

THE IMAGE OF AN IDEAL UKRAINIAN POLITICIAN. UKRAINIAN NATIONAL IDEA

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Methodology of geophilosophy allowed the author to expand the understanding of Ukraine as the limitrophe State, through the territory of which runs the frontier of the confrontation between the two world cultures; explain the relationship between the totally corrupt Ukrainian authority and the geographic location of Ukraine. Prone to corruption the mentality of Ukrainian rulers and their Soviet nomenclatura past, to a large extent determined the course of history of Ukraine. Geophilosophy allowed the authors to formulate the Ukrainian national idea: Ukraine — Keeper, and the Ukrainians — the guardians of peace and a thousand years old culture in the western part of the Eurasian continent, as well as major cultural markers of Ukrainian identity.

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The coming to power of Poroshenko and his inner circle did not change the membership of the Ukrainian ruling “elite.” After the Revolution of Dignity, those who were robbing Ukraine under Yushchenko seized the power systematically. Perhaps if it were not a strategic error by Putin, Ukraine would have once again returned to the sphere of Russian interests, because the mentality of Poroshenko is very close to the mentality of the Russian leadership. In any case, none of the high-ranking politicians of Western civilisation appointed their relatives, godparents, childhood friends, and business partners to the leading positions in the state; none of them placed a son with an economic education in the highest legislative body of the country; none of them allowed others to enrich themselves in time of war and allowed the Vinnytsia region (in which the main business interests of Poroshenko concentrate) receive subsidies from the state budget more than in Kharkiv, Sumy, and other borders with the state- aggressor areas. This is only possible in a state that on management style remotely resembled the facade democracy in Cambodia. It is a pity, but the fact is enough to make comparisons [Karbaum, 2011].

Why can one not win against corruption in Ukraine?

1. Ukraine is ruled not by politicians, but by businesspersons, whose business interests are above the interests of their own Ukrainians and Ukraine. If Poroshenko has not yet closed his business in Russia, how can he abandon preferences for his business in Ukraine itself? The self-interest and ambition of Poroshenko and Yatsenyuk are so obvious that the interest of Ukraine and the Ukrainians in their perception of the world is simply nowhere to be seen. The Ukrainian ruling “elite” lives in their reality, far from the reality in which the Ukrainian nation survives.

2. Ukraine has not built a democratic model of state power. A return of Constitution of Ukraine sample of December 2004 supposes an independent power triumvirate President, Prime Minister, and Chairman of the Verkhovna Rada of Ukraine. However, in this triumvirate Poroshenko- Groysman it is one person (Volodymyr Groysman is a native of Vinnitsa, from the Poroshenko Clan), and the mentality of Poroshenko and Yatsenyuk is similar. It is beneficial for both uncertainty and irresponsibility of the government, which is reminiscent of the chaos of the government under Yushchenko. Poroshenko and Yatsenyuk consider it important to preserve corrupt courts and the prosecutor’s office, to pursue their own enrichment and presence in the government.

3. Because there are no social elevators and fair competition in the higher state bodies of the state. As long as in the Administration of the President, the Verkhovna Rada, and the Cabinet of Ministers of Ukraine, which have the exclusive right to determine domestic and foreign policy of the state, are incompetent, irresponsible, and indifferent to the interests of the state people and people are under the patronage, corruption in Ukraine will never be defeated.

4. Due to the weakness and disorganisation of non-governmental organisations. Changes are taking place, in Ukraine the civil society is formed, but, unfortunately, the degree of influence of non-governmental organisations on the politicians and on Ukrainian domestic and foreign policy remains low.

5. Because of the imperfections of the legal framework, this still allows corrupt officials to escape punishment.

6. Due to the lack of transparency in government activity, the Verkhovna Rada of Ukraine, Administration of the President, and the courts. All the activities of officials should be carried out in an open manner, under the careful supervision of public organisations.

Based on the foregoing, we can outline the image of the “ideal” Ukrainian politician, who will be able to consolidate the results of the Revolution of Dignity, and promote the further development of the Ukrainian state on the foundations of Western civilisation. An ideal Ukrainian politician is:

– A politician without his own business: a journalist, social activist, lawyer, etc. The difference between a politician and a businessperson is huge: a politician cares about the people and the state, a businessperson cares about the state of his business. Separation of politics and business, this is one of the main conditions for the ideal politician and internal Ukrainian policy in general.

– A man with a highly developed legal culture. Unfortunately, such people in Ukraine are few, because during 25 years of independence in Ukraine, the Ukrainians

were brought up under legal nihilism. Ukrainian politicians should by their example show obedience to the law and legal culture. Any violation of the laws of Ukraine (or even attempt of violations) should cost a politician his career. The basic principle of a politician is start with yourself. If Ukrainian politicians will learn to respect the laws themselves, the Ukrainian people will follow an example.

- Openness in front of the people. A politician is a servant of society. Openness of a politician in front of the society is a guarantee of his honesty and integrity. All of the modern Ukrainian politicians seek to “clean” their biography: something to conceal, hide, and be insincere, because each of them grew up in the period of lawlessness. However, the fact of concealment of the offense emphasises insincerity of the politician. The politician prone to deception is the return to the Kuchma and Yanukovich era. Therefore, society needs to identify deception and insincerity in the words and actions of Ukrainian politicians and get rid of them for the last time.

