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IDENTIFICATION AS AN INDICATOR OF SOCIAL ENTROPY UNDER GLOBALIZATION: UKRAINIAN REALITIES AND INTERNATIONAL CONTEXT

INTRODUCTION

Society is an open nonlinear system prone to changes under the influence of various factors. The synergetics denotes the determining influence of the system of attractors, the vector of which affects the realization of one of thesocial system possible variantas well as its dynamics. The scholars have found that the most successful social systems develop under dynamic stability and security. Classical political system theory, introduced by Karl Deutsch, connects the efficiency, and hence political stabilityand security, with the free exchange of information between the political system and the surroundings. At the same time, such efficient feedback is possible in the context of social activity. In its turn, the development of the economy depends on the conditions provided, i.e. a system of norms and rules in terms of which an individual draws his/her action plan and develops the future strategy. We believe that a bright example indicating the attitude of individuals and groups of people towards their role in society and the impact on its development is the essence and dynamics of subject identification. A person feels confident, sees his/her future perspectives and identifies him/herself according to them, when it is more or less possible to predict the situation. The COVID-19 pandemic caused an identity crisis, prompting are thinking of the values of globalization towards the national interests of each country. Political and economic instability, officially changing social values under the influence of revolutions, changes in the ruling elite can cause an identity crisis. Therefore, the policy, presenting the axiological elements that are not congruent with the value system of individuals and groups, will fail. So, the study of the peculiarities of identity and its dynamics can assess the success of domestic and foreign policy.

METHODOLOGICAL GROUNDS

The problem of identification is reflected in interdisciplinary discourse. It has been studied by a number of Ukrainian, other post-Soviet and foreign researchers. Thus, philosophers-psychologists O. Korkh (Korkh, 2016), M. Yehupov (Yehupov, 2015) and others introduced "self-concept" given the modern social problems, the prospects of identification of the East representatives and the West liberal values. Along with it, a number of scientific papers consider the general trends of identification and its ethnic component, mainly from the psychological standpoint. Here, it is worth mentioning the work of N. Korchakova (Korchakova, 2018), which reveals the genesis of prosocial personality. P. Hnatenko (Hnatenko, 2018) focuses on historical memory as a subject of research and a component of identification. Socio-cultural identity as a factor of improving the effective political governance has been considered by V. Malinin (Malinin, 2013). A detailed description of identification in the modern world and its transformation was introduced by Anthony Smith (Smith Anthony, 1994). In addition, he developed a quite full range of identity typologies in accordance with the fleeting world. The symbols of national identity as a resource of radical methods of identification have been studied by M. Riabchuk (Riabchuk, 2019). The impact of globalization on the process of identification was investigated by S. Rymarenko (Rymarenko, 2017). A comparative study of the identification in direct communication and its interactive version was conducted by S. Klar (Klar, 2015). The manifestation of their ethnicity by the traditional communities as a result of moving to cities has been studied by T. Thachil (Thachil, 2017). The identity crisis due to the coronavirus pandemic was explored by I. Manor and G. Golan. (Manor, Golan, 2020). Although the publications mentioned above quite fully reveal the theoretical and methodological aspects of identification, the practical significance of identification through the use of modern technologies and research strategies requires further investigation. It is necessary to demonstrate how the mechanisms of identification work in a society experiencing the crisis in the context of globalization and how they can affect the processes of social stabilization. Our research is aimed at solving this problem.

The purpose. With the help of synergetic theory it is set to show the modern trends in identification in the context of globalization and specific conditions of political and economic systems, indicating the ways of influencing its formation, changing the identification value paradigm, associated with harmonious human relations.

The authors formulated **a hypothesis** that follows from the research topic. It is that modern identification in Ukraine does not correspond to the liberal-democratic tradition and will continue to generate conflict. The existing identification structure should be used to reorient individuals and groups to effective communication within organizations, which will contribute to the political stability and security of the state.

The following approaches and **research methods** have been used as tools to achieve this purpose:
– synergetic method. It consists in determining the factors that cause bifurcation processes in the political system and environment. A new type of organization is an important attractor, which contributes to the withdrawal of social entropy, to establish new reference points of identification;

– the reflective method is based on a critical study of information about the current state of identification in Ukraine and the selection of the most promising samples for the analysis of the hypothesis. Therefore, from the entire identification structure, the authors sampled six samples. They turned out to be representative for outlining the general picture of identification and its dynamics;

– the dialectical method revealed the dynamics, current regularities and contradictions in the formation of the identification process;

– the authors used a comparative method to compare Ethnic and Western models of identification and their congruence with modern Ukrainian culture, based on which they concluded that the development of public relations on a democratic basis should be intensified at the micro level of professional, educational and other teams;

– structural-systemic method allowed to consider the phenomenon of identification and the factors that shape it in the system. Moreover, each type of identification has its own structure of regulations that support it in society, which is emphasized;

– the authors used synthesis, they compared different models of identification with the political culture in Ukraine and synthesized a fundamentally new type of identification that will remove the conflict, will contribute to the consolidation of Ukrainian society, national security.

ANALYSIS OF IDENTIFICATION MODELS

In terms of synergetics, conceptual understanding of identification processes at the state and local levels has the grounds for further research. Investigation into this problem will expand the boundaries of conceptualization of the successful reforms introduced in the country, the causes of negative trends in their implementation. Meanwhile, the determining factor of these reforms is the person in all spheres of activity, which are taken into account along with the other social features in terms of the identification. In recent years, Ukraine has seen the renaissance of ethno-national identification, mostly initiated by the basic political structures of the legislative and executive branches of government.

