

STUDY OF THE UKRAINIAN MENTALITY' ORIGINS

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Abstract: The article analyzes the Ukrainian mentality in the retrospect and current perspective, investigating it within deep structures of social and individual life practice. Based on the comparison with Western European spiritual path of development, it is shown that individualism as a trait of Ukrainian "soul" is different from western implementation of this concept. The uniqueness of Ukrainian mentality is deep spirituality, conscious feeling of surrounding nature beauty, which is expressed both in artistic practices and in the worldview and attitude to other people. At the same time, social upheavals of 20th century had a significant impact on the transformation of Ukrainian mentality, which is manifested also in the regional context.

Keywords: Ukrainian, Mentality, Spiritual nature, Individualism, Values, Nation.

1 Introduction

The analysis of the latest researches and publications shows the understanding of the importance of studying the mental characteristics of peoples both in the works of researchers of past centuries and contemporaries. Ontologically, mentality appears in the intersubjective space of an individual's communication with the collective that includes him (ethnos or society). It determines the behavioral experience of an individual, the rhythm of his life, being, as it were, a form that is filled by a concrete specific historical content. Addressing the problem of mentality is especially relevant in times of radical social transformations - these are the times Ukraine is currently experiencing. Shifts occurring in society carry both constructive and destructive possibilities. Their awareness, the opening of new social perspectives, effective social policy require a theoretical analysis of the problem of mentality and, above all, its representation in social formations. This will not only contribute to the final overcoming of outdated stereotypes of spiritual life and social behavior, but will also serve as an impetus for the activation of the processes of building Ukrainian statehood, the formation of civic national consciousness. The history of the Ukrainian mentality is the history of a culture that, in terms of its originality, stands next to the most developed and original cultures of the nations of the world. The story of the mighty spirit, will, perseverance, and hard work of people whose creative nature asserts itself even in the most unfavorable political, economic, and sociocultural conditions, today needs recognizing and comprehension in a global scale.

2 Method

Researchers of different epochs and philosophical directions were engaged in the study of issues of mentality and the influence of mental features on the worldview. Among them, H. Hegel, V. Wundt, S. Montesquieu, E. Durkheim, D. Hum. M. Blok, J. le Hoff examined the relationship between the historical epoch and mental constructs. Both Russian (N. Berdyaev, N. Danylevsky, N. Lossky) and Ukrainian philosophers (P. Kulish, I. Nechuy-Levytskyi, A. Potebnia, P. Yurkevich, D. Chyzhevskiy, I. Myrchuk, A. Bychko, S. Krymsky, G. Horak, V. Gorsky, V. Shinkaruk, V. Yaroshovets, T. Getalo, Ya. Hnatyuk, N. Kornienko, I. Kresyna, V. Popov, O. Rudakevich, M. Skrynnyk, A. Sokyрко, etc.) were investigating the essence of mentality.

We will consider mentality as a known "psychological equipment" of representatives of ethnoculture, which allows consciousness to integrate a chaotic flow of various impressions into a holistic worldview. It ultimately determines the behavior of a person, social group, society, as a result of which the subjective perspective of social dynamics is organically included in the objective historical process.

At the same time, the "image of the world" that permeates the psyche, which determines world perception and world

understanding, and, consequently, the strength of the impulse of creative energy and its direction, cannot be reduced to a system of thoughts clearly reflected by consciousness. It is 'set' at the subconscious level, which forms the world of imagination, as well as deep models of automated reactions on the inherited moral-ethical and value basis. The implicit nature of such automatisms of consciousness makes them especially durable and, in fact, ineradicable. They go far beyond material and class interests and often turn out to be derived from life orientations psychologically set by traditions that are transmitted from generation to generation through language, religion, upbringing, and the example of others. Because of this, mental attitudes of all levels - from ideological and theoretical to everyday emotional and subconscious - should become an integral component of the structure of historical explanation.

3 Results and Discussion

Modern researchers do not agree on the definition of typical signs inherent in the Ukrainian mentality. Scientists associate the features of the national character with nature (atheism), note the priority of individualism over collectivism, emotionality over rationalism (cordocentrism), idealism, egalitarianism ("balance" as a principle of life), ambivalence (contradiction) of the inner world, religiosity, or spirituality, as well as some other distinguishing features that at different times created barriers on the Ukraine' way to Europe [1, 3, 12]. In the 20s of the 20th century, a dual image of Ukraine was created: on the one hand, its "Europeanism", on the other - belonging to the "Turkic civilization" (within Russia). As R. Dodonov rightly points out, "having entered the Eurasian space as a European community, Ukraine, three centuries later, is trying to enter Europe as a Eurasian community" [4, p. 242-243].

