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NATIONAL IDENTITY IN THE CONTEXT OF PEDAGOGICAL EDUCATION (USING THE EXAMPLE OF UKRAINIAN AND AUSTRIAN TEACHER UNIVERSITIES)

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НАЦІОНАЛЬНА ІДЕНТИЧНІСТЬ У КОНТЕКСТІ ПЕДАГОГІЧНОЇ ОСВІТИ (НА ПРИКЛАДІ УКРАЇНСЬКИХ ТА АВСТРІЙСЬКИХ ПЕДАГОГІЧНИХ УНІВЕРСИТЕТІВ)

Abstract. National identity and globalization pose major challenges for education. On the one hand, globalization can help to enrich national identities through the exchange of cultural values and ideas. On the other hand, globalization can affect national identities and threaten the preservation of national traditions and cultural values.

In this context, education plays an important role in the transmission of national identity. Education should provide opportunities to learn about one's own culture and traditions, to explore linguistic and cultural diversity, to engage with questions of representation, and to understand the coexistence of minorities and majorities in the spirit of a shared sense of social belonging.In the context of rapid technological development, it is important to teach students how to navigate different cultural contexts and to give them the ability to communicate and work in an intercultural environment.

The University College of Teacher Education Vienna (PHW), the Volodymyr Hnatyuk National Pedagogical University of Ternopil (TNPU) and West Ukrainian National University (WUNU) launched a research project with the aim of investigating the implications of global educational policy developments based on the UN Agenda 2030 and the 17 Sustainable Development Goals (SDGs) formulated therein on the career-related ideas of student teachers at primary level in Austria and Ukraine. This presentation presents the results of the survey of Ukrainian and Austrian student teachers on the topic of national identity.

Key words: national identity; globalization; education; intercultural communication; sustainable development goals.

Анотація. Національна ідентичність і глобалізація ставлять перед освітою серйозні виклики. З одного боку, глобалізація сприяє збагаченню національної ідентичності через обмін культурними цінностями й ідеями. З іншого боку, вона може призводити до розмиття національних особливостей і загрожувати збереженню традицій і культурних надбань.

У цьому контексті освіта відіграє ключову роль у формуванні й передачі національної ідентичності. Вона має не лише давати можливість вивчати власну культуру і традиції, а й сприяти осмисленню мовного та культурного розмаїття, аналізу питань репрезентації та розумінню співіснування меншин і більшості в дусі спільного почуття соціальної приналежності. В умовах нестримного технологічного розвитку важливо навчити студентів орієнтуватися в різних культурних контекстах, розвивати міжкультурну комунікацію та формувати компетентності для роботи в глобалізованому середовищі.

Віденська вища педагогічна школа (PHWien), Тернопільський національний педагогічний університет імені Володимира Гнатюка (ТНПУ) та Західноукраїнський національний університет (ЗУНУ) ініціювали дослідницький проєкт, метою якого є вивчення впливу глобальних освітніх тенденцій на професійні уявлення майбутніх учителів в Австрії й Україні. Дослідження спирається на Порядок денний ООН у сфері сталого розвитку до 2030 року та 17 Цілей сталого розвитку (ЦСР). У статті представлено результати опитування українських та австрійських студентів педагогічних спеціальностей щодо їхніх поглядів на національну ідентичність.

Ключові слова: національна ідентичність; глобалізація; освіта; міжкультурна комунікація; цілі сталого розвитку.

Introduction. The topic of identity in academic studies. Identity is a concept that refers to what makes us unique and who we are as individuals. It is a set of characteristics that determine how we think, feel and behave, as well as our preferences, interests and life values.

In contemporary scientific and philosophical literature, the term "*identity*", which has been firmly established since the late 1970s, is characterized as the identification of a person with other people based on the definition of shared values, emotional experiences, the structure and orientation of the inner world. In academic work, identity is primarily characterized as individualization through socialization within a cultural and historical context. Identity is a person's awareness of belonging to a particular group, which enables them to determine their place in the socio-cultural space and find their way in the world around them.