When examining the processes of national identification, a well-known specialist A. Smith gives the following definition of a nation: "A nation can be defined as a group of people with their own name, historical territory, common myths and historical memory, common mass and civil culture, common economy and uniform legal rights and commitments of all members (Smith Anthony, 1994: 23).

A. Smith compares such two models as "Western" and non-Western "ethnic" (Smith Anthony, 1994: 20–23) which are dramatically different. According to the Western concept, theseare the legal and political rights that are the most essential element in the Western model of the nation (Smith Anthony, 1994: 19). The Western model of national identity considers the nations as cultural communities whose members are united by means of common historical memory, myths, symbols and traditions. Moreover, the historical territory, political and legal community, political and legal equality, common civil culture and ideology are the components of the standard Western model

of the nation (Smith Antony, 1994: 20). The EU countries do their best to form the European identity. This concept was first embodied in the Declaration on European Identity (Copenhagen, 14 December 1973). Its basic elements include representative democracy, supremacy of law, social justice, economic progress and human rights. The common interests, commitments and heritage of the Europeans were also considered (Declaration, 1973).

At the same time, far from the West, particularly in Eastern Europe and Asia, a different, "ethnic" model of the nation has been formed. It is based on the origin rather than the territory (Henderson Errol, 2008). It is associated with a "superfamily," the nation can trace its roots to some hypothetical common ancestor and, therefore, its members are brothers and sisters or, at least, relatives who are different from the rest of the world by their blood (Smith Anthony, 1994: 21). Below you will find the ways how this natural relationship affects the identification in Ukraine today. It results in nepotism, the biological root of conflict (Vanhanen, 2012: 9). According to modern scholars, nepotism is dangerous because it may cause the degeneration of the elite, the inefficiency of the political system.

In short, this "ethnic" model is based on the common origin and inborn culture. It is believed that the sense of belonging to an ethnic group is actualized when the belief in a common origin is used to connect people to some extent (Liebkind, Jasinskaja-Lahti, 2015). The Western concept states that an individual is to belong to a certain nation, but he/she can choose which one to join, on the contrary, the non-Western or ethnic concept does not accept such freedom of choice. It does not matter whether a person is in his/her community or emigrates to another, he/she will inevitably and organically remain a member of the community in which he/she was born and this is eternal (Smith Anthony, 1994: 21). After all, modern publications also confirm that despite the decreasing ethnic elements in communication between rural residents and urban social groups, the ethnicity plays a major role in interaction of these former rural residents in the city (Thachil, 2017). The Western concept interprets the "people" as a political community subject to the same laws and institutions, while the ethnic concept sees the "people" as the object of nationalist aspirations and rhetorical court of last resort. The role of the law in the Western civil model can be compared with the role of folk culture, mostly language and customs in the ethnic model (Smith Anthony, 1994: 21). That is why the adaptation of individuals to another model of identification is very painful. A person seems to fall into another mental space. For example, over the last five years the Ukrainian government leaders have repeatedly invited the foreign experts to take the ministerial positions, since these people succeeded in implementing the reforms in their countries, but eventually they failed to do that in Ukraine.

FEATURES OF THE IDENTIFICATION MECHANISM
IN POST-SOVIET REALITIES

The mechanism of identification can be identified as the system of attracting factors, which can be beneficial only in particular social environment. The scholars distinguish the following attractive factors, they are ethnic parents identity, common ter-

ritory, cultural heritage, myths, common language and images from the past (Malinin, 2013: 259). It is no coincidence that one of the most important factors in identification is historical memory. After all, it contains the history of the people, in particular, the reminiscences of key events and figures of the past and their assessment; it preserves the historical experience as well as ethnicity features and patterns of behavior.

In addition, historical memory is a tool of politics. It can be filled with information in accordance with social demands, thus affecting the public consciousness in the interests of different groups. It should be noted that some researchers claim that the emotions, associated with the essence and memories about the historical events, are of utmost importance. However, the memory of the past does not always contain the objective factual data and it is often followed by fictional details. History and memory are two completely different things; when acquired by the individual, they are intertwined leading to certain conclusions (Holyk, 2017). In addition, historical memory as well as identification in general is selective. So, it contains the information which is actualized in accordance with existing up-to-date needs.

P. Gnatenko states that some events are highlighted while the others are ignored. Sometimes their significance can be exaggerated. Moreover, they are selected on the basis of the present significance of historical knowledge and their potential impact on the future (Hnatenko, 2018: 166). Most authors emphasize that the interest in this form of memory is growing in crucial moments, when transformation takes place and there is a need for findingidentity and explaining the present through the prism of the past, providing the grounds for stabilizing the society. And given the fact that modern global trends and processes contribute to the spread of liberal democracy, mass culture, mostly caused by globalization and universalization, national governmental structures in transitional political systems try to maintain their status quo, without drastic changes leaving only the declarativity of democracy fixed at the legislative level. So, obviously such a situation creates a crisis of identity. Instead of developing a civil society with equal political rights for each social group, such bodies instill monoethnic stereotypes on the basis of behavior patterns of the historical past. That is why the tendency of applying to history to find the basis, on the grounds of which identity is formed, is becoming increasingly popular. Moreover, aspiring to get it political leaders rightly refer to the difference between political cultures. However, arguing for this difference they do not offer anything significant instead, nothing being able to compensate for it by developing the foundation of a true democracy. The strategy of such a policy is aimed at avoiding nonlinearity, increasing the stability and security of the intrasocial system and thus avoiding entropic processes in the surroundings. After all, they result in the bifurcation of the political system (the great example here is the collapse of the USSR). So, historical memory plays a role of an attracting factor. In terms of democracy it often encourages to preserve the values, while social entropy slightly fluctuates. It means that political institutions completely absorb the activity of individuals.