The concepts of cordocentrism are presented in the works of Ukrainian scientists of the 20th and 21st centuries by A. Bychko, I. Bychko, I. Valyavko, S. Grabovsky, R. Dodonova, E. Kaluzhny, O. Kulchytskyi, I. LysnyakRudnytskyi, I. Myrchuk, V. Tabachkovsky, Yu. Fediv, A. Shmorgun, R. Chopyk, S. Yarmus and others. Some of them emphasize that it is in the "philosophy of the heart" that the specifics of the Ukrainian worldview, the main features of the national psychology and perspectives, consonant with the Western European mentality, are revealed. In particular, D. Buchynsky considered Ukrainian cordocentrism as the only philosophy of the people, calling T. Shevchenko a "philosopher of the heart" [20].

Today, Ukrainian science is dominated by the hypothesis that Ukraine originally (from the time of Kievan Rus (10th-12th century) and up to the 17th century) was part of Europe, whose kings considered it an honor to be related to Kievan princes (Yaroslav the Wise was even called the "father-in-law of Europe"). Only the Pereyaslav Rada put an end to on the European orientation and returned Ukraine to the "Asian" Russia. Europe is not only a peninsula of the Eurasian landmass, "it is a family of nations" with a common cultural and social heritage [14]. According to I. Bychko, Ukraine is a European country, since the reign of Peter I and the striving for "Europeanization", Russia began to "speculate on the fact of its possession of Ukrainian territory, appropriating Ukrainian history" [6].

In our opinion, the Ukrainian ethnic group has mental characteristics that are similar to European ethnic groups. First of all, it is about the implementation of the universal principle, which is reflected in European languages, into life: Latin: "le devoir avant tout", German: "leben und leben lassen", Russian: "live [yourself] and let others live" etc. Researcher R. Dodonov singles out three main components of mental similarity between Ukrainian and European peoples [4]. This is, first of all, the presence of the above mentioned cordocentrist principle, which, being the main one in the Ukrainian mentality, is reflected in Western culture. The sources of the cordocentrist idea are Plato's anamnesis and the Holy Scriptures, in which the heart is a

peculiar emotional and ethical center of the human spirit, a moral and practical representative of the "inner" (secret) human being.

Secondly, the consonance of mentalities is expressed in the so-called "baroque consciousness". Baroque culture in Ukraine covers the second half of the 17th and 18th centuries and manifests itself mainly in painting, literature and, especially, architecture. Deeply reflecting the worldview mentality of the Ukrainian people, in particular, its advanced part - the Cossacks as the bearer of a new artistic taste (hence the second name – "Cossack Baroque") - it appeared a century later than the European one and developed under the influence of its own national traditions.

Meanwhile, no palette of opinions can reflect all the diversity of national self-expression, since the ethnopsyché is exposed to various influences, and in one national culture, various philosophical ideas and tendencies, sometimes even opposing ones, can coexist simultaneously. In this regard, it should be emphasized that the specifics of the Ukrainian mentality can be considered, first of all, with a clear spiritual and civilizational self-identification, with the awareness of the fundamental difference in the psychological regulations of the life activity of the Catholic-Protestant West and the Orthodox East within the framework of a single macro-Christian socio-cultural integrity. The sociogenetics of the East and the spirituality corresponding to it form a motivation for life that differs from the West. The spirituality of Orthodoxy had a huge impact on the Ukrainian mentality. The spirituality of the Orthodox East is organically connected with the emotional character, the "cordocentricity" of the Slavic soul, which relatively lowers the role of the rational-volitional component and increases the importance of reflection in the corresponding manifestations of life [22]. Such an "irrational" attitude to objective reality does not focus on a pragmatist-utilitarian transformation of it, but rather on its interiorization, turning it into an ingredient of the internal microcosm [8]. Hence the high Ukrainian emotionality, sensitivity and lyricism, manifested, in particular, in the aestheticism of folk life and rituals, in the artistry of character, in the famous song arts, in a peculiar soft humor, and so on.

