SECTION VII.
RELATIONS INTERNATIONALES

DOI 10.36074/logos-05.02.2021.v2.03

FORMATION PECULIARITIES OF SEPARATISTS PSYCHOLOGY IN REPRESENTATIVES OF SOME ETHNIC GROUPS

Sheketa Mariana
Postgraduate Student at the Department of International Relations
Vasyl Stefanyk Precarpathian National University

SCIENTIFIC ADVISOR:

Stetsyuk Natalia
Head of the Department of International Relations,
Candidate of Historical Sciences (Ph.D)
Vasyl Stefanyk Precarpathian National University

UKRAINE

The personality formation in a large group is perceived as a normal phenomenon, naturally develops from specific circumstances, such as historical heritage, geography, the myth of a common beginning and other common events. When a particular group thinks about its ethnic identity, it is almost always a good differentiation from other groups. Sometimes the ethnic identity of a group is reinforced by a particular trauma or collective memory of a catastrophe that once affected the group’s ancestors. The trauma can provoke a variety of reactions that are aimed at countering the feelings of humiliation, loss and retribution caused by the trauma, to ethnic aggression against those who are considered responsible. More precisely, such an injury or severe dislocation can cause a psychological defense mechanism that requires the creation of an image of the «enemy». This becomes an attribute of collective anger and anxiety, leading to ethnic violence [1].

If a group feels concerned or repressed, it is more eager for its ethnic identity, nationality, or religion, which protects it from further or deeper problems. A charismatic leader will feel such emptiness because it will symbolize the identity of a large group. In this context, ethnonationalists link their ethnic identity with the need to form a nation in order to gain access to political autonomy within established boundaries [2].

In non-multinational states, all ethnic groups are equal to each other. Discrimination and inequality are inevitably linked to ethnic divisions and cultural, religious, social or educational differences; they are sources of tension and mutual enmity, which can lead to violence. In addition, achieving a certain threshold of tolerance is insufficient, as it must be «aimed at the aggressive behavior» of the leaders of the movement [3].

The ethno-nationalist and separatist movement will legitimize itself by relying «on the complaints of the collective memory for the restoration of economic, political and cultural rights, rejecting the subordination and assimilation of cultures». A small
layer of this movement, when dissatisfied with the results of the political strategies pursued, may prefer terrorism (provided it is directed and organized) to remove barriers and perpetuate its identity as a large group by acquiring statehood or any other form of political autonomy. Their victims are members of a dominant ethnic group that is seen as «occupying, resisting, colonizing, or an external force» [4].

It is important to note, however, that while the movement may have a high level of legitimacy among its members, this does not necessarily mean that a terrorist group that fought for the same cause and in response to the same claims will have the same degree of legitimacy in the eyes of the majority of the movement, which may renounce violence for one reason or another at any time. Ethnonationalist and separatist terrorist groups believe, however, that terrorism is a very effective means of getting rid of the dominant ethnic group or achieving a specific form of political autonomy of their own accord. Success depends on the logistical support of governments, organizations, or individuals who support their cause and sympathize with certain political views. But these terrorist groups will often simultaneously seek power within their ethnic group and go to the elimination of any internal disagreements. A study of allegations by well-known terrorist organizations indicates that they idealize violence «to enhance self-esteem as a protective response to a sense of human (or group’s) right to revenge». Because they provide a sense of belonging and replace a missing personal identity, terrorist organizations face a «threat to success»; they must be successful enough to attract members and self-sufficient, but this is often not enough for them to no longer function, and therefore some of them may be in danger of dissolving [5].

Conclusions. The conflicts that exist in the 21st century reaffirm the fact that nationalist manifestations are urgent problems of today and pose a threat to any multinational state in the world. Separatist psychology is an important component of any ethnic conflict, which proves that separatism is a special worldview formed over a long period of time.

References:

[1] Murer, J. (2002). The clash within: Intraphysically created enemies and their roles in ethnonationalist conflict in violence and politics: globalization's paradox. (p.209). London: Routledge.

[2] Vamik Volkan. (1997). Blood Lines: From Ethnic Pride to Ethnic Terrorism (p. 156–167). Boulder: Westview Press.

[3] Bruce Hoffman. (1998). Inside Terrorism. (p.26–154). London: Victor Gallancz.

[4] David McCrone. (1998). The Sociology of Nationalism: Tomorrow’s Ancestors. (p. 112–138). London: Routledge.

[5] Ted Robert Gurr. (2002). Violent and Non- Violent Trajectories in Contentious Politics» in Violence and Politics: Globalization’s Paradox, edited by Kenton Worcester, Sally Avery Bermanzohn & Mark Ungar. (p. 15–17). London: Routledge.