Under the lack of resources the undemocratic political regimes have historical memory similar to the attracting factor that maintains the and security of the system. Thus, the tension, caused by the ineffective connection between the political system and the surroundings, is localized within the system. Memories about the past of the country, people and ethnic group serves as a basis for forming a sense of belonging, i.e.

being a part of a certain cultural, historical, ethnic community. They also play navigating and educationalroles given the crisis of identity.

Consequently, this form of influence on consciousness is of great importance in the process of socialization and identity formation. Ya. Kalakura defines the latter as a process of emotional and other identification of an individual, a social group with another person, group or a certain pattern, the development of social roles, the internalization of social statuses. The formation and realization of identity are included in the process of socialization, being its elements (Kalakura, 2012: 37–38). In effect, considering the identity as an important tool for stabilizing and preventing the influence of extrasocial systems, V. Babka emphasizes the role of memory in the process of identification of an individual and singles out its main functions in this context. They correspond to three temporal vectors such as "the past (preserving, reproducing, paying tributes to memory), the present (assessing a social situation, orientation, demonstrating the behavior patterns and stimulating the activity in a particular situation), the future (making a draft of possible and desired state development programs, mobilizing a society to implement them)" (Babka, 2016: 9). Influencing the memory of the past, we directly affect the identity.

Since the current government attributes the paramount importance to the ethnic identity, it should be considered in detail. The ethnic identity of an individual stems from the opposition between "we" and "they" (Kempin Reuter Tina, 2015). At the same time, this process is gradual, when we socialize, each of us experiences self-awareness in various manifestations of life. Thus, a complete picture of who we really are is drawn. As a result, the individual is aware of belonging to a particular ethnic group and understands his/her difference from other ethnic groups (Hamer et al., 2018).

The memory about the nation history is a very powerful unifying factor for one or another ethnic group. After all, if to consider only a language as an indicator, we may face a clear contradiction, because many nationalities and ethnic groups preserve their identity, speaking several languages, even when they do not speak their native language (for example, those migrated to another country, having lost their mother tongue through generations). It is possible to choose cultural features, ethnic features of the way of life as an indicator, because ethnic specificity is still preserved despitethe tendency of averaging and standardizing, partial loss of cultural uniqueness due to globalization.

However, celebrating significant, memorable events unites the ethnic group representatives much better. Even living in another country, they keep on following the tradition of celebrating memorable events in the way it is done in their native country (Thachil, 2017). These actions, making people be proud of their nation, clearly draw the line between different ethnic groups. A huge amount of information about the ethnic group comes from parents, relatives and friends. In the process of socialization a set of information about the history of the ethnic group is acquired. This information links the generations, since it contains factual data about the ethnic group, its history and culture. Surrounding community of the individual contributes to the formation of a picture of the world which includes knowledge about the past. Various social institutions also have a significant impact on the historical memory of both an individual and a society as a whole. What is more, if institutions represent a framework based on

a system of formal and informal norms as well as a monitoring system, the elite and interest groups, being social entropy, a source of energy, fillthis framework, embodying ideological guidelines on ethnic issues through the memory formation.

Although the information about historical events in the memory of the past, rendered to the individual by the surrounding community or formed on the basis of personal experience, can be both critical and contradictory, the elite often interpret it quite differently in history textbooks. Thus, as a rule, the attention is drawn to other prominent figures and images. Such a change of focus can be a decisive fluctuation affecting the public consciousness. Incoherent flows of information from these sources, interacting with each other, can form an incongruity of the mental spaces of the social environment and power structures. As a result, identification on the basis of ethnic characteristics can not be formed in the way the ruling political elite want. In the context of synergetics it should be noted that such a political situation in the country may coincide with the scenario described by Ruelle-Takens, namely three bifurcations may bring about a strange attractor (Budanov, 2003: 90). It means unpredictability, instability, increased conflict with all negative outcomes for economy, lack of interest to invest into joint projects due to political risks and, therefore, nonlinearity results in more fragmented political system.

MODERN SYNERGETIC MODEL OF IDENTIFICATION IN UKRAINE

According to modern studies of national history on the basis of a synergetic paradigm, the post-Soviet space has entered the bifurcation zone (Boiko-Boichuk, 2006: 17). Thus, the collapse of the USSR can be called the first bifurcation. It was the time when the political elite of the Communist Party led by Mikhail Gorbachev destroyed the political system and provided the grounds for a new system of identification. However, it does not mean that it was unconditional accepted within the social environment of the newly formed independent states. On the territory of modern Ukraine the Orange Revolution was the second bifurcation, which brought about such democratic values as freedom, human rights and others. The new political elite, led by President V. Yushchenko, focused on the ethnic identification. Moreover, the main purpose of such identification was clearly seen in distancing from Russia with its authoritarian values.

