

### **Understanding of National Identity through the Prism of the Phenomenon of Aggression**

In the context of the modern processes of globalization, the question of national identity for preserving Ukrainian state's integrity and might is super-important. The object of our research are mental models of aggression's study which can help to draw up, as a basis for the development and prosperity of the state, the optimization determinants of the Ukraine's socio-cultural environment. Ukrainians must learn to integrate into the globalization supranational processes while maintaining their national uniqueness.

**Key words:** national identity, globalization, aggression, self-organization hostile/instrumental aggression, entropy.

В контексте современных процессов глобализации вопрос национальной идентичности для сохранения целостности и мощи украинского государства является сверхактуальным. Объектом данного исследования стали мыслительные модели агрессии, изучение которых делает возможным выработку детерминант оптимизации социо-культурной среды Украины, как основы развития и процветания государства. Украинцы должны научиться интегрироваться в глобализационные наднациональные процессы, сохраняя при этом свою национальную уникальность.

**Ключевые слова:** национальная идентичность, глобализация, агрессия, самоорганизация, враждебная / инструментальная агрессия, энтропия.

В контексті сучасних процесів глобалізації питання національної ідентичності для збереження цілісності та міці української держави є

надактуальним. Об'єктом даного дослідження стали мисленнєві моделі агресії, вивчення яких уможлиблює визначення детермінант оптимізації соціо-культурного середовища України, як підґрунтя розвитку та процвітання держави. Українці мають навчитись інтегруватись в глобалізаційні наднаціональні процеси зберігаючи свою національну унікальність.

**Ключові слова:** національна ідентичність, глобалізація, агресія, самоорганізація, ворожа / інструментальна агресія, ентропія.

Sad to realize that upon 25 years of anniversary of Independence Ukraine still stands at the crossroads in front of the choice between an active European integration with leveling certain national interests in favor of this process or preserving and increasing national identity equity, that will not always comply with the general globalization disposition of international policy.

Why does the issue of national identity seem so urgent? Because it determines (in large extent) the strength of the state, which protects primarily national interests and is able to resist the globalization, which often brings too much entropy in such a system, as a state. Because forming of national identity is a root-question lying in the base of many problems. On the one hand, preservation and enhancement of national peculiarities is the state-forming factor, without which it would not take a revolution of dignity. Contrariwise, radical forces that do not accept the globalization processes and are ready to hopple good international relations with others, often gather under the flags of the national idea. That is to say national identity could play radically opposite roles. How to solve the question about the correct measures of national identity in Ukrainian state by making only constructive effect?

We suggest considering the question of national identity through the prism of a curious phenomenon, actively been studied since the late 19th century – aggression. So, the research object can be represented as mental models of aggression. The optimization determinants of the Ukraine's socio-cultural environment which carries responsibility for the integrity of Ukraine and security of its citizens will be the subject of our research. Indeed, aggression is a factor that is the cause and the consequence of the situation in the country, in all its socio-political possible forms we would like to explore. We propose to take the self-organization concept studies in psychology (David. G. Myers) [1], and ethologic sphere (Konrad Lorenz) [2] as a primary basis of the methodology, which will be able to shed light on human behavior in modern society and in particular situation. Problem is the fact that Ukraine is facing an acute problem about: which society will build, to which kind of society it will transform – subduing the global process brought from outside or preserving and multiplying national characteristics by isolating. Evidently, we have to study how to balance between these two extremes: being flown into European world to save face. With the help of self-organizing methodology we can examine the outward influence as the entropy forces to which we have counteract for keeping system in the homeostasis balance.

Hard to find a relatively coherent interpretation of the term “aggression” among representatives of different disciplines such as biologists, anthropologists, sociologists. Nonetheless, the majority of them, in contrast to the philosophers, who love to run to moralizing, and politicians echoing them together with school teachers, are not inclined to put in this concept too much negative meaning. Psychologist R. May, for example, argues that aggression is an essential basis for human creativity without which society is unable to exist [3]. D. Myers marks out two types of aggression: “hostile” and “instrumental” [1, p.486]. The main difference between them is the aim: in case of hostile aggression the main goal will be to harm another, it acts as a source of anger. The purpose of instrumental

aggression differs from hostile and does not relate to an injury, but it may be a source of aggression indirectly and harm acts as a means to reach goal.