In the geopsychic aspect, "feeling" the wave-like softness of the forest-steppe or the boundless steppe spaces as a "movement into infinity" contributed to the development of contemplative attitudes colored by Platonic "Eros" - love for the absolute [10]. In addition, from a socio-psychological point of view, one should bear in mind the special propensity of Ukrainians to create small social groups-communities based on sensory and emotional closeness (as opposed to large social associations - unions, with a common "foundation" of goals and objectives). These communities are characterized by reflexive attitudes focused on self-immersion and self-knowledge. This social phenomenon of the "small community" was a prerequisite for the formation of the well-known individualistic psychology of Ukrainians [2, 4, 11, 20]. In general, individualism, which corresponds to the individual form of self-determination, is a positive phenomenon. It acts as a prerequisite for the emergence of a subject-personality, which, interiorizing the social and communicative base, is capable of consciously building a civil society in the traditions of the European path of development. This individualism dates back to deep antiquity, to the socio-economic system of the ancient Slavs, which was based on the economic and social autarky of individual clan households united in communities, which, in turn, were part of the tribes and united tribes (for example, the tribal principalities of the pre-state period of Kyiv Russians). The settlement of clans in the forest-steppe and forest landscapes formed in the current territory of Ukraine a pan-European type of householder-proprietor, who acted as the subject of social and political relations. In difficult life vicissitudes, relying on himself and his family members, he simultaneously knew how to respect the rights, honor, and dignity of every member of society.

Some authors highlight special characteristics of the Ukrainian mentality, conditionally dividing them into three components. Namely, the content of these components represents the nature

of the Ukrainian "soul". Among them, the following ones should be attributed [5]:

1. Individualism.
2. Emotionality.
3. Spirituality.

Most researchers believe that individualism can be considered one of the dominant qualities of the Ukrainian mentality. The founder of this characteristic is M. Kostomarov, who in the article "Two Russian nationalities" wrote that along with other features of Ukrainians and Great Russians, he distinguishes that in the mentality of Russians, collectivism (God and the king) dominates over the individual, and the Ukrainian values the individual more than communality [7]. The quality of Ukrainian individualism is also referred to by the author of the book "Bread Europe", Hesen Tilman. He is convinced: "every Ukrainian house, no matter how small it is, is surrounded by a fence - a symbol of that individualism, love for the home hearth and the land, which is the characteristic root of the Ukrainian temperament" [18].

Truly individualistic ideas are revealed by I. Franko. If to talk about the priority directions of the development of society, this thinker singled out individualism and socialism, and these were not the extremes at which the position of some particular individual is absolutized. On the contrary, the philosopher saw sense in the equal presentation of both an individual person and an entire nation. Anarchic individualism, as such, was absent in his ideas, since in his views there was room for statehood, namely - for a fraternal federation of nations. It is significant that the public and aesthetic ideal of I. Franko is an international man - a man who is humane and tolerant of other nations, but with a clear idea of his own national identity.

The trait of mental individualism of Ukrainians was historically formed on the basis of economic individualism. Namely, it was expressed in the form of private ownership and use of land. Free landowners have existed since the time of the principalities and Cossacks, and even then the psychology of the private individual dominated the consciousness of the Ukrainian owner [17].

For the sake of objectivity, it is necessary to mention that individualism is characteristic not only of a Ukrainian, but also to a greater degree it is characteristic of a Western European. Perhaps a Western European is even more individualistic than a Ukrainian. Therefore, there are interesting questions here, namely, the issue of Ukrainian individualism in comparison with the understanding of Western Europeanism.

Individualism in the consciousness of a Western European is, first of all, a concentration of strength and energy, all natural possibilities and resources aimed at achieving one's own, individual success, and necessarily in a legitimate and honest manner. The achieved result should be not only large-scale, but also socially useful, significant for society. At the same time, the European is completely abstracted from other people's problems and obstacles, but only concentrated on his personal path to self-realization and achievement of the modeled goal [13, 16]. However, in the Ukrainian representation of individualism, there are other, different characteristics. Ukrainian individualism is self-realization within the limits of a local individual world, which he created independently. At the same time, the achieved labor results are sufficient to satisfy the needs of the individual himself. A Ukrainian protects himself and his individual "world" from external 'irritants', but at the same time, he always remains open and accessible to other people, and is never indifferent to other people's problems [24]. The attitude of Ukrainians to the land served as an impetus for the development and formation of such mental qualities as: hard work, economy, hospitality, openness, etc.