Theoretical framework. In 1979, the German researchers Odo Marquard and Karlheinz Stierle published one of the most comprehensive encyclopedias on the subject of identity. They wrote the following lines about this work: "If I briefly summarize the 765 pages of this encyclopedia, which in turn covers more than 2500 years of literary, about 2500 years of philosophical, more than 100 years of sociological psychological and social psychological discussion on the subject of identity, I come to the conclusion that identity in the sense that is important for our context means the answer to the question of who a person is, through his unity with himself and through his otherness in comparison to others" [5, p. 95].

Identity is one of the most important topics **in Ukrainian science** and is studied in many fields, such as psychology, sociology, cultural studies, political science and others. Ukrainian scholars study various aspects of identity, including national, cultural, ethnic and gender identity. The basic provisions on the identity of Ukrainians in the late 19th and early 20th centuries were developed in the works of O. Borkovskyi, Y. Lypa, I. Mirchuk, M. Mikhnovskyi and M. Khvylovyi, who outlined the problems of political, social and class self-determination of the masses [1; 3; 4].

S. Lavrinenko is particularly concerned with the study of identity in the context of intercultural relations and the formation of psychological readiness to communicate in an intercultural environment. The scientist studies the process of formation and change of national identity in Ukraine, taking into account historical, cultural and political aspects. He also deals with the relationship between identity and social change as well as the influence of media and information technology on identity formation. In his research, S. Lawrinenko emphasized the importance of interaction between different groups, cultures and nations for the formation of intercultural identity, which can contribute to strengthening social and cultural integration [4].

W. Yewtuh believes that the identity mechanism is a necessary condition for the continuity of social structure and cultural tradition. Identity has three main types:

1. Psychophysiological identity is a concept that refers to the relationship between a person's psychological and physiological processes. This identity determines how physiological processes affect a person's mental state and vice versa.

Social identity is a concept that describes how a person perceives themselves in the context of the social group to which they belong. This can include elements such as identification with a particular group, shared values, traditions, norms, stereotypes, behaviors, etc.

2. Social identity can be determined by various factors, e.g. religious beliefs, ethnicity, professional affiliation, party affiliation, social status, etc. These factors can influence how a person perceives themselves, how they behave when interacting with other people and the stereotypes they use when perceiving other people. Social identity can play an important role in the formation of personality, adaptation to social conditions.

3. Personal identity, also known as self-identity, is a concept that describes how a person perceives themselves as a unique individual with their own characteristics, values, interests, etc. It is formed throughout life through interaction with the environment, experiences, interaction with other people, etc. It is formed over the course of life through interaction with the environment, experiences, interaction with other people, etc. Personal identity can influence many aspects of a person's life, including their worldview, values, behavior and interactions with others. Developing and maintaining a personal identity can be important for self-knowledge, self-determination, self-actualization and life satisfaction [3].

There are also research centers in Ukraine that deal with identity and intercultural relations, such as the Institute of Sociology of the National Academy of Sciences of Ukraine.

These are just a few examples of scientists who have researched the concept of identity. This topic is very broad and has many different approaches, so it continues to be studied and addressed by many other scholars from different fields of knowledge. In general, identity is a complex and multi-layered process of forming a person's self-awareness, personality and social self-determination.

National identity as an important factor of identity

For our study, the question of the influence of national identity on the education of the future teacher is important. The study of this aspect helps not only to better understand the nature of human personality and cultural development, but also to find ways to solve various social problems related to relations between people from different groups and cultures

Ukrainian scholars study national identity in the context of Ukrainian history, culture and politics. They examine the historical, cultural, linguistic and religious aspects of the emergence of Ukrainian national identity as well as the current processes of preserving and changing national identity in Ukraine.