This work does not assume the functions of the comprehensive study of aggression, so we paid little attention to the Freudian school, but it is wrong not to mention A. Adler's point of view, when he argues that aggression is none other than the pursuit of excellence. Following many prominent scientists and philosophers (T. Hobbes, H. Spencer, Z. Freud, K. Lorenz and others) we will focus on the belief that aggression is a feature of all biological organisms including man and it shouldn't be ignored. K. Lorenz asserts that aggression in biological species is a mechanism that retains the hierarchy and the order inside species. So we can refute that the main role of aggression is annihilation because mainly aggression intends to maintain and continue the life of the species. In particular, the behavior of animals, to which we can attribute ourselves, builds mechanisms to restrict, redirect aggression – it punishes, indicates the place in the hierarchy, organization, but is not aimed to kill their own kind. If we compare the results of D. Myers' and K. Lorenz's investigations, normal constructive aggression which is designed to keep the kind of a person would be called “instrumental” or “cold” and is a mandatory attribute of any human community. The destructive, killing aggression – “hostile”. Exactly this kind of human aggression causes murders, violence, war and bloodshed, with which XX - the beginning of XXI century are filled. Myers leads surprisingly precise quote by Lewis Thomas that “in nature nothing is more dangerous to mankind than humanity itself” [1, p.488].

In nature constructivism and aggression create a harmonious balance of self-organization of the biosphere. In this case, the aggression will always be under control of natural system homeostasis and will not pass the forbidden line. In human society it is much the same laws, but not equal completely. Otherwise, we could be caught in the vulgar reduction of our research. According to K. Lorenz, constructive aggression in case of not finding opportunities pouring out into the outside world is used for the benefit of species (fighting with a rival, for example)

able to amass. Whereupon it changes its main distinctive quality and becomes a destructive force – is splashed out on relatives, impairs the life of the system. Affective aggression, focused on the relationship between “one's own” is closely related to polar emotions of rage and pity (sympathy). The latter are, therefore, social emotions and their close neural connection is important for biological communities. The “main switch of social emotions” in the hypothalamus functions depending on the situation. Domesticated animal can cross the species barrier, perceiving man as a related to him creature, and in case of wild hunting aggression switch temporarily against creatures of their own species, up to their own young ones. So, affective ambivalent attitude to neighbors is very different from the relationship to the potential for the production of psychological and neurophysiological structure. There is, however, another, third type of objects – creatures' related species or populations perceived as competitors for the ecological niche. These are the real “enemies”, contact with whom can trigger a different configuration of neural connections, the emotional cycle is broken and deadly fury is not limited to possible sympathy. Lorenz and Myers cited examples of frustration as the cause of generating anger and evoking a hostile aggression: in the animal world is an inability to accomplish any instinctive action, in the human world – inability to achieve delivered goal. In both situations frustration and aggression which follows it becomes as stronger as closer we are to the goal. But one difference can be found – a man is able to endure by the help of his ability to be strong-willed on the basis of the generated motivation. It's not that simple “Unavoidable misfortunes can be endured with patience, but can become unbearable in case they seem able they might evade” [1, p. 494].

Pursuant to the concept of self-organization, constructive aggression is a compulsory unit of society's homeostasis. The reason lays in fact that without it normal life is impossible to realize. What are the main achievements of aggression? It makes us motivated, gives us ability to become more successful and strong, gives us the ability to achieve goals. All of this generally contributes to the

development of the whole society. It does not kill and destroy, but only builds a hierarchy of society, making it viable and resilient to external influences. The variety of human society's rituals serve as limiting mechanisms. Ritualization of our lives up to the good manners and an easy smile relieves stress and suppresses aggression excess, gives no possibilities to form anger. People transmit the accumulated knowledge about rituals to the next generations, fixing them as heredity important to preserve for society.

Natural selection formed in higher animals' population-centrist instinct by which clashes between relatives do not threaten the survival of the species. Numerous observations and research showed particularly significant circumstance: the force is proportional to the breaking power of instinctive natural weapon that belongs to particular species. This relationship is called the rule of ethologic balance. But instinctive inhibition does not exclude killings, even among the most powerful predators. Population-centrist instinct weakens the overflow of the ecological niche. Increased aggression and mutual auto-aggression in this case are directed to optimize the size of the population.

Sorrowfully, human history is filled with violence and aggression of a destructive nature that can be directly attributed to the lack of phylogenetic human persistent prohibitions on the destruction of their own kind, because physically it is really difficult for us to do this without sharp canine teeth and long claws. But people learned to make weapons and began to apply it against their own kind. This is due to the lack of those mechanisms for the referral and removal of aggression. When rituals, designed to maintain the optimal amount of cold aggression, are not enough, when population density is increasing, and the area is growing, there are new requirements to improve the life, the amount of hot aggression increases and begins to destroy society. Hostile aggression serves as the entropy of society, homeostasis disturbed and society gets into a zone of increased turbulence – fluctuations grow and can destroy or severely harm the existing order. One of the most important factors in maintaining the vitality of society as a self-organizing