The next characteristic of the Ukrainian mentality, as already mentioned above, is emotionality, the emotional principle that prevails over rationality. The emotionality of the Ukrainian character acts as a complementary component of the traits of Ukrainian individualism. This is due to the fact that this feature

of the Ukrainian mentality reflects the attitude towards the surrounding individuals and peoples, through the prism of rooted individualism and developed internal values/beliefs. Such a trait of mentality is characteristic of all Slavic peoples; however, each of them has its own peculiarities and characteristics. For example, the emotionality of Russians is expressed mainly in external forms - arbitrariness, rebellion, robbery [1]. The emotionality of Ukrainians is a concentration on the inner emotional and sensitive world. I. Bychko speaks about this in the following way: "A specific feature of the Ukrainian mentality is the focus on the inner emotional and sensual world of a person, which is dominated not by cold rational reason, but by the passionate appeal of the heart - in this connection, they speak of the cardiocentrism of the Ukrainian mentality" [2, p. 35].

In turn, the spirituality of the Ukrainian character, to a greater extent, is revealed in relation to religion and the church. In the life of Ukrainians, the religious aspect throughout history was always dominant and determined the specifics of the Ukrainian mentality. Even before the emergence of Christianity, the population of Ukraine formed a complete system of religious ideas about the environment, nature, and people. The religiosity of Ukrainians and the religiosity of other nations have a fundamental difference. A Ukrainian in his religious life confesses moral experiences, seeks inner communion with God, tries to enter the depth of faith, understand its essence. External piety, formalism of rituals, philosophizing on the topic of faith are not characteristic of him. Religiosity is associated with a predisposition to idealization, which is characteristic of the psychological state of the Ukrainian soul. Such an ability manifests itself in the idealization of views on the nation as something sublime that seeks ways to manifest itself through the efforts of the 'chosen ones' (national heroes, intelligentsia, etc.). Such idealization is based on a tendency to disconnect between dreams and reality, which implies the belief of Ukrainians in a bright future and well-deserved happiness based on a long-term wait for this result.

Since ancient times, the dominance of agricultural culture was associated with the cult of the "good mother" - the earth. Women's "protective" principle received a "second wind" in the times of the Cossacks, when not only the economy was in the hands of women, but often also security. Therefore, one of the eternal values remained forever in the Ukrainian mentality - the feminine principle, which is transformed into the principle of antheism [21, 23]. Antheism is a 'mandatory' component of the Ukrainian mentality, one of the main characteristics of the Ukrainian worldview, which consists in exalting the image of nature and, especially, Mother Earth. The land, being a means of existence and survival, caused a careful attitude towards it. "Ukrainian people have always had a direct love and care for the land, which are connected with the attitude to work, with the idea of well-being, rationality, decency, national ethics, etc." [4, p. 310]. The fruits of the earth and skillful farmers were given the highest respect and appreciation: it is they who are presented as aesthetic ideals for ordinary people.

Since the 16th century, the Ukrainian mentality has been focused on pan-European values related to the concepts of the Enlightenment and the reproduction in the ideals of the "man of the universe", which are inextricably linked to the Cossacks and the struggle for the establishment of own statehood. The successive destruction of Ukraine's national independence, the absorption of intellectual potential by the enslaving states, contributed to the development of an orientation towards national creativity. In this context, such a notable feature of the Ukrainian mentality as poeticism, the inner content of which is individualism, is manifested. The latter is manifested in behavior that is characterized by a sharp rejection of despotism, absolute monarchical power, and striving to the idea of equality and respect for each individual being. Such a position forms a certain polyphonic nature of the Ukrainian mentality, dialogicity in cultural and everyday communication and delving into the inner person, the world of subconscious, or rather superconscious, feelings and experiences. At the same time, the existential worldview is articulated. The "inner man" was connected with

present-day experiences and was not oriented towards political, state affairs, especially since this state had been hostile, alien to the person for centuries. This concept is also supported by the fact that the Ukrainian mentality is oriented towards a complex interweaving of borderline values between the Occidental (Western) and Oriental (Eastern) worlds. At the same time, the poetic and artistic objectification of mentality is aimed at the acute emotional experience of today's life, the priority of the "heart" over the "head", which is expressed in such a trait as cordocentrism.