Ukrainian historians and political scientists, for example, examines the various phases of the formation of Ukrainian national identity, from the time of Kievan Rus to the present day. The scholar points to the role of language, culture and religion in the formation of national identity as well as the influence of external factors such as Russian imperial policy [4]. Other Ukrainian scholars examine national identity in the context of culture and language: the role of language policy, literature, art and other cultural manifestations in shaping national identity [3]. In the past, Ukrainian national identity was associated with masculine qualities such as strength, courage and bravery, which led to the role of men in Ukrainian society being emphasized. However, due to changes in women's gender roles and their increased participation in public life, national identity has become more inclusive and open to women's experiences [4].

The urgent need for appropriate regulation of relations in the sphere of Ukrainian national and civic identity is ensured by the Law of Ukraine "On the Basic Principles of State Policy in the Sphere of Establishing Ukrainian National and Civic Identity" [10]. The aim of this law is to define the basic principles of state policy in the field of national and civic self-identification as one of the components of Ukraine's national security. This government document aims to maintain national unity and cohesion of society by overcoming objective and artificially created contradictions of a linguistic, socio-cultural, interregional and regional nature while respecting the constitutional guarantees of rights and freedoms.

The importance of preserving national identity is also emphasized in the Ukrainian laws "On Education", "On Higher Education", "On Culture", the concept of national and patriotic education in the Ukrainian education system until 2025, the resolution of the Verkhovna Rada "On honoring the ATO heroes and improving the national and patriotic education of children and youth" and the

presidential decree "On a national minute of silence for those killed as a result of the armed aggression of the Russian Federation against Ukraine".

Professional and national identity of future teachers

The personality-oriented approach and the humanization of education make it necessary to find ways to improve the professional training of skilled workers. The success of the professional activity is largely determined by the personal characteristics and professional qualities of the professional, the level of professional identity, in addition to the obligatory professional knowledge, skills and abilities.

Teacher education should address issues of identity, including ethnic, national and civic identities. This requires a clear understanding of basic concepts such as ethnicity, nation and civil society, their interrelation and their specific characteristics. All these approaches can contribute to a more tolerant and open-minded society, which is an important element in creating peace and harmony in the modern world. National identity is a complex and multi-layered construct that encompasses many elements. These include:

Identification with the country or nation: a feeling of deep attachment to the country, love for it, pride and joy in its achievements. A positive development of such orientations is a prerequisite for healthy patriotic attitudes. In extreme cases, however, they can also promote the development of nationalistic values or ethnocentric tendencies, which, according to empirical studies, are often associated with generalized negative prejudices and intolerance towards members of certain population groups, institutions or states [5].

Cultural identity: a set of traditions, values, customs and other cultural elements that define a person's membership of a particular cultural group or community. This identity reflects what a person considers important in their life and how they see their place in the world. Cultural identity is formed through socialization and interaction with other people, the culture and the environment in which they live. This can include learning a language, communicating with people from other cultures, learning about cultural traditions and customs, and participating in cultural events and religious rituals. Cultural identity can change over time and be influenced by external factors such as globalization, migration and other factors. This can lead to conflicts between different cultural groups, but it can also promote understanding and interaction between them [8].

Historical identity: a sense of connection to one's history, including heroes, events and achievements, but also tragic events such as famines, Nazi crimes, political oppression, etc. [4]. This identity reflects

the way in which individuals and groups understand their place in history and how their actions affect the present. Historical identity can be important for the development of national consciousness and patriotism, but it can also be a source of conflict and contribute to stereotypes and nationalist attitudes. It is therefore important to understand and analyze different perspectives on historical identity and to consider the diversity of interpretations of historical events and personalities.

Religious identity: a sense of belonging to a particular religion and its traditions. Religious identity is the way in which people identify with their religion and its teachings. Religious identity can be closely linked to cultural identity and influence many aspects of a person's life, such as relationships with family, community, work and politics [9]. Religious identity can also affect the ethical standards that people hold, as well as their views on social issues such as sexuality, family, birth and death. An individual religious identity can be more personal and spiritual without being tied to a particular religion.

Geographical identity: is the way in which people identify with a particular geographical area, e.g. a country, a city, a region. This can include an understanding of the history, culture, geography and social issues specific to that area. This identity can also influence people's views on issues related to the conservation and protection of their geographical area, such as tackling environmental issues, preserving cultural heritage, etc. Regardless of how it is formed, geographical identity is an important part of people's cultural heritage and social identity.