Finally, today Ukraine is experiencing the third bifurcation. The ethnic identification was set as a goal by both Presidents P. Poroshenko and then V. Zelensky (in 2019). So, the current political instability is associated with the governmental focus on ensuring the unconditional ethnic identification. It is seen in a direct correlation with the disposition of political institutions, being in a simple cyclical toroidal attractor. It means the underdeveloped public organizations are created on the lower level initiatives and aimed at maintaining political stabilityand security. So, leaving this attractor zone by activating most of the unstructured individuals from upper level results in political and institutional interactions shifting to the strange attractor zone, causing destabilization (Ishchenko, 2015: 3).

When studying the significance of historical memory in ethnic identity formation, it is necessary to take into account the fact that information about the past, reflected in

the collective memory, has a certain imprint on self-perception and the perception of other ethnic groups. For example, you can be proud of "your" people or, on the contrary, experience negative emotions, frustration which may result in blurring the ethnic identity. The collective memory about the past plays an important role in interethnic relations as it preserves the experience of interethnic interaction, forming a set of guidelines how to treat the members of other ethnic communities. In our opinion, studying the historical memory as a factor influencing the interethnic relations special attention is to be paid to following issues: 1) members of ethnic communities assessing the historical events in which these ethnic groups participated – interaction or confrontation; 2) serious conflicts, wars, the situations led to the particular ethnic group mass fatality in the historical past, how the above-mentioned issues were resolved, how these events are assessed by the public today; 3) who is a "hero" and who is an "anti-hero" among the historical figures (special attention is to be paid to the figures having left an imprint on historical events common to these ethnic groups). However, our study proves that it is not ineffective to interpret nationalism as guidance, a template for domestic and foreign policy, strengthening the disintegrative tendencies rather than consolidating the country. In other words, any nationalism is based on dualism. As the English researcher A. Smith proved, each nationalism contains civil and ethnic elements in different proportions. If it is not characterized by "happy middle ground," a priori providing an organic combination of both elements, and the ethnic component radically dominates in public policy, it will not consolidate a society and will not contribute to the formation of "Western model" declaring the supremacy of law, equal legal and political rights we aspire for.

It is peculiar to an individual to have multiple identities at the same time. However, there are the moments when ethnicity predominates in social or other forms of relationships and there the situations when the ethno-national identity is strengthened in an exaggerated way. It may result in dividing into "us-them," increasing the intolerance towards "the others" or even their aggressive, radical rejection. This pattern can be observed in the conflicts characterized by both objective and tailored preconditions, where any ethnic group or community is perceived as an "enemy."

State crisis, large-scale socio-economic upheavals are always accompanied by an appeal to ethnic, archetypal algorithms of worldview. According to a group of authors led by K. Hamer, in terms of social instability the focus shifts to the ethnic community and the ethnic group acts as an "emergency support group" (Hamer et al., 2018: 30). It can be proved by folk clothing decorated with the symbols of life (Kaysarov et al., 1993: 149). Why were the ethnic groups, not political ones, chosen for identification in the post-Soviet era in the early 1990s? Scholars believe that the stabilityand security of ethnic groups is the reason. They do not exclude an individual from their membership as it can happen in a political party which, in its turn, may disappear. The 1990s saw the transformed understanding who "we" were and who "they" were, in other words one of the most important attributes of ethnicity. The collapse of the USSR and the independence of a number of states, its former republics, as well as economic crisis and instability within the country raised ethno-national awareness, exacerbated the religious conflicts. Historical memory is the basis for strengthening the ties within an ethnic group and for opposing it to the others. Thus, the conflicts from the historical

past, the negative historic events are resorted to, the historical figures are perceived as those belonging to the same social group.

PECULIARITIES OF CULTURE FORMATION IN THE CONDITIONS OF DIGITAL AND SOCIO-CULTURAL GLOBALIZATION

Today an important thinking and behavior model determinant is the nature of culture. A well-known American researcher M. Mead introduced the term "post-figurative culture" which means future generations unconditionally imitate the way how their ancestors lived. Hardly changing such a culture remains traditional (Mead, 1988: 322).

What is more, if cohesion and isolation only within the ethnic interests helped to survive in the pre-globalization era, in the era of globalization and countries interdependence these phenomena have a detrimental effect on the existence of ethnic groups. The great example is the current situation in a country with prevailing ethnic identification focused on the post-figurative culture. Modern world trends are associated with forming the culture of a new type, flexible to changes, to rapid solving the complicated problems. Such opportunities are opened thanks to the World Wide Web where almost every individual is active today. Therefore, ethnic groups are mostly cut off from the traditions, the behavior of ancestors is not considered as a model. According to Mead's terminology, these are co-figurative cultures in which "... the predominant behavior model is the behavior of the contemporaries" (Mead, 1988: 342). However, there is no complete generation gap, but globalization has effectively eliminated ethnicity as the dominant component of identification (Korchakova, 2018: 20–21).

Thus, there are two possible scenarios how to survive under difficult critical conditions. The first one is to change the situation in the country, being politically active. And the second one is to leave it, realizing that nothing can be changed.