- Higher education and professionalism. In Ukrainian politics there are enough people with the fake (purchased) diplomas of higher education, or academic degrees. Those politicians should be identified, because the purchased education indicates a low culture and philistinism of a politician. A politician is a profession, so a basic knowledge of the profession, current research in political science, geopolitics, and geophilosophy is a necessary requirement for Ukrainian politician. The attitude to his profession reveals the seriousness of the intentions of a person to realise himself in this sphere of activity;

- Matching words and deeds. Ukrainian politicians promise a lot, but do little. Politicians who build their careers on a beautiful speech and the ability to present information must be replaced by politicians, maybe not as skilled in speech (although the ability to convince is very important for a politician), but by those who perform their promises and items of their election programs. The Ukrainians have to learn to ask about the promises; politicians should constantly be rotated, replacing a politician- deceiver and populist by politicians who keep their word.

- Sociability. A politician is a person who is constantly aimed at interpersonal relationships. Through him, the connection between people and the authorities is carried out. It is therefore very important that a politician could listen to people and convey his sentiments to the government, as well as carry out the reverse communication: to explain the logic of the behaviour of the people to those in power. The authority as a regulator of the internal and external development of the society should take into account the mood of society and react to them. A politician in this chain is a communicator between the government and the people.

High standards of the ideal Ukrainian politician opens the way to representatives of the Ukrainian Diaspora, which thanks to their “fresh blood” and behaviour have to compete with homegrown millionaires, politicians of the Kuchma era, gradually displacing the last representatives of power. If in Great Britain Board of Treasury II was headed by a Canadian, why in Ukraine, are representatives of Western civilisation not able to realise their ambitions? Talks about “Varangians” who do not understand Ukrainian reality are empty excuses of corruptionists from the private club of the Ukrainian “elite.”

Ukrainian national idea

Methodology of geophilosophy allows us to ignore the details and to highlight in the history of Ukrainian statehood the basis for determining the destiny of the Ukrainian people, which should ideally strengthen the surface of the Ukrainian locus of civilisation. Ever since the 13th century, the course of development of the Eurasian civilisation occurred so that the territory of Ukraine was divided by the borderline between the two world cultures: Asian, which later took the form of the Byzantine-Asian, and European culture (enlarged to the scale of Western civilisation). Ukraine has become a suburb of both major loci of civilisation. As historian Natalia Yakovenko suggested, perhaps it was from here that its name originated [Yakovenko, 2012].

The history of Ukrainian statehood is a history of the influence of three cultures: Southeastern Ukraine was formed under the dominant influence of the Byzantine-Asian culture (which is represented by its eastern neighbour — the Russian Federation); Western Ukraine was formed under the influence of European values of culture (mainly through the influences of Poland, Romania, and Hungary); but Central Ukraine, with its capital in Kyiv, preserved an original culture of the Old Rus state and cultural markers that identify Ukraine as a self-sufficient locus of civilisation. Perhaps for this reason, strangers both perceive Ukraine and Ukrainians in Russian and European history. However, it cannot be otherwise, because Ukraine is a borderland between two cultures with its original core! During eight centuries (with some interruptions) on the territory of Ukraine the watershed of two world cultures took place, and the Ukrainians as a nation absorbed the elements of the Byzantine-Asian and European cultures in its ancient Rus essence. Therefore, the Ukrainians cannot be identified either as Russians or as Europeans. The Ukrainians have absorbed elements of both cultures, but the roots have remained of Rusyns — ethnos, that coming out of the Rus state with its capital in Kyiv. The main marker of identification of the Ukrainian nation is a thousand-year culture of an ancient nation with elements of assimilation of the Byzantine-Asian and European cultures. It is from here that the Ukrainian national idea originates: *Ukraine — Keeper, and the Ukrainians — the guardians of peace and a thousand-year old culture in the western part of the Eurasian continent. The tranquility between two world cultures depends on the situation in Ukraine.*

It is worth noting that not only can Ukraine and the Ukrainians call themselves the guardians of peace in the western part of the Eurasian continent. If we look at figure 2, as well as it is in geophilosophy of Vadim Tsymbursky [Tsymbursky, 1999], that is popular in Putin's entourage, there are limitrophe states: Ukraine, Belarus, Latvia, Estonia, Finland, Poland, and Lithuania. In different periods of history, it is through the territories of these countries that ran and runs the boundary between the two major loci of civilisation.

Ukraine's territorial integrity and the Ukrainians inhabiting the area are worthy of respect in the history of the Byzantine-Asian and European culture, at least for the fact that the whole history of Ukrainian statehood and culture of the Ukrainian nation was formed on the boundary of confrontation: in wars, violence, slavery, genocide, and humiliations. Each of the two opposing cultures (civilisations) tried to reverse the Ukrainians under it, to burn the roots of our ancestors in the memory. However, because of all these external violent refractions, a nation is formed — guardians,

psychological type of Cossack, who in war — the best warrior, in the world — an educated, creative, and hard-working person.