The formation of national identity is therefore a long-term and complex process that influences people's behavior, decisions and beliefs. It can be shaped by a variety of factors, including

− *Cultural factors*: language, literature, art, music, traditions and customs, cultural events, etc.

− *Historical factors*: the history of the nation, heroic events, tragedies, traditions, national symbols, etc.

− *Religious factors*: religious beliefs, traditions and rituals. Social factors: customs and traditions, stereotypical behavior, views on family, gender, social class, etc.

− *Political factors*: political and economic relations in the country, relations with other countries, political measures and decisions [7].

National identity can change over time and evolve with culture and society.

A survey was conducted among 50 fourth-year teacher training students at TNPU to determine the specifics of the national identity of prospective teachers in Austria and Ukraine. The survey was anonymous and conducted via online platforms. Most of the respondents were women aged 20 to 24.

The most important thematic blocks were identified on the basis of the survey:

1. Concept of the Homeland.

The perception of one's own homeland can be linked to the development of a national identity and the attitude towards one's own culture, language and history. It can also influence perceptions and attitudes towards other cultures, nations and historical events. It is important that the perception of the homeland is realistic and based on knowledge and understanding of the history, culture and social processes that shape the life of a nation.

For the majority of **Ukrainians surveyed**, it is difficult to put the term «homeland» into words, as it encompasses many aspects and personal moments and is very specific and at the same time broad:

Homeland is a very emotional term for me, which is why I find it difficult to make a connection here.

Homeland is expressed through feelings and emotions: security, home, contentment, a sense of national belonging.

For **Austrian students**, homeland cannot be described by a geographical location, but rather by a sense of belonging, security and social networking. This means that the whole world is home. Homeland is not a static category and cannot be limited to the place of birth. Home is where you feel comfortable:

For me, homeland is a concept of feeling and not a term that describes a place.

Homeland can be anywhere in the world. Globalization means that different cultures come together and can influence each other. Perhaps you can take a piece of home with you wherever you go?

Migration and cultural diversity play a major role in defining home for Austrians. Growing up in a different place and interpersonal contacts expand the concept of homeland. Migration means that home does not have to be defined by the place of birth, but can always be redefined. Living one's own culture enables appreciative coexistence beyond the borders of one's home country:

Living one's own culture makes it possible to appreciate each other beyond the borders of one's home country.

2. Homeland and Europe.

Ukraine and Europe have a long and complex history of relations. Ukraine lies at the crossroads between Eastern and Western Europe, which has contributed to the development of a unique culture that combines elements of different traditions. **For Ukrainian respondents**, homeland is closely linked to Europe, which is seen as a symbol of progress and globalization. Ukraine's contribution to the technical and scientific development of Europe was viewed positively. This is primarily linked to well-known Ukrainian writers, scientists, inventors and philosophers. Agriculture supplies food to many European countries, there is trade and exchange

of goods. Migrant workers, especially academics, work in well-known international companies:

Ukraine has been known for centuries as the great granary, the spiritual and intellectual source of Europe and the world.

My state occupies a significant place in the global market for coal mining, grain cultivation, salt extraction and gas production.

My country and Europe are both part of the global economy and global politics.

At the same time, most respondents point to a number of problems that need to be overcome in order to become a fully-fledged member of the European Community: improving the education system (inclusion, political and civic education of young people is particularly important), the economy, ecology, tackling corruption and creating better living conditions. At the same time, it is important to convey national values to students and to develop the country itself.

We need to improve the quality of education, science and life so that Ukraine comes closer to European standards, so that we can globalize more with other European countries and adopt their experience in certain areas.

I think the main task is to form our own values, we should first become a more independent state and not part of the EU.

Ukraine's potential as an economic country is quite high, but resources are not always used wisely.

As a conscious society of the 21st century, we must strive to create better living conditions in our country. We should be conscious citizens of our country.