The executive nature of the aesthetic ideal in its essence combines the aesthetic and ethical principles. The combination of these two components highlights cordocentrism as the feature of the mentality of Ukrainians. Cordocentrism is not only a paradigm in the philosophical thought of Ukraine, but also a feature that reveals another facet of the Ukrainian mentality. Cordocentrism, as it is known, is one of the leading ideas of Ukrainian philosophical thought, which has been developing over the centuries. In the works of famous Ukrainian philosopher Skovoroda, it crystallized, and in the philosophy of P. Yurkevich it appeared as a theoretical concept. Yurkevich developed the existential-cordocentric ideas of Skovoroda in his "philosophy of the heart". He noted that "in all sacred books and in all inspired writers, the human heart is considered as the center of all bodily and spiritual life of a person, as the most essential organ and seat of all forces, functions, movements, feelings and thoughts of a person with all their directions and shades" [15]. Unlike Skovoroda, Yurkevich relied on the New Testament, using the word "heart" in a figurative sense, as "a bodily change" (stone heart) [9]. Conceptual significance in Yurkevich's theory was acquired by the ideas that spiritual life is born earlier than the light of reason, and knowledge is created as a result of the activity of the soul, and not the mind, as was previously believed. Such an interpretation of the problems of human knowledge helps to understand the spiritual life as an expression of the uniqueness of the human personality. The essence of cordocentrism is that the center of any human thoughts is the heart. The heart is the direction of development, it is also - at the same time - the receptacle of all the essential features of a person. The consciousness of an individual is concentrated, if not entirely and completely, then to a greater extent precisely in the heart: this applies not only to the emotional and motivational-volitional spheres, but also to the cognitive one.

The analysis of the peculiarities of the relationship between man and nature on the territory of Ukraine allows asserting that the specifics of the Ukrainian mentality, the peculiarities of the national psychology of Ukrainians, and the deep foundations of the cordocentric worldview of the people formed over the years are in close connection with the specific features of the Ukrainian landscape, the natural environment of the population of this territory. For a Ukrainian, this is, first of all, organic unity with the natural environment, immersion in nature, inseparability of the micro- and macrocosm.

We consider it necessary to emphasize that mentality determines the life of people in many areas, since it is connected in a special way with both the practical and theoretical aspects of being, although the practical, of course, dominates. The concept of "Ukrainian mentality" fully meets the above characteristics, but its main distinguishing feature is that this concept is narrower than the concept of "mentality", since it concerns many aspects of the life of a Ukrainian person and the development of Ukrainian society. Among the key features of the Ukrainian mentality, according to our views on the previous development of philosophical thought in Ukraine, one should single out antheism, executiveism, cordo-centrism, and individualism. These features were inherent in the period of romanticism and found their logical continuation in the views of subsequent generations of thinkers.

It is interesting to note that on the basis of the study of the Ukrainian mentality according to the method of Hofstede VSM 08, conducted in 2010 as part of the research project "Economic Consciousness of Ukrainian Society in the Period of

Transformational Changes”, initiated by of the National Mining University of Ukraine, the dominant values of the population of Ukraine were revealed. The results are quite interesting. It has been determined that Ukrainians are characterized by both low power distance (PDI 22.79) and, surprisingly, insignificant individualism (IDV 31.49), have a negative indicator of masculinity (MAS - 8.67), rather low values of uncertainty avoidance indices (UAI 4.81) and long-term orientation (LTO 4.08). The values of the new indices of the VSM 08 methodology “Indulgence versus restraint” and “Monumentalism” were interpreted. It was determined that for Ukraine the index of tolerance versus restraint (IVR) showed the prevalence of tolerance (36.13). This characterizes the country as a fairly open society, capable of showing high tolerance and positively perceiving changes and foreign economic experience. According to the monumentalism index (MON 9.34), Ukrainians are a proud people who highly value their own dignity and their ethnic difference from other nations [20].

However, one should also take into account the fact that while Ukrainians are genetically identical to their ancestors living in these territories, still certain changes have occurred in the mentality of people over the past hundred years. So, for example, “in the name of a brighter future”, the totalitarian regime, through mass repressions, the Holodomor, in just 70 years (although during this time there was a change of more than one generation) formed the “Soviet mentality”.

In addition, a large territory gives rise to heterogeneity of mental stereotypes. It can be assumed that the variation of mentality occurs depending on whose sphere of influence a particular territory fell at one time or another. According to the developments of the Institute of Social and Political Psychology of the National Academy of Pedagogical Science of Ukraine, a grouping was carried out according to different mental stereotypes among various territories population. As a result of the study, the following regions were identified: Kyiv, Galicia (Ivano-Frankivsk, Lviv, Ternopil regions), West without Galicia (Volyn, Transcarpathian, Rivne and Chernivtsi regions), Right-Bank Center (Vinnitsa, Zhytomyr, Kyiv, Kirovohrad, Khmelnytsky and Cherkasy regions), South (Odessa, Mykolaiv, Kherson regions), North East (Poltava, Sumy and Chernihiv regions), East without Donbass (Dnepropetrovsk, Zaporozhye, Kharkiv regions), Donbass (Donetsk and Luhansk regions), Crimea (AR of Crimea and Sevastopol).

