Politychni mekhanizmy formuvannya hromadyans'koyi identychnosti v suchasnomu ukrayins'komu suspil'stvi: monohrafiya* [Political mechanisms of civic identity formation in modern Ukrainian society: monograph]. K.: IPIEND im. I. F. Kurasa NAN Ukrayiny, 65.
3. Kyridon A. M. (2015) *Yevromaydan. Revolyutsiya Hidnosti: prychny, kharakter, osnovni etapy*

[Euromaidan. Revolution of Dignity: causes, nature, main stages]. *Istor. pam"yat'*, Vol. 33.

4. Kulyk V. (2017) *Hibrydna derusyfikatsiya. Krytyka* [Hybrid derussification. Critics]. 7–8.

5. Kulyk V. (2016) *Mova y identychnist' v Ukrayini pislya Yevromaydanu* [Language and identity in Ukraine after Euromaidan]. *Naukovi zapysky IPIEND im. I. F. Kurasa NAN Ukrayiny*. Vol. 2 (82). 90–103.

6. (2019) *Derzhava i Tserkva v Ukrayini - 2019: pidsumky roku ta perspektyvy rozvytku vidnosyn (informatsiyi materialy)* [State and Church in Ukraine-2019: results of the year and prospects for the development of relations (informational materials)]. Kyiv. URL: [http://razumkov.org.ua/uploads/article/2019\\_Religiya.pdf](http://razumkov.org.ua/uploads/article/2019_Religiya.pdf)

7. Nagorna L. (1998) *Politychna kul'tura ukrayins'koho narodu: istorychna retrospektyva i suchasni realiyi* [Political culture of the Ukrainian people: historical retrospective and modern realities]. K.: Stylos. 142

8. Ruchka A. (2014) *Tsinnisna metamorfoza v mental'nosti hromadyan Ukrayiny pid chas nadzvychnykh podiy 2014* [Value metamorphosis in the mentality of citizens of Ukraine during the extraordinary events of 2014]. In: *sotsiologiyi NAN Ukrayiny*. Vol. 1, issue 1 (15). 117–124.

9. Ryabchuk M. (2021) *Maydan i okolytsi. Esey pro nezalezhnist'* [Maidan and its surroundings. Essay On Independence].

### Список використаних джерел

1. Kulyk V. National Identity in Ukraine: Impact of Euromaidan and the War. *Europe-Asia Studies*. 2016. Vol. 68. No. 4. P. 588–608.
2. Бевз Т. А., Зорич О. О., Зуйковська А. А. Політичні механізми формування громадянської ідентично-

сті в сучасному українському суспільстві: монографія. К.: ІПіЕНД ім. І. Ф. Кураса НАН України, 2014. С. 65.

3. Киридон А. М. Євромайдан. Революція Гідності: причини, характер, основні етапи. Істор. пам'ять, 2015. Вип. 33. С. 29

4. Кулик В. Гібридна дерусифікація. Критика, 2017. Ч. С. 7–8.

5. Кулик В. Мова й ідентичність в Україні після Євромайдану. – Наукові записки ІПіЕНД ім. І. Ф. Кураса НАН України, 2016. Вип. 2 (82). С. 90–103.

6. Держава і Церква в Україні - 2019: підсумки року та перспективи розвитку відносин (інформаційні матеріали). Київ. 2019. Режим доступу: [http://razumkov.org.ua/uploads/article/2019\\_Religiya.pdf](http://razumkov.org.ua/uploads/article/2019_Religiya.pdf)

7. Нагорна Л. Політична культура українського народу: історична ретроспектива і сучасні реалії. К.: Стило, 1998. С. 142.

8. Ручка А. Ціннісна метаморфоза в ментальності громадян України під час надзвичайних подій 2014 р. Ін-т соціології НАН України, 2014. Т. 1, вип. 1 (15). С. 117–124.

9. Рябчук М. Майдан і околиці. Есей про незалежність. Режим доступу:

<https://m.krytyka.com/ua/articles/maidan-i-okolytsi-esei-pro-nezalezhnist>

URL:

<https://m.krytyka.com/ua/articles/maidan-i-okolytsi-esei-pro-nezalezhnist>

## ВПЛИВ РЕВОЛЮЦІЇ ГІДНОСТІ НА НАЦІОНАЛЬНУ ІДЕНТИЧНІСТЬ УКРАЇНЦІВ Шеховцова-Бурянова В. А.

**Анотація.** У статті проаналізовано вплив Революції Гідності на культурні аспекти національної ідентичності, включаючи мову, символіку та спільні цінності українців. Стаття розглядає вплив Революції Гідності на культурні аспекти національної ідентичності, включаючи мову, символіку та спільні цінності українців. Стаття розглядає важливу тему впливу Революції Гідності на національну ідентичність українського народу. Революція Гідності, яка відбулася в Україні у 2013-2014 роках, мала значущий вплив на українське суспільство та його сприйняття власної національної ідентичності. Результати дослідження можуть бути корисними для розуміння сучасної політичної та соціокультурної ситуації в Україні та інших країнах, де національна ідентичність грає важливу роль.

**Ключові слова:** ідентичність, нація, суспільство, патріотизм, євроінтеграція, самоідентифікація.