complex system in the accumulation of the order that can prevent an increase of hostile aggression. K. Lorenz argues that only an emotion, a sense of the value of life gives meaning to our whole behavior that endows us by humaneness [2, p. 229]. Myers actively explores the role of television and other mass media in modern society, arguing that humanity from high-developed countries simply loses sensitivity, falling into a mental stupor. Thanks to the Internet and TV programs violence has become the norm of life and it programs population for new violence and aggression. People get accustomed to the cruelty and inhuman behaviors simply because from childhood our only opportunity to become human is to repeat, learn from others. So, hostile, destructive aggression must be constantly monitored by society and the state, as it is not a part of homeostasis, and its rise in any case shall entail destructive actions. As the mechanisms, controlling the situation, we can offer the compulsory popularization of non-aggressive behavior, reduce the amount of cruelty and violence on TV and in other media, which suggests the idea of defining social mechanisms of censorship and its providing.

Let's turn our attention to the social and historical processes of XX – XXI centuries. Undoubtedly, XX century far surpassed previous absolute value of violent deaths. The monstrous number in half of violent deaths for this age is comparable to the total number of inhabitants of the Earth in the early XVII century. But, it is not correct to compare the absolute and relative values, that's why we must use special bloodshed factor.

While calculating this ratio, the truly catastrophic event was in the XX century in Europe: up to 65% of victims of war around the world, while in the XIX century - not more than 15%. With the exhaustion of reserves of extensive growth of geopolitical here we focused on the most brutal conflicts in the first half of the century. However, during the transition from the Eurocentric to global scale different picture emerges. In spite of the world wars and an unprecedented stopping power of weapons, even in the number of military casualties relative population of the XX century gives way to the previous one. In the area of

domestic violence, eternally served as the most abundant source of violent deaths, the last century looks much better from others [4, p.176]. It means the only but very important deduction – mankind can study how to control violence and aggression. More abilities we get to kill and destroy, stronger we feel the necessity to control ourselves from such activities.

The level of political responsibility, achieved in the XX century allowed us to refrain from the use of the most destructive weapons. At the end of the World War II, the Nazis, one of the most odious monsters of XX century, even at the risk of personal injury and unconditional destruction, did not dare to use chemical warfare shells, subjecting civilians danger of massive retaliation. With the advent of the atomic bomb a number of its scientific developers risked their lives to facilitate the transfer of military secrets to the enemy with the purpose of eliminating a dangerous monopoly. And they showed remarkable foresight. It should be recognized that decades of tense expectation served as a powerful impulse to the realization of planetary unity and to the establishment of universal values. Second part of the XX century attracted public`s attention to global ecology. International organizations of the new type were designed to harmonize economic policy, to protect ecosystems, control peaceful use of nuclear and other energies. Such organizations are essentially non-confrontational, and are unique brainchild of the twentieth century [4, p.180].

It should be clear that globalization is a kind of constant process which is impossible to avoid. In that case the question remains “how to optimize integration of the state into the global society and at the same time to preserve its identity in such conditions”. It is important not to forget the features of our national mentality expressed in cosmism ideas of Ukrainian philosophy. As stated above, we need to accumulate the order by compiling the order of information which helps us to keep system in balance between chaos and order, balance of two types of aggression: one prevents state from destruction; a sort of this aggression can be our national identity, realization of national originality.



All of the above leads us to understand that aggression is not an incidental, secondary element of the social system, but it plays a major violin in the orchestra of self-organization of complex nonlinear systems. Aggression in society can both lead to a growth of entropy processes and the gradual increasing of fluctuations in the system, which in turn, sooner or later will cause radical change of the system's fate at the bifurcation point. On the other hand, aggression allows the system to resist entropy from the outside influence. The best in all of this is that mechanisms of such confrontation and the natural cleansing of excess entropy are deep within ourselves – we, as a biological system, can be trained and store everything that is important for the control of aggression. Harmonization and stability of complex self-organizing system can be guaranteed by the constructive aggression, which structures, organizes intra-social relations by filling the system with necessary percentage of system information, which provides its resistance. Sluggish, helpless citizens don't feel a certain attitude to the state, cannot provide the vital activity of the country, and it is doomed to destruction. On the contrary, a certain percentage of constructive aggression allows them to feel themselves as a part of the whole, gives the awareness of belonging and responsibility for their home, their country. The growth of consciousness, liability for common ecological house - the Earth, is not the result of a weak-willed pacifism. It is just the presence of willingness to fight for the future of their genus on a global scale. The same happens with people in every country. Not spineless compromises of pacifism keeps the economy and the state border, but ardent sense of belonging and national identity, which is perhaps rooted in an ancient human evolutionary past, when natural instincts gave us great opportunities.