National idea: Ukraine — Keeper, the Ukrainians — the guardians of peace and a thousand years culture in the western part of the Eurasian continent, it not only identifies the Ukrainian nation, rallies, gives the role, allowing taking its rightful place among the great nations and cultures of the world, but also imposes a high responsibility. It is due to the national idea — its main cultural markers follow the destination of the Ukrainian nation:

1. *Ukrainian — a warrior-guardian.* Ukraine, because of its geophilosophy, must have an efficient, well-equipped army. The stronger the Ukrainian army is, the higher it is fighting spirit and training, the safer it will be on the border between two cultures. Ukraine is a fortress within which the outposts of both cultures are placed. A Ukrainian is, primarily, a warrior: intelligent, strong, agile, and skillful. Defending the independence of the state, he guards the borders of the Byzantine-Asian and European cultures.

2. *A Ukrainian is a highly educated person; Ukraine represents innovation and high technology.* Highly educated Ukrainians make difficulties for manipulation of consciousness, reduce the effectiveness of information warfare (propaganda), expand the scope of creative self-realisation, and provide the innovation and introduction of new technologies. Borderland of the Ukrainian nation opens up the opportunity to take the best from each culture and the best use when it benefits to a thousand-year- old culture and rise in living standards. There is no shame in learning; we should learn from each other's experiences. In today's world high technologies are ruling, so the nation that is developing on the border of two world cultures should differ by innovation, creativity, and technological effectiveness of its resources. A striking example of the development is Finland, the same limitrophe state, like Ukraine. High education will reduce the influence of propaganda, expand the boundaries of perception of the world, and allow it to make independent verified decisions, particularly concerning the destiny of the nation and the state.

3. *Ukraine is a democratic state, and the Ukrainians are people with a highly developed legal culture.* Ukraine is obliged to build a democratic model of state power — the most efficient governance model in the worldwide civilisation. Power, money, and permissiveness turn a Democrat-Ukrainian into a hetman, an ataman, or a master easily. Therefore, the Ukrainians need a democratic model of governance and legal culture to ensure fair competition in the government and popular control of power. All are equal before the law of Ukraine: from a citizen to the President. Only in this way can we avoid a repetition of the Kravchuk, Kuchma, Yushchenko, and Yanukovich era....

4. *A Ukrainian is a free and responsible citizen with an active lifestyle.* The psychological type of a Cossack and mentality of a warrior — this is inner freedom, which is controlled and regulated, not temporary subjective value orientations of the next leader or dictator, and the laws of Ukraine are the same for all. Inner freedom is a high civic activity, awareness of the importance of strengthening social institutions, and development of spheres of activity. It is the responsibility in front of generations

of ancestors and the future of the nation. Borderland peculiarity is constant vigilance, the introduction of better and advanced technologies, a willingness to defend its independence and parity of cultures. Enervation at the border, the uncertainty of domestic and foreign policy, and corruption are an occasion for aggression, loss of independence and bonded labour on the “elite”: the oligarchs, rulers, nomenclatura, etc.

5. *A Ukrainian is a hospitable host, and Ukraine is an open country.* When we speak about Ukraine as a fortress, we do not mean in any way the isolation of Ukraine or equidistance from one (or both) cultures. For Ukraine, due to the peculiarities of its geographical location and history, this is equivalent to a loss of independence or part of the territories. Ukraine will not be able to resist itself to one or even two world cultures. When we speak about Ukraine as a fortress, on the contrary, we assume its openness to the penetration of both cultures, its accessibility, and non-resistance. Let the Russians or Europeans come to the fortress, create a sphere of their influence. Let Byzantine-Asian and European cultures penetrate not only to Ukraine, but also interpenetrate each other; it is their choice, that is why they are the world cultures. However, it is important that these penetrations and influences remained for Ukraine on the surface, supplementing, being for the benefit of developing Ukrainian statehood. It is important that the cultural heritage of Kievan Rus, identifying the depth of the roots of Ukrainian culture, remained paramount for the Ukrainians, dominant and preponderant in importance over any other culture. The Old Rus culture of Ukraine is a fundamental and defining culture and one for which values for Ukrainians should be stable, sacred, and cult. It is thanks to them that guests will know Ukraine and the Ukrainians and identify them. For its own safety, Ukraine should gain the respect of its cultural heritage and set out clear markers of cultural identity. Ukraine is a fortress, and the Ukrainians are the guardians-warriors of peace, and a thousand years old culture — this is the core of the Ukrainian nation, the ice on the surface of which the waves of two world civilisations are taking place, but only strengthen it, and without penetrating into the deep structures. Independent Ukraine is a borderland between the Russian Federation and the European Union at the same time.

It is for this reason that Ukraine cannot be pro-Russian or pro-European. Ukraine is obliged to remain by itself — worth keeping, the guardian of peace and of its own culture in the western part of the Eurasian continent. An illustrative example for Ukraine should be the experience of Finland, whose people have been able to find their own identity and to build a harmonious relationship with the ambitious Russian Federation.



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