

**Висновки.** Таким чином, ознакою, що дозволяє систематизувати сюжети текстів українських замовлянь, є дії персонажів, що спрямовані або на знищення (зло), або ж на створення (добро). Для опису сюжету досліджуваних текстів достатньо чотирьох елементів: персонаж, його дія, місце дії, об'єкт дії.

### *Література*

1. Вербальна магія українців / вступ. сл. Л. Дунаєвська; авт. передм. О. Павлов; упоряд. та приміт. Т. Полковенко, В. Фісун. Київ : Бібліотека українця, 1998. 98 с.
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***Balaeva A.R.***

*Magister of Philosophy*

*After-Sales Coordinator*

*Grey Labelz GmbH, Germany*

***Zemlianskyi A.M.***

*PhD of Philosophical Sciences*

*Associate Professor of the Department of Computer Science*

*Dmytro Motorny Tavria State Agrotechnological University*

## **THE PROBLEM OF IDENTITY IN PHILOSOPHICAL REFLECTION**

***Abstract.*** *The article is an attempt to reveal the problem of «identity» in philosophical discourse. Its review in the context of globalization processes provides the basis for further philosophical and philological studies on the concept of «multicultural identity», which is realized in language, culture, and social being.*

***Key words:*** *identity, Other, dialogism, phenomenon, globalization.*

**Балаєва А.Р., Землянський А.М. Проблема ідентичності у філософській рефлексії.** Стаття є спробою розкрити проблему «ідентичності» у філософському дискурсі. Огляд її в контексті глобалізаційних процесів дає підґрунтям до подальших філософських та філологічних студій із вивчення поняття «мультикультурної ідентичності», що реалізується у мові, культурі, соціальному бутті.

**Ключові слова:** ідентичність, Інший, діалогізм, феномен, глобалізація.

In the context of globalization, one of the urgent issues is the preservation of the uniqueness of each ethnic group, resisting the complete assimilation of certain nations, primarily in a cultural sense. Recently, much attention has been given to the analysis of the advantages and disadvantages of globalization processes, questions of identity, and ways of its realization. These studies have now expanded into the field of literary studies as a branch of the humanities.

The issue of identity is traditionally relevant in the modern stage of global development, during which a unified world information space based on new, primarily computer technologies, is being formed. The information dominance of developed countries leads to the gradual leveling of the cultural diversity of globalized societies, cultural identity, which largely defines human mentality, psychology, and way of life as a whole. Such a phenomenon requires further research to determine possible ways to preserve national cultural identity in the conditions of complex global development. This underlines the relevance of our work.

According to our earlier studies, the experience of phenomenology becomes indispensable in this context, allowing us to see how the meaning of the concept «Other» can be constituted and how to reconstruct the life world, which is always already shared with the Others, and the intersubjectivity that underlies all other aspects of historical being [4; 5, p. 189].

The situation at the end of the XXth and the beginning of the XXIst century is characterized by profound technological, social, economic, political, and other transformations that affect all spheres of human life. Among other things, the significance of the issues of «globalization», «globality», and the «global world» can't be denied. These issues are recognized as the most important and all-encompassing characteristics of the

state and changes in modern humanity and its environment. On the one hand, today no one can deny such obvious phenomena as the objectivity and irreversibility of the interdependence of the world, that is growing, integration trends, the formation of supranational economic, information, and cultural spaces [7].

This complexity of the issue determines the interest of researchers, not only in the trends of globalization but also in the consideration of the needs, abilities, and possibilities of human activity and behavior in the context of globalization. Since globalization is occurring today in the context of the so-called anthropologization of all social knowledge (the focus of all monodisciplinary researches on human issues), it is evident that in a globalized world identity becomes a primary discourse both in science and in everyday life [6].

The problem of identity holds an important place in contemporary research and psychotherapeutic discussions. However, most academic works are dedicated to issues of social, ethnic identity, and the development of personal identity in young age. The development of identity in adulthood is still little studied.

This article provides an overview of the development of perspectives on the problem of identity in the philosophical tradition.

It is philosophical concepts that set the modes for examining the essence of this phenomenon, establishing opposing poles. The conclusions obtained during the theoretical excursion clarify the main stages in the dynamics of identity in adulthood. From a philosophical perspective, identity (or similarity) consists of what makes an object defined and recognizable in terms of possessing a set of qualities or characteristics that distinguish this object from objects of different types. Franz Brentano presented identity as «correspondence conceived in perfection» [3].

From a logical standpoint, identity is closely related to the concept of sameness and implies not only the operation of abstraction by identification but also the abstraction of non-distinctness. Thus, the concept of sameness can be interpreted as the impossibility of distinguishing of objects from each other based on a set (or aggregate) of properties. The connection between the concepts of identity and sameness can be traced back to ancient Philosophy. In the Aristotelian tradition, the concept of sameness is endowed with greater fundamental significance than the concept of difference. In the modern era, René Descartes interpreted this reasoning as the substantiality of *cogito*.

Later, this idea found its development in transcendentalism, especially in the «Philosophy of Identity» by F.W.J. Schelling [1, p. 32]. The philosopher interprets identity as sameness, or rather self-identity, of the structures of «pure» thinking, the ideal «I». Identity in this case is presented as given, it is obvious to those who is getting to know the subject.