From all this it can be concluded that the national identity is largely dependent on such characteristics of the human race as an opportunity to be aggressive, and being able to control it in order to maximize benefits for themselves and their mind. All in all, modern Ukrainian society must keep in balance both spheres of aggression, because both of them are necessary.

Constructive aggression is a mandatory element of society homeostasis, normal life is not possible without it. It makes us motivated, gives us the ability to achieve goals, become more successful and stronger. All this things contributes to the development of the whole society. Considering these aspects, we can recommend the Ukrainian society to develop actively new elite through the activation and optimization of higher education not by the standards of European society, but mostly on our own native standards by taking into account national interests and the deep critical philosophical outlook.

The negative, destructive aggression in society, which is not a part of the homeostasis of the system and brings only destruction must be controlled by society. Therefore, we can recommend the mandatory use of instrumental aggression, as a necessary mechanism for the formation of national identity while mandatory supervision "hostile" aggression. By means of this control can be: the promotion of non-violent, non-aggressive behaviour in the media; preventing the proliferation of weapons in the country legally and illegally (through the public aware of the statistical data giving a clear relationship between the resolution of firearms and the consequent rapid growth of aggression and violence in these areas); control of the political elite for their promises to the people, because inculcated expectations for population and later abandonment from its realisation is a direct path to a catastrophic increase of hostile aggression, which pour out into uncontrollable riots lead to destabilization and sometimes even to the death of the system.

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## АННОТАЦИЯ

В данной статье предложена попытка исследовать возможности оптимизации процессов формирования национальной идентичности на фоне изучения мыслительных моделей агрессии. Проблема формирования национальной идентичности присутствовала в украинском обществе всегда, особенно с приобретением Украиной независимости. В данный момент, когда украинское общество переживает сложный период слияния с глобальными процессами и активно интегрируется в европейское сообщество, сохранение национальной самоидентификации стало вопросом сохранения целостности и мощи государства.

Так как объектом данного исследования избраны мыслительные модели агрессии, предметом исследования стали детерминанты оптимизации социально-культурной среды, отвечающей за целостность украинского государства и безопасность его граждан. Агрессия в данном случае рассматривается, как фактор, являющийся причиной и следствием ситуации в стране, во всех ее возможных социально-политических проявлениях. Методологическая база данного исследования – концепция самоорганизации в синергии с исследованиями в области социальной психологии Дэвида Дж. Майерса и этологии Конрада Лоренца. Отправной точкой для данного исследования стал вывод вышеупомянутого этолога о том, что агрессия является совершенно нормальным явлением, характерным для всех биологических организмов и человека в том числе. Она выполняет роль очень важного защитного механизма, который сохраняет порядок и необходимую иерархию внутри общественной структуры, поддерживает и продолжает жизнь вида и общества.

Из этого следуют выводы, призывающие учитывать естественное наличие агрессии в обществе, которое стремится сохранить свою жизнеспособность и осознание собственной национальной идентичности является косвенной производной такого состояния. Поэтому, национальная

идентичность и выделение себя из общей массы людей глобализованного общества, как «украинцы» – обязательное условие для сохранения и процветания сильного государства. Это становится возможным благодаря «инструментальной» агрессии. Согласно самоорганизационной концепции, конструктивная агрессия является обязательным звеном гомеостаза общества, без нее не возможна нормальная жизнедеятельность. Она делает нас целеустремленными, дает нам возможность добиваться поставленной цели, становиться успешнее и сильнее, что в целом, способствует развитию всего общества. Учитывая эти аспекты можно порекомендовать украинскому обществу активно развивать новую элиту посредством активизации и оптимизации высшего образования не по стандартам европейского общества, а на основе собственных стандартов, разработанных с учетом национальных интересов и глубокого критического философского миропонимания.

Но, в обществе существует и негативная, разрушающая агрессия, которая не является частью гомеостаза системы и несет с собой лишь деструкцию. Поэтому, для сложившейся в Украине ситуации можно порекомендовать обязательное использование инструментальной агрессии, как необходимого механизма формирования национальной идентичности с одновременным обязательным контролем «враждебной» агрессии. Средствами такого контроля могут стать: пропаганда ненасильственного, неагрессивного поведения в СМИ; недопущение распространения на территории страны оружия легального и нелегального (через ознакомление общественности со статистическими данными, дающими четкую взаимосвязь между разрешением огнестрельного оружия и связанного с этим быстрого роста агрессии и насилия на этих территориях); контроль политической элиты за своими обещаниями народу, т.к. внушение населению ожиданий и позже отказ от реализации – прямой путь к катастрофическому росту враждебной агрессии, которые выливаются в неконтролируемые бунты, приводят к дестабилизации и иногда даже к гибели системы.

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