A feature of the above study was that it covered various segments of the population, and was not based on any one social group. At the same time, it took into account the level of education, the age and sex structure of the population, and due to this, it reflected the value orientations of several generations of Ukrainians. The sample size was 2058 respondents. The study covered all oblasts of Ukraine in five regions of the country in the number of respondents according to the proportion of the population living there. Respondents were people of different education, age, profession and social status, mainly residents of regional and district centers of Ukraine. The sample included 53.9% of men and 46.1% of women, which approximately corresponded to the sex and age structure of the population that had developed at that time in the country [20]. The results obtained during the study made it possible to calculate the ethnometric indicators of Hofstede and identify some regional specifics of Ukraine.

Table 1 below shows the values of Hofstede indicators obtained as a result of a survey in five regions of the country: Central Ukrainian (Kyiv, Chernihiv, Zhytomyr, Cherkasy and Kirovohrad regions - Kiev Polissya); Donetsk-Pridneprovsk (Donetsk, Luhansk, Dnepropetrovsk, Zaporozhye regions); Northeast (Kharkov, Sumy and Poltava regions - Sloboda Ukraine); West Ukrainian (Rivne, Volyn, Vinnitsa, Khmelnytsky, Ternopil, Lviv, Ivano-Frankivsk, Transcarpathian and Chernivtsi regions); Black Sea (Odessa, Nikolaev, Kherson regions and the Autonomous Republic of Crimea).

Table 1: The value of indicators according to the method of Hofstede VSM 08 for Ukraine

Indices	Ukraine	Central Ukrainian	Western Ukrainian	Northeastern	Donetsk-Pridneprovsky	Black Sea
Power distance (PDI)	22.79	24.10	17.94	28.05	25.16	18.69
Individualism (IDV)	31.49	27.89	26.65	46.86	28.49	27.56
Masculinity (MAS)	- 8.67	-3.38	-13.84	-11.99	-8.73	-5.39
Uncertainty avoidance (UAI)	4.81	2.19	- 2.90	10.51	8.36	5.88
Long-term orientation (LTO)	4.08	7.92	0.72	-1.00	6.23	6.54
Indulgence vs Restraint (IVR)	36.13	38.27	43.98	31.73	31.88	34.81
Monumentalism (MON)	9.34	11.99	28.75	8.24	-1.62	-0.65

The depth of divergence of basic values between representatives of different regions of Ukraine was determined, namely: the lowest PDI values were revealed for Western Ukraine (17.94) and the Black Sea region (18.69), the highest IDV and UAI values, as well as negative LTO for the North-Eastern region. The most serious deviations in various regions of Ukraine were identified in terms of the MON indicator, where Western Ukraine dominates, while the Donetsk-Pridneprovsky and Black Sea regions have negative values. When analyzing data for individual regions, it was found that only the Dnipropetrovsk region of all those included in these regions has positive MON values.

In modern conditions in Ukrainian society, there are certain mental differences between the regions, which is explained by the fact that the population of different regions of the country formed its mentality under the influence of unequal cultural, natural geographical, economic, and political conditions. The geopolitical factor in the history of Ukraine has always played a decisive role, so it was not surprising that in the formation of its own independent state, namely “regionality” served as a point of systemic tension in the transformation of the system. However, the idea of an independent Ukraine in the 90s of the 20th century ensured public consent and rallied the masses into a fairly powerful force.

The great researcher of national cultures Johann Herder wrote: “Ukraine will someday become a new Hellas. The beautiful slumber of this country, the complaisant disposition of the people, their musical talent, the fertile land, will someday wake up. Out of small tribes, which the ancient Greeks once were, a large cultured nation will rise. Its borders will stretch to the Black Sea, and from there - far into the vast world” [17]. This prophecy refers to the year 1769. At the moment, at least in part, these words have already become a reality. The mentality of Ukrainians is a complex and multi-structural phenomenon that reflects centuries of history. Among the qualities inherent in it, the key ones remain - individualism, emotionality, and spirituality. Namely these criteria, in as much detail as possible, give an idea of the essence of the Ukrainian “soul”. Based on this, it should be recognized that the efforts of the state in the current extremely hard and transformational period should be

focused on achieving social consensus, which can only be formed on the basis of values and historical traditions.

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