Therefore, for this philosophical direction, identity remains an «unproblematic» sphere. The actualization of this issue began to require a review of the «dominance of identity», typical for classical Philosophy. José Ortega y Gasset comments on this point, emphasizing that German transcendental-critical Philosophy represented the activity of the spirit as a fixed «immobility» [11, p. 154]. In classical Philosophy, ideas are treated as physical realities, and these realities are considered as identities.

In non-classical Philosophy, the issue of identity is presented in the works of Martin Heidegger [3, p. 82]. In his Philosophy, identity is interpreted as the commonality of being. According to M. Heidegger's imagination, any being is identical to itself. At the same time, any being is identical to any other being. This approach excludes not only difference as another being but also changes. Similar ideas regarding identity can be found in the works of Edmund Husserl. According to his perspective, through transcendental reduction it is possible to reach self-identity as such a «pure» consciousness. In the psychological tradition, these claims were formulated in the understanding of identity as an inner essence, the core of personality closely linked to a value-meaning system [8; 9].

The pursuit to acquire identity reflects the desire for integrity and the integration of opposites. There is also another interpretation of identity in classical Philosophy, attributed to Duns Scotus. In his theory, each object represents a common nature and limits the determining individuality of the object, its qualitative uniqueness. Later, the concept was complemented by the notion of «momentary» by Max Scheler and was understood as the disclosure of selfhood in its correlation with Other. Jürgen Habermas associates this line of interpretation of identity with the name of G.W. Leibniz, who, in his opinion, first showed that «every self-presenting subjectivity is self-centered and represents the world as a whole in its unique way» [2].

Further developments in the understanding of the issue of identity are associated with the analysis of the relationship between «I» and «Non-I» in the works by J. Fichte and the ideas of responsibility and inner choice in the works by S. Kierkegaard. It should be noted that these ideas caused the focus

on the authenticity of being in the context of identity issues. Similar conclusions can be drawn from the work by John Locke, who linked the concept of «identity» with a person's responsibility for their actions based on memory of those actions [3].

The next step in the development of the concept of identity should be considered David Hume's thesis about identity being constituted not by the human's self, but «from the outside», that is, from society. In this interpretation, identity is maintained through one's name, reputation, fame, etc, as for the philosopher's point of view, «I» is merely a «bundle of perceptions», no anything else. During this period, the idea of identity formation within the realm of culture and society was first introduced. In this tradition, the individual's sense of self is derived from external sources, and the persons, in this perspective, «create themselves» through their actions, in a kind of «outside-in» perspective [11, p. 32].

This sociocultural perspective of identity was later elaborated upon in the psychosocial understanding of personal identity. According to this view, identity is not so much an inner wholeness but the result of reconciling and balancing between the potential wholeness, personal meanings, and societal values, including Others as important. Erik Erikson notably defined identity as «the sense of synthesizing the Ego that is caused in continuity and in what one might call a subjectively changing sameness» [10, p. 59].

He revealed the psychosocial essence and outlined four aspects: conscious feeling of individual identity, unconscious struggle for the continuity of personal character, criteria for Ego synthesis, and maintenance of inner solidarity with the ideals and identity of a group. The American-Swiss researcher M. Stein, for example, noted the similarity between this perspective and the concept of «Persona» [12]. E. Erikson was interested in the ideas of C.G. Jung and developed his idea of the Ego-Person relationship. The quest for acquiring identity reflects the pursuit of wholeness and the integration of opposites. It raises the question of whether this duality is a result of irreconcilable positions or a stage in the development of our understanding of identity over the course of a person's life. The assumption of irreconcilable positions seems unlikely because dialectical Philosophy has already successfully integrated these ideas. The two lines of thought that were opposite to each other in classical Philosophy regarding identity converged in the XXth century in a post-classical perspective. The concept of wholeness has entered the realm of dialogue.

Therefore, identity is constructed through certain formal manifestations, which allows us to speak about the existence of a psychophenomenological complex called identity. Each psychological phenomenon is influenced by various elements of psychological reality and can only be explained within the framework of complex causality. The phenomenological tradition explains personality as unique, individual, existential essence, or «selfness» (R. Gvardiani), and identity then expresses the self-referentiality of a person in the logic of valuing determination of the personality.

**Conclusions.** So, identity is studied in the context of interactive, perceptual, communicative, existential, functional, mental, and linguistic processes of personal development. In our understanding, the structuring of identity means a certain integrity and organization of the unfolding of identity as a phenomenon of functional and existential being.

The review of identity concepts in Philosophy and the development of philosophical ideas has allowed us to identify dichotomous characteristics that reveal the essence of personal identity.

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***Derkachova O.S.***

*Doctor of Philology, Professor,  
Professor of the Pedagogical Department*

***Tytun O.L.***

*PhD of Pedagogical Sciences, Associate professor,  
Associate professor of the Department of foreign languages  
Vasyl Stefanyk Precarpathian National University*

## **UKRAINIAN CONTEXT IN INCLUSIVE LITERATURE**

***Abstract.*** *The article explores works of inclusive Ukrainian literature that are offered to contemporary readers. It identifies the issues addressed in these works and characterizes the characters of literature oriented towards both young and adult readers.*

***Key words:*** *literature, inclusion, artistic image, issues, characters.*

***Деркачова О.С., Титунь О.Л. Український контекст в українській літературі.*** *У статті розглянуто твори інклюзивної української літератури, які пропонуються сучасними читачеві. Визначено проблематику цих творів, охарактеризовано персонажів творів, орієнтованих на маленького та дорослого читача.*

***Ключові слова:*** *література, інклюзія, художній образ, проблематика, характери.*