In addition, the Ukrainian peculiar feature is the national political culture. Today, 90% of the population does not participate in any public organization, and the pressure on the government is exerted only by right-wing radical political forces. The individuals, unable to unite for the sake of national interests, are forced to leave the country to earn money to provide much better way of life. Being in a different cultural environment, they learn the new culture patterns, going beyond their ethnic culture. These patterns are set as a model, a standard for identification by the current authorities in Ukraine. According to the statement of the Ministry of Social Policy of Ukraine, in 2019 3.2–4.4 million citizens of Ukraine worked abroad on a permanent basis, and in a separate period – from 7 to 9 million people (*Minsotspolityky*, 2019). Data on Ukrainian emigration in 2019 were published by the International Organization for Migration (*World Migration Report*, 2020: 87). In 2020, more than 5 million Ukrainians have already migrated abroad (*International Migration*, 2020: 16). Moreover, a nationwide survey conducted by the Democratic Initiatives Foundation together with the Razumkov Centre's sociological service from August 14 to 19, 2020, showed the following reasons for the migration of Ukrainians abroad: dissatisfaction with living conditions in Ukraine – 12.6%, higher wages abroad – 22.0%, unstable political situation in Ukraine – 12.6%, lack of prospects for self-realization in Ukraine – 11.6% (Ukraine – 29, 20).

The opportunity to go abroad to earn money stimulates the study of a foreign language and here the statistics is clear. After all, the number of students entering "International Relations, Public Communications and Regional Studies" could be an indicator of the increasing social demand for learning foreign languages in Ukraine.

To prove the stated above it is necessary to present the poll results as to 2015. Then, on average, 69% of the Ukrainian students wanted to study abroad, with technical specialties – 80%, in 2011 it was 55% (*Higher education in Ukraine*, 2015). Therefore, there are obvious incongruent governmental efforts to reduce the formation of national identity to the ethnic one, because a life has a bit different tendency. A study conducted by the IlkoKucheriv Democratic Initiatives Foundation together with the Ukrainian Sociology Service from December 25, 2014 to January 15, 2015 showed that the regional level is characterized by certain problems in identifying the population with Ukraine as a state and with the Ukrainian language. They are extremely grave in Donbass region, where only 49% of the residents consider Ukraine very close to themselves, and 53% consider Russia close. In Slobozhanshchyna region the figures are similar, respectively, only 48% of the residents consider Ukraine very close to themselves. Although the pro-Ukrainian potential in both Donbass and Slobozhanshchyna is quite significant, 90% of the representatives of these regions positively identify themselves with the Ukrainian culture and language, they do not consider them very close to themselves (*What unites and disconnects Ukrainians?*, 2015). Thus, as we see, the identification of the Ukrainians mainly on the basis of ethnicity, including language, has nothing in common with reality.

In addition, an important factor influencing the scale and dynamics of forming historical memory as well as identification is the communication tools with the help of which it is formed. Today, the digitalized society and, above all, ideological element of information flows, penetrated into social networks, represent the fluctuation changing the mental space of individuals and groups. Moreover, the trend of increasing mass reflection with the help of gadgets is techno-social in nature. On the one hand, the general affordability and quantitative oversaturation with gadgets displaces the traditional means of children socialization, and on the other hand, parents often give their child a smartphone instead of a traditional toy and it forms an idea of the world around. As a result, a life in a smartphone is much more interesting and bright than the real one. Thus, a person from childhood becomes more sensitive to the interactive communication. Anyone without putting much effort can find friends to their liking, experiencing pleasure from constant communication with them. Here we should remind the well-known saying, "a fish seeks deeper water, a man seeks a better place." Moreover, there are many more opportunities to form the public opinion, to create the interest groups in social networks in comparison with the traditional media means. According to S. Klar (Klar, 2015), the interactive communication through social networks provides a similar chance to make a person's views radical on identification, compared to direct discussion, especially if it takes place among the passionate advocates of one point of view. In general, the individuals' viewpoints form the mental space, which is filled with individual mental constructs (Ishchenko et al., 2019: 7). The values are the most stable elements of mental space. However, they are also changing under the influence of social revolutions, leading to radical changes in the political system. When

interacting with the world around, each interaction subject evaluates all these events from the standpoint of value matrix, expressing his/her emotions. Thus, the mental construct is a kind of syncretic unity of knowledge about the subject, value judgments about it on the basis of value system and emotional component. Moreover, different ethnic groups have different mental construct. For example, the term "individualism" in Russia is perceived as selfishness rather than the responsibility of an individual for his/her decisions, identity and freedom, according to the understanding of individualism in the West (Korkh, 2016: 99).

Unfortunately, the growing potential of the media, including the electronic media forming the value system, is shifting towards the promotion of simulacra, which have nothing in common with the true values of the individual in terms of globalization and which could help him/her not just survive but live properly, thus, strengthening the social foundations of the state.

What is more, the system of symbols and meanings offered by the state structures responsible for targeted socialization, inspired by ethnicity stereotypes, can no longer be effective in the radically growing extrapolation (Riabchuk, 2019: 56–57). We believe it is necessary to balance the offered identification on the basis of ethnicity, of the features strengthening the social ties rather than their destruction. After all, the dominant foreign policies over the last five years and the imposed identification with the ethnic peculiarities against the background of the economic crisis have resulted in a mass outflow of able-bodied people abroad. And there, as we know, self-identification is not associated with the native language of the migrants as well as with their ethnicity in general. And here we may identify the main role of public authorities setting the basic rules which control different social groups. As S. Rymarenko rightly noted, blurring the edges between the nations and, consequently, national identities causes the compensatory divergent social processes of ethnicity activation, assimilation of cultures, consolidation of ethnic diasporas and, finally, formation of preconditions for possible disintegration of nations into ethnocultural components (Rymarenko, 2017: 176). Thus, the state policy should unite the country and this was stated by President V. Zelensky in his New Year address to the citizens of Ukraine (*Novogodneye obrashcheniye Zelenskogo k narodu*, 2020).