Austria is a country in Central Europe with a rich history and culture. European integration has played an important role in shaping the identity of Austrians, but also of other nations in Europe. In 1995, Austria became a member of the European Union and has been integrated into the European community ever since. **For Austrian students,** homeland can be described both locally and as a larger entity. One's own homeland is a part of Europe. Europe is an extension of home. Belonging to one's own homeland also means an extended belonging to the EU and shared responsibility for one another.

I live in Vienna – my home, this federal state is in Austria. Austria, in turn, is in Europe. Europe is, among other things, Europe because of globalization.

I feel at home in Europe when I'm in Asia or the USA, for example.

Homeland is described by its geopolitical (national, European) and cultural significance. Belonging to Austria offers many privileges and opportunities, as well as obligations to get involved as a citizen. However, political developments elsewhere can also affect Austria:

In my country Austria I have many privileges and a number of doors are open to me in terms of education, housing, social benefits, work... However, I don't see my country as something separate; we are part of a European community.

3. Homeland and globalization.

Most Ukrainian students understand globalization as the unity of people, cultures and nations, i.e. the connection of the national with the worldly. This networking opens up new opportunities for cooperation between Ukraine and other European countries and means integration into the European economic system and promotion of the economic situation at home:

But for me, it also means the freedom to come together with all people in all parts of the world and to find cultural common ground that can help resolve many conflicts.

A close connection with Europe and is important for the continued successful development of my home country.

In addition to the positive aspects of globalization, some interviewees have fears regarding control and surveillance that can lead to the loss of their own identity. For them, homeland and globalization are opposing concepts, as are individuality and majority, own values and foreign ideals, diversity and equality, uniqueness and conformity

We can either preserve our identity or become 'like everyone else' and follow the global 'culture', if you can even call it that. Globalization is not good.

Most Austrian students understand globalization to mean networking, because it arises through transnational interpersonal contacts and makes it possible to experience home even at a distance. Globalization expands home by breaking down the notion of a monocultural society and enabling cultures to influence each other and feel connected across national borders:

Globalization is the bridge between me and my homeland or a door through which the world opens.

By merging into one Europe, globalization/ networking within Europe is relatively good and people have the opportunity to find their home in a place other than where they were born.

For Austria, globalization primarily means economic networking and trade between countries, which improves life at home:

Due to globalization, my home country of Europe is experiencing influences from other countries, languages, continents and cultures. Now I have the opportunity to obtain goods and cultural goods from all over the world in Europe too.

At the same time, globalization stands for the economic dependence of one's own country on others. Compared to other countries, the contri-

bution of the homeland to global responsibility is described as progressive and yet not yet sufficient (or neutral).

Accordingly, it can be said that for Ukrainians, homeland is the area in which they were born, grew up and live. For many Ukrainians, the homeland is the birthplace of their ancestors and the place to which their history, culture and traditions are linked. The homeland also symbolizes national belonging, pride in their country and its contribution to the development of Europe. For many Ukrainians, the homeland is not just a territory, but a place to which they have special feelings and ties.

Austrian students are proud of their country's history and the European path of development. However, the concept of home is seen globally, not nationally. A large number of migrants and the opportunity to visit and travel to other countries have broadened the vision of the concept of home, adding cultural diversity and social and political responsibility to the life of not only their country but also the European community as a whole.

Conclusions and Prospects for Further Research. Identity plays an important role in education as it is formed and changes throughout life, and education can be an important factor in this process. Humanity today finds itself in a situation where different civilizations must learn to live together and enrich each other in a globalized world. The lack of dialog can lead to misunderstandings, tensions and conflicts. Dialogue is only possible between those who are able to overcome the narrow horizon of their identity and rise above it to engage in a broader communication system of relationships. It is about those who are aware of their unique identity and at the same time aware of their connection with others. The choice of identities should lead neither to a "clash" of identities nor to a "clash of cultures", but to the recognition of the cultural diversity of the global world, in which people and nations should not only feel part of their local societies, but part of humanity as a whole. The task of education is to educate the future citizens of a peaceful world.

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