IDENTIFICATION IN THE CONTEXT OF THE INTERNATIONAL REALITIES OF UKRAINE

The image of the state in the internal and external environment consists of a non-linear combination of different components. In our opinion, the focus is on the mental space, and, as we know, the central place in it is occupied by the system of values. Ukraine has clearly defined its foreign policy for the development of integration processes related to the EU and NATO. Thus, the poll of January 2020 revealed the following: 63.3% of Ukrainian citizens would vote for the country's accession to these structures. 21.6% of respondents oppose it (*Riven pidtrymky*, 2020). At the same time, the prospect of joining these institutional structures depends entirely on the congruence of the mental spaces of Ukraine and the EU and NATO countries. As it can be

seen from the recent statements of V. Zelensky, the President of Ukraine, other lead-ers of Ukraine, EU countries, NATO, there is no visible prospect of accession so far (*Shchob vstupyty do NATO*, 2021; *Sylna Ukraina*, 2021; *Danylov nazvav problemu*, 2021). Europeans are repulsed by the war in the eastern Ukraine, the unresolved na-ture of this conflict, and the high level of corruption in our country. Despite the fact that a significant part of the population of Ukraine perceives corruption as the most dangerous threat (*U yakii iz tsykh sfer*, 2018), one could observe that the fight against it is simulated rather than actually carried out. The reason, obviously, is that the Eastern ethnic model functions in Ukraine, which is fundamentally different from the Western one.

Moreover, the poll conducted in March 2021 showed a growing number of people who identify themselves primarily not with the residents of the city, village, but with the citizens of Ukraine (2015 – 52.3%, 2021 – 61%) (*Samoidentyfikatsiia ukraintsiv*, 2021). However, even fewer people identify themselves with Ukrainian ethnicity and ethnicity in general than in 2015 (2015 – 3.1%, 2021 p. – 1%) (*Independence Day*, 2015; *Samoidentyfikatsiia ukraintsiv*, 2021). And this means the growth of patriotic feelings of all the residents of Ukraine, regardless of their ethnicity.

So, it is quite evident, the Eastern ethnic model of identification creates cor-ruption – the greatest threat to the Ukrainian society and its international relations. Thus, the Corruption Perception Index in Ukraine has the following indicators: 2018 – 32 points, 2019 – 30 points, 2020 – 33 (*Ukraine Corruption Index*, 2021). That is, on the one hand, individuals participating in the polls express their concern about cor-ruption, placing it among the most dangerous threats to Ukraine. However, in practice the attitude to corruption is a bit different. Blood ties, generating clienteles, the fusion of politics and business, an inefficient judicial system, all these cause political risks to foreign investors in Ukraine. As a result, under current circumstances due to the lack of investment the country cannot develop dynamically. The International Monetary Fund has repeatedly underlined the unsatisfactory fight against corruption in Ukraine and meant it as a real obstacle to obtaining new loans (*MVF ochikuie bilshoho prohresu vid Ukrainy*, 2021).

The question arises – how to build the public policy to change the situation to re-focus it to attractors who can bring the country out of the crisis. Therefore, instead of declarative statements on building a democracy from above, it is necessary to make efforts to form it from below.

A NEW APPROACH TO IDENTIFICATION AS A FACTOR OF POLITICAL STABILITY AND SECURITY

The covid-19 pandemic demonstrated that countries are ultimately self-interested and will cooperate with other countries based on utility and their ability to help them solve problems. In the view of the above, it seems relevant to declare a fundamen-tally new approach to identification, which can not only stop the economic downturn in the country, but also become a motivational mechanism, a new national idea that eliminates the intercultural differences in the regional context. What is meant here is

the relations of new quality within the organization, which is called the "turquoise paradigm." It was introduced by F. Lalu who believes that this is the future of world development. "Turquoise paradigm" is defined as a type of worldview, at the level of the individual subject it implies the desire for self-actualization and self-identity, at the level of organization it sets the model of cooperation based on the principles of self-organization, integrity and the pursuit of evolutionary goals. In other words, in terms of frequent job changing, labor market "surfing" business managers are already trying to find an individual approach to their employees, to understand their inner world and values. Various trainings, business games are becoming more and more widespread. Their main task is to internalize the company's values by its employees.

The main idea of the turquoise paradigm is to bring the organization activities closer to people, to motivate them to achieve better performance. Since the identity is a complicated dynamic process influenced by synergy of factors, it is necessary to create the conditions favorable for the internalization of values in the context of the idea reflecting the needs and interests (Yehupov, 2015: 180–181). In essence, the "turquoise paradigm" is a breakthrough at the level of cooperation between the members of organization (small, large or a society as a whole). This paradigm can be described with the metaphor of a "living creature" (Lalu, 2016). The turquoise paradigm imperatives are the slogans "express your inner self," "fulfill your purpose," "serve the humanity and the world." Such imperatives call for the aspiration to find a personal identity.

Turning to identification as the basis for a stable society, we should note that it is inevitable that the old and inefficient system of self-identification will be gradually replaced. There is no other rational way rather than nonlinear. Such processes are successfully considered in synergetic theory. Using the terminology of synergetics, we will describe the current situation in Ukraine. First of all, through the prism of this theory, the identification is bifurcated. Secondly, it is necessary to ensure the positive identification formation in a new system, the topology of which will provide a natural framework of value system. In our opinion, such a framework will include a number of laws and traditions in predominantly social environment style. From the standpoint of synergetics, the researchers of nonlinear processes note that it is important to establish such a topology of the new design social institution in the post-bifurcation period, which would contribute to the stable identification of individuals. The unifying force here is the peculiar feature of natural topology. If the appropriate strategy is followed, the reforms will be successfully carried out in Ukraine, because the laws will be adopted on the basis of the congruence of the absolute majority mental space.

In Ukraine, regular surveys are conducted to identify the value system of the Ukrainians. And every time the material welfare was placed first (Ishchenko, 2015: 17). Therefore, the framework or topology of identification values is to be built bearing this core value in mind. Another thing, what is meant under this welfare? Is it just high income or decent salary? After all, today many individuals choose the opportunity to do what they really love and enjoy the contribution they make.It is the "turquoise paradigm" which is aimed at such approach. When a person is open at home but hides his/her true goals, motives and feelings at work, such dual consciousness does not con-

tribute to the effective organizational structure as a whole. It just generates a number of negative manifestations, including thriving corruption. Nowadays it is not a secret that mostly people decide to be involved in politics for personal gain, although their programs declare the opposite, manipulating the public opinion.

We believe that there are the first sprouts of the "turquoise paradigm" appeared against the background of so-called "rhizome" (or corruption), the Ukrainian politics and business are full of. Moreover, this phenomenon can be observed at the local level. In our opinion, this feature is peculiar to a functioning women's council in Merefa, Kharkiv region. It is inspiring that a number of Ukrainian companies is characterized as the turquoise organizations, they are Evo (Rozetka), 4IRE Iabs, Beetroot, IP Land, Railsware, Uptech, Raccoon Gang (Holacracy), TAIN Ukraine, ZEO Alliance, Bookimed, Hubber, Lun UA, AVA codes, MIAVI, Triggmine, Miratech, Ochi.io, Yoctocode, Rademade and many others (Semenchuk, 2019).

Thus, we can state that there are two dualistic tendencies of identification in real life. The first tendency is to reduce the ethno-national component in the self-identification of individuals and groups in terms of globalization, and the second one is to localize identity within ethnicity in terms of crisis. We should add that the second tendency coexists with blood identification on the basis of blood kinship (Zlobina et al., 2017: 78). According to recent sociological research, it is sustainable (*Independence Day*, 2015). Therefore, it is logical to ask why we have an ineffective policy. When an individual identifies himself/herself in the following way "I am a family," "I am my relatives," and we can observe a great example of this in the Verkhovna Rada, where cronyism is obvious, the decisions are made in the interests of clients. It is evidenced by the statistics where 15 types of identifications were offered to the Ukrainians to associate themselves with. Most identified themselves with relatives and friends (2013 – 53.5%, 2015 – 52.9%), significantly less with people with the same political views (2013 – 6.0%, 2015 – 10.1%) (*Independence Day*, 2015). It is shown in Table 1.

Table 1

Identification of a person (in %), with a certain community in Ukraine

Year Community in Ukraine	2013	2015	Deviation 2013–2015	2020–2021	Deviation 2015–2021
Peers, people of the same generation	32.1	30.7	–1.4	–	–
Citizens of Ukraine	35.9	52.3	+16.4	61.0	+8.7
People with the same Political views	6.0	10.1	+4.1	9.3	–0.8
People with common hobbies	16.7	20.0	+3.3	34.8	+14.8
Residents of one city, village	30.6	27.8	–2.8	20.0	–7.8
Relatives and friends	53.5	52.9	–0.6	60.2	+7.3

Source: *Independence Day*, 2015; *Samoidentyfikatsiia ukraintsiv*, 2021; Akulenko, 2020: 180.

We observe the increased level of identification with family, relatives and friends during the Covid 2019 pandemic. This is natural, because the task for each individual

is to survive in these difficult circumstances. The problem of free time for individuals staying in families became more relevant than before the pandemic. The time for communication has increased not only for the sake of communication itself. As you can see, the purpose of communication is increasingly associated with a common hobby. In our opinion, now is the best time to extrapolate the relationship between relatives and friends, which are so important to everyone, to the principles of their organization, that correspond to the Turquoise paradigm. Only in this way we can overcome the corruption and refocus on the Western model of the nation.

According to the same data, ethno-national identification was not greatly popular among the respondents, as it is shown in Table 2.

Table 2

Identification of the population (in %), with a representative of a certain ethnic group, nation

2002	2004	2005	2006	2008	2010	2012	2013	2014	2015	2021
3.0	3.1	2.1	2.8	2.6	3.1	1.8	2.0	2.1	3.1	1.0

Source: *Independence Day*, 2015; *Samoidentyfikatsiia ukraintsiv*, 2021.

As we can see from the poll, a person in Ukraine does very little to identify himself/herself with any ethno-national community. The percentage of such people amounts for 1.0–3.1%. So we can say that there are even fewer people with the same identity abroad.

CONCLUSIONS

To draw the main conclusions we would like to emphasize that globalization along with the covid pandemic-19 are a critical fluctuation in traditional societies with rigid political institutions unable to adapt. When the official authorities try to operate in the HS mode, peculiar to closed societies, eliminating the dissipative processes and leaving the power unchanged, in terms of the interactive communication most individuals of intra- and extrasocial systems make their efforts fruitless and accumulate the negative social entropy. It is greatly illustrated with the situation when Ukraine lacks the effective public organizations, created at the lower level public initiative in conjunction with high level identification under the influence of "ethnic model" with such key elements as historical memory and blood kinship, and it turns into a strange attractor, resulting in Ruelle-Takens scenario. According to the theory of synergetics, the given scenario became possible after three bifurcations in the political and economic system of Ukraine over the last 29 years.

It is possible to mitigate the influence of this attractor, but it requires a new influential political force that would take on attractive abilities and be able to implement a new value paradigm, identical to the new national idea.

The "turquoise paradigm" elements should be taken as a basis for modern organizations in terms of the Western model of national identity. Introduced by F. Lalu, it is aimed at finding a personal identity of each individual according to the follow-

ing principles: making the organizational activity closer to a man, encouraging the individual to achieve remarkable perform at work. Moreover, this model is congruent with the Ukrainians' self-identification with their families. Also, the role of historical memory should contribute to the formation of a co-figurative culture of the surrounding capable of responding to modern challenges of globalization without losing the connection between generations, but without exaggerating the opposing views on historical events.

The further research has the potential in determining the mechanisms of applying the Western model of national identity with elements of the "turquoise paradigm" in Ukraine.

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ABSTRACT

The purpose of the article is to show modern trends in identification in the context of globalization and the specific conditions of political and economic systems, to indicate ways of influencing their formation, to change the value paradigm of identification associated with harmonious human relations. A hypothesis is that modern identification in Ukraine does not correspond to the liberal-democratic tradition and will continue to generate conflict. The existing identification structure should be used to reorient individuals and groups to effective communication within organizations, which will contribute to the political stability and security of the state. The following approaches and research methods have been used as tools to achieve this purpose: synergetic method; the reflective method; the dialectical method; a comparative method; structural-systemic method; synthesis method. The article covers the following issues: Analysis of identification models; Features of the identification mechanism in post-soviet realities; Modern synergetic model of identification in Ukraine; Peculiarities of culture formation in the conditions of digital and socio-cultural globalization; A new approach to identification as a factor of political stability and security. The authors made the following conclusions: The "ethnic model" of identification turns into a strange attractor, resulting in the Ruelle-Takens scenario. According to the theory of synergetics, this scenario became possible after three bifurcations in the political and economic system of Ukraine over the past 29 years. The "turquoise paradigm" elements should be taken as a basis for model of national identity.

Keywords: identification, security, burification, synergetics, attractor, national identity models, turquoise paradigm, culture, globlization

IDENTYFIKACJA JAKO WSKAŹNIK ENTROPII SPOŁECZNEJ W WARUNKACH GLOBALIZACJI: UKRAIŃSKIE REALIA I KONTEKST MIĘDZYNARODOWY

STRESZCZENIE

Celem artykułu jest przedstawienie aktualnych trendów identyfikacji w kontekście globalizacji i specyficznych warunków systemów politycznych i gospodarczych, wskazanie sposobów wpływu na ich kształtowanie, zmiana paradygmatu wartościowego identyfikacji związanego z harmonijnymi relacjami międzyludzkimi. Hipoteza polega na tym, że współczesna identyfikacja na Ukrainie nie odpowiada tradycjom liberalno-demokratycznym i nadal będzie generować konflikty. Istniejące ramy identyfikacji powinny być wykorzystywane do reorientacji poszczególnych osób i grup na skuteczną komunikację w organizacjach, co przyczyni się do stabilności politycznej i bezpieczeństwa państwa. Jako narzędzia do osiągnięcia tego celu zastosowano następujące podejścia i metody badawcze: metodę synergiczną; metodę refleksyjną; metodę dialektyczną; metodę porównawczą; metodę strukturalno-systemową; metodę syntezy. W artykule omówiono następujące zagadnienia: analizę modeli identyfikacji; cechy mechanizmu identyfikacji w realiach postsowieckich; nowoczesny synergiczny model identyfikacji na Ukrainie; cechy kształtowania kultury w warunkach globalizacji cyfrowej i społeczno-kulturowej; nowe podejście do identyfikacji jako czynnika stabilności politycznej i bezpieczeństwa. Autorzy wyciągnęli następujące wnioski: „Model etniczny" identyfikacji przekształca się w dziwny atraktor, w wyniku czego powstaje scenariusz Ruelle-Takensa. Zgodnie z teorią synergii scenariusz ten stał się możliwy po trzech rozwidleniach w systemie politycznym i gospodarczym Ukrainy w ciągu ostatnich 29 lat. Elementy „paradygmatu turkusowego" należy traktować jako podstawę modelu tożsamości narodowej.

Słowa kluczowe: identyfikacja, bezpieczeństwo, bifurkacja, synergetyka, atraktor, modele tożsamości narodowej, paradygmat turkusowy, kultura